

LOCAL POLITICS.

TO-MORROW the Salt Lake County Convention of the People's Party will meet in the Court House at 11 a. m. The delegates chosen at the primaries should all be present promptly on time, because two other conventions are to follow in quick succession, one at noon and the other at 12.30 p. m. We have no doubt that candidates will be selected for the offices to be filled who will be worthy of the support of the people at the polls on the first Monday in August. The principal offices open are those of Councilors and Representatives to the Legislature. The county offices were filled at the election of 1880, and as some of them hold for four years and others for two, they will not have to be considered by the convention.

We notice that the so-called "Liberals" are in a hurry to get ahead and have already made their nomination for this Council District and this Representative District. Perhaps some of our readers would like to know the names of the "Liberal" candidates, although most of the people do not care a cent who is put up on that side, as it will make no difference in the result. Here they are:

For Councilors Fourth District, composed of Salt Lake, Davis and Tooele Counties—J. B. Rosborough, Henry W. Lawrence, George A. Lowe, Frederick H. Auerbach.

For Representatives Sixth Legislative District, composed of Salt Lake, Davis and Morgan Counties—J. G. Sutherland, John Cunningham, J. M. Williamson, John Brunton, Hector Haight, L. P. Edholm.

Representative for Tooele County—James G. Brown.

In addition to these nominations, these very "Liberal" folks have made up a ticket for Justice of the Peace and Constable for each of the Precincts of the city. Seeing that there will be no vacancy in these offices to be filled this year, the nominations are "Liberal" indeed. Reference to the law will show that these Precinct officers hold for two years, and reference to the election returns of 1880 will show that they were all filled at the general election in that year. But then it tickles the vanity of the persons ostentatiously placed on the "Liberal" ticket and it all amounts to wind, anyhow; so no harm is done, but the profound knowledge of the leading lights of that "party" in regard to the law and the local political situation is quite characteristic of the little clique that wants to run the Territory.

Gives us a good ticket, People's Delegates, and then let the citizens rally to its support and show out the full strength of the People's Party on Monday, August 1st, 1881.

ELECTRIC LIGHTING.

AN eastern paper asks:

"What has become of Edison? A few months ago his name was found in every newspaper one took up, but now he and his inventions are seldom heard of. His perfection of the electric light must have been a more difficult job than he anticipated."

The answer to this comes in a dispatch from New York which, on the authority of the *World*, states that Edison expects to light a large district in Gotham by October 1st, and that wires have been put up in nearly five hundred houses, the contract being that the cost is to be the same as that of gas.

During the controversy over the attempt to induce this municipality to enter into a contract for lighting the city by electricity from an ornamental tower, we offered advice to the effect that both the corporations and individuals had better not be in a hurry to make contracts. We stated that street illumination by electricity was but an experiment, and that it would be as well to let other cities do the experimenting, while we looked on awhile. This was construed by some rash people as "opposition to the electric light," although articles had repeatedly appeared in this paper favorable to electricity as an illuminator and as a motive power. We stated that in our opinion the electric light on towers might do well for open spaces, but was not suited to cities where trees and tall buildings would cause dense shadows that would be deeper from the contrast with the glare of the light.

The experience of Ogden bears out this view of the matter, and,

as appears from the quotation from the Ogden *Herald* already published, the system has proven a failure, even with the peculiar facilities afforded by the function city, and the tower is to be removed or abandoned.

The experience of both Ogden and Salt Lake is similar to that of other cities, both in England and America, and demonstrates the truth of our assertion—which raised quite a storm from those interested in the new light—that electric illumination is yet an experiment, and that among the several rival systems it has not yet been determined which is the best.

Now, be it observed, we say nothing and have said nothing against the principle of electric illumination in general, nor any patented system in particular, but we still regard the whole thing as in its incipency, and expect to see a great many experiments and changes and improvements, before the wonderful and subtle fluid that is now engaging so much attention, will be brought into complete control as a light and a force that shall supersede those now in general use by the leading nations of the earth.

AN INTERESTING CONTROVERSY.

THOSE who like to witness an intellectual struggle between strong and vigorous champions of opposing causes, can be gratified by looking into the *North American Review* for August. On the field of forty-two of its pages is fought a polemical duel between those famous trenchant wielders of the great weapon of modern times—Robert G. Ingersoll and Jeremiah S. Black. The contest is over "The Christian Religion," and it is waged with the vigor and ingenuity for which either combatant is remarkable.

Ingersoll speaks and writes in a style that is sure to be popular. His ready wit, poetic imagery and bold, untrammelled phraseology catch the ears of the thoughtless and arrest the attention of all. His assaults upon religion gain favor with the multitude, because his arguments seem plausible, his sentences sound pleasantly, and many of his sentiments touch a chord of sympathy in the human heart; and because there are many people who would be glad if they could satisfy themselves that the "still small voice" which testifies in their souls to the existence of a Creator and the accountability of the creature, is but the whispering of tradition, the echo of words prompted by human fancies. There is a desire in the world to put God out of consideration, both in temporal and moral concerns. He that can offer anything with the appearance of tangibility to gratify that desire, must be popular with this growing class. Ingersoll panders to the sentiment that despises restraint, denies responsibility, and wishes to become a law unto itself. His ability is admitted, his genial humor and personal magnetism are captivating, and his irreverent and daring defiance of long-venerated dogmas is attractive to those who boast of what is called "independence," but is really in the nature of lawlessness.

Black is an astute lawyer, an experienced jurist, a thinker, an analyzer of doctrines, cases and sentences, and a master in the use of vigorous and perspicuous language. He goes down to the depths below the superficialities which glitter and dazzle the eyes of common men, and reaches the bed-rock of facts and reasonings. His judicial training fits him admirably to take hold of the pretty and engaging phrases of his poetic and florid adversary, strip them of their gaudy clothing, and show up their sophistry and weakness to the gaze of all who will use their eyes.

In this controversy Ingersoll comes to the attack with all the force and rhetorical arts for which he is celebrated. Many of his sentences are splendid in construction and powerful in effect. To one not conversant with the truth of the matters in dispute they seem impregnable. But his antagonist, while turning some of them into good account in demolishing the conclusions jumped at by the infidel, contents himself with a flat denial of the assumptions in others, and denies in such a way that the unprejudiced reader is led to perceive the incorrectness of the atheist's statements and the utter fallacy of his deductions. The egotism of the jovial but blasphemous denier and yet denouncer of the

Great Jehovah, is finely exhibited by the advocate of the Christian cause, and the presumption which leads him to assert that a fact or a principle is false and must be abandoned because it seems to him absurd, unjust or immoral, is held up so clearly that all who read must perceive and despise.

Among the points made by Col. Ingersoll is the assertion that polygamy according to the Bible, is "a divine institution," but that in all civilized countries it is viewed as the enslavement of woman, the degradation of man and the destruction of home." Judge Black meets this by declaring that polygamy is neither commanded nor prohibited in the Mosaic constitution, that a statesman not a mere politician would see good and sufficient reasons for forbearance to legislate direct upon the subject, and that the "Christian Church" has been the influence which has extirpated that feature of Asiatic manners. And here the Judge brings in the "Mormon" question, asks why his opponent throws polygamy in the face of religion, and says in reply:

"Because he is nothing if not political. The 'Mormons' believe in polygamy and the 'Mormons' are unpopular. They are guilty of having not only many wives but much property, and if a war could be hatched up against them, its fruits might be more 'gaynefull pellage' than we do now conceive of." It is a cunning maneuver, this, of strengthening atheism by enlisting anti-Mormon rapacity against the God of the Christians. I can only protest against the use he would make of these and other political interests. It is not argument; it is mere stump oratory."

Although we do not fully agree with either of the disputants on this one question, we admire the manner in which the dodge of the wily politician to make capital for his cause out of the unpopularity of a creed, is exposed by the astute defender of the Christian faith.

The controversy is instructive as well as entertaining, and we think that no candid mind weighing the arguments on either side can fail to reach the conclusion that the Christian, who by the by disclaims any clerical function or priestly authority, has much the advantage in solid and irrefutable if not convincing argument, over the gay, dashing and flowery atheist in the contest which is necessarily brief in a monthly magazine.

DEATH OF THE DEAN OF WESTMINSTER.

THE telegraph brings news of the death of Dean Stanley, one of the great divines of the age and leading lights of the Anglican Church. Arthur Penryn Stanley was the son of Dr. Stanley, Bishop of Norwich, and was born 1815. He was educated at Rugby and Oxford specially for the ministry of the Established Church, and was early distinguished for his learning and literary talents. He occupied many eminent ecclesiastical positions, among which was that of chaplain to the Bishop of London, and, in 1863, was made Dean of Westminster. His contributions to the literature of his age and church are numerous and varied and he is known throughout the civilized world for his scholarship, piety and eminent abilities in the line of his profession.

A few months ago he paid a visit to the United States, where he was cordially received and welcomed by leading men of various callings and denominations. A humorous story is told of a hotel boy and the Dean which may have been manufactured for the press, and may possibly have occurred. While staying in New York, it is related that the Dean having sent the hotel boy on an errand, instructed him on his return to knock at his room door and in response to the question "who's there," to answer "the boy, my Lord." The boy being a little nervous, and not accustomed to such titles, on hearing the question rather sharply delivered, blundered out, "The Lord, my boy," a response which rather startled the Right Reverend Arthur Penryn Stanley, and made considerable amusement for others.

The celebrated churchman was a short time ago attacked with erysipelas, which baffled the skill of his physicians and terminated his earthly career. He departed this life July 19th, at the age of 65 years, famous, respected and admired for his many good qualities of heart and

mind, as well as for his published works and ministerial labors. His body will be interred in Westminster Abbey, among the most noted of England's warriors, statesmen and ecclesiastics, and where the remains of his wife repose.

Unexpected Materialization.

An unexpected incident took place at a spiritualistic seance at Providence, Rhode Island, recently. A party of ladies and gentlemen made arrangements with a medium to give them a private seance. The agent collected the customary fee, one of the visitors giving a five-dollar bill, and receiving the change. The fees were passed into the cabinet by the agent, and the seance began. Materialized forms of departed brothers, sisters and friends issued from the cabinet at the request of the visitors. Presently a departed sister of Mr. S., with a bouquet in her hand issued and presented him with the flowers. He noticed a piece of green paper among the flowers, and quickly transferred it to his vest pocket. The visitors retired, and Mr. S. then found the green paper to be the identical five-dollar bill which he had given to the agent. On their arrival home the medium telegraphed a demand for the five dollars. The person who received the bill holds that it belongs to him, as the spirit of his sister gave it to him, and he refuses to return it.

The San Francisco *Post* some time since offered a prize for the brightest original saying by a little one. Among the contributions received were the following: Alice, aged five, stole softly into my arms one day and asked if she might whisper in my ear. "Why, certainly, Alice," I replied, bending within her reach. "What is it?" "Our old cat's laid three little children."

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