

MEETINGS AT PROVO—WOOLEN FACTORY.

THE late visit of Presidents Young and Smith, several of the Apostles and other Elders to Provo, for the purpose of holding two days' meetings and attending to other business, was most interesting and satisfactory to the visitors, and doubtless profitable to the people. Of the benefit which results from such gatherings to the speakers and the hearers there is no question, the experience of the many years during which this system of visiting has been pursued, has established beyond all doubt that its fruits are excellent.

It was stated by President Young at the recent Conference that there is no better field for missionary labor in the world than Utah Territory affords to the Elders. It only requires one to travel through the Territory to see the force and truth of this remark. The people are increasing in numbers, new settlements are being established and old ones enlarged, and on every hand there is a demand for instruction. If the First Presidency and Twelve Apostles were to devote every Saturday and Sunday in the year to meeting with the people of the various cities and settlements throughout the Territory, they would scarcely supply the demand there is for their ministrations. In view of this fact the action of President Young and his counsellors at the recent conference in resigning the offices which they held, the duties of which required their presence and time in this city, is easily understood. By these resignations they are left more free to travel and minister unto the people, and fill the calls which are multiplying every day. It is not probable that this city will hereafter be favored to the extent it has been in the past with the society and teachings of the leaders of the Church—there are other fields which demand their attention and counsels, and it is likely they will receive them.

While at Provo we visited the buildings which are being erected for the Woolen Factory. This factory is being established upon the co-operative principle. We were aware that extensive premises were being built for this business, and had seen the foundation which had been prepared for the main building; but we were astonished at the large structures which we saw. A gentleman who had visited Provo lately, and who is the agent for one of the largest machinery manufacturing companies in the West, had said that there were no factory buildings west of the Alleghany Mountains equal to those of Provo. We knew that he was familiar with buildings of this description in all parts of the country, and thought, after hearing his remark, that those at Provo must be very good; but still we were unprepared to see such a substantial structure as we saw in the main building of the factory. There are many larger, probably; but for solidity and strength there is no better in any country. The main building is of stone, and is 145 feet long, 65 wide and four stories high, exclusive of the basement. The stories are each twelve feet between joists. At the side of and connected with the building, is a tower, about twenty feet square, in which the staircases will be built. The building will be crowned with a Mansard roof. It is the intention to fill the first and part of the second floors with looms; spinning apparatus—mules, &c., will occupy the remaining portion of the second floor and the entire third; the fourth will be filled with carding machines.

Close by the store, are two adobe buildings, which will be connected with it, when finished, with covered railways; the largest of which is 134 feet long, 34 feet wide, and has two stories, exclusive of basement. This will be devoted to boiling, cleansing and dyeing purposes. The other building is 74 feet long, 34 feet wide, also two stories, beside the basement. This will be used for finishing purposes. It is the intention to keep 3,000 spindles at work and eight sets of carding machines; there will probably be about 200 hands employed in the factory. Complete arrangements will be made for washing the wool, and it will be dried by machinery. Every exertion will be made to have the buildings covered early in his winter.

The proprietors seem determined to spare no pains to make the factory thoroughly complete in all its details, and we expect that, when fairly in operation, it will be one of the finest establishments in the country. This enterprise was originated and put in motion by President Young, whose counsels and suggestions have been invaluable in giving the organiza-

tion a practicable shape and in furnishing plans for the buildings. Their erection has been ably superintended by Bishop A. O. Smoot, assisted by the leading men and citizens of Provo.

Such a factory as this must give a great impulse to the production of wool, and we think the day is not far distant when Utah's wool, and the cloths manufactured from it, will be unsurpassed by any in the world. These buildings give one a pretty good idea of the progress which we, as a people, are making in the development of manufacturing interests. They are a standing refutation of the foolish ideas of those who have asserted that Utah was not well-adapted for manufactures; and a tangible evidence of the excellent results which accompany co-operation. President Young encouraged the people by saying that it would not be long until factories much larger than this now being built would be needed and be erected; and his hearers believed what he said, for it is no more unlikely to be fulfilled now than it was a short time ago that such a factory as this of which we speak would be built in Provo.

A CO-OPERATIVE system has been started in Kansas, for the special purpose of farming and manufacturing silk. The following is an extract from a letter respecting the new enterprise, written from Valeton, Kansas, and published in the St. Louis Tribune:

"We are in the early stages of preparation only as yet. We have no organization of industry, and but little diversity of pursuit, the principal labors being ordinary farming and collecting materials for building. We have one loom weaving silk velvet trimmings. The whole work of preparing the silk and weaving it is done by one man, his wife and daughter.

We expect to put additional looms in the new factory next spring, and as soon as our mulberry plantation shall be sufficiently grown, say three years hence, we hope to provide employment for women and children in producing silk, and treating it from the cocoon to the finished fabric. Two years hence we hope to have a large mansion occupied, a varied industry organized, education established and acceptable society. At present all our work, except the silk business, is done by hired laborers."

The above extract is, or should be, suggestive to many of the people of Utah. The soil of the Territory is just the thing for growing the mulberry; and in tending and feeding the worms and preparing the silk for the weaver, the tens of thousands of children and the thousands of women, for which Utah is so celebrated, might be profitably employed. No portion of the continent, probably, is better provided with the necessary skill to weave the raw material into silken fabrics; and if taken hold of properly, and as generally as it might be, silk growing and culture would be of immense pecuniary benefit to the Territory, infinitely more so than mining for precious metals; and we think, no business, promising half the sure returns this does could be commenced and carried on with less capital or trouble.

Correspondence.

SALT LAKE CITY,

Oct. 25th, 1870.

Editor News: Sir.—Some two years ago I wrote to you a letter relating to civil and religious liberty, in which, among other things, I referred to the first article of the amendments of the Constitution of the United States, which reads as follows: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition the government for a redress of grievances." At the same time I called attention to that part of the ordinance of 1787 for the government of the territory northwest of the river Ohio, which reads as follows: "And for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and Constitution are erected, to fix and establish those principles as the basis of all laws, constitutions and governments which forever hereafter shall be formed in the said territory; to provide also for the establishment of States and permanent governments therein and for their admission to share in the Federal councils on an equal footing with the original States," etc., etc. I then said: "Thus we see that the origi-

nal States, by a compact with each other, two years before the adoption of the Constitution, provided for civil and religious liberty for all the new States to be formed out of that Territory." Since writing the letter above referred to, I have been led to inquire of myself and for myself why the framers of these abstract principles were so careful to introduce them into these two documents, asserting in the ordinance of 1787 the principles so clearly and yet so emphatically, and afterward so cautiously and permanently, to incorporate the principle in the Constitution, and thus introduce a prohibition on the United States on the exercise of a power, which, without it, might at some future period be construed to be lurking therein. This inquiry has led me to examine the subject more fully, which having done, I now present a few more historical facts.

The English government never gave any encouragement to the cultivation of science or literature in her American colonies, except in one instance, that of a college in Virginia, called William and Mary's College. It is quite evident that this was a result of the views then entertained in high circles in relation to learning among the lower classes. Sir William Berkeley, one of the royal governors of Virginia, wrote a letter giving a description of that province in which he used the following language: "I thank God there are no free schools nor printing, and I hope we shall not have these hundred years, for learning has brought heresy and disobedience and sects into the world, and printing divulges them, and commits libels on the government. God keep us from them." Sir William Keith, who was nominated by the King as governor of Pennsylvania in 1717 expressed the following views in relation to the encouragement of learning in the colonies: "As to the college erected in Virginia, and other designs of a like nature which have been proposed for the encouragement of learning, it is only to be observed in general that though great advantages may accrue to the mother State, both from the labor and luxury of its plantations, yet they will probably be mistaken who imagine that the advancement of literature and the improvement of arts and sciences in our American colonies can be of any service to the British State."

The King of England in 1683 gave instructions to Lord Effingham, appointed Governor of Virginia, and therein expressly commanded him not to allow any person within the colony to have a printing press on any pretence whatever, and this noble lord, as the King's loving subjects would call him, faithfully executed the commands of his Christian Majesty.

The same King Charles the Second in 1686 gave the same instructions to Mr. Andros, who was appointed governor of New England, but in this case, owing to the opinions there entertained by these colonists, the instructions failed to be carried out. In the South, large plantations were taken up, which necessarily caused the country to be thinly settled and prevented the encouragement of science and literature; indeed none but the most wealthy could obtain even the rudiments of an education; but in New England the people settled in small towns and villages for the purpose of better securing the benefits of mutual protection and assistance and the enjoyment of religion and morality, hence we see there were natural and physical causes as well as religious motives which caused the difference of the inhabitants in these two sections of country.

It is also stated in history that the great bulk of the inhabitants of New York, now so distinguished for eminent man and for high and common schools and the diffusion of knowledge were, before the Revolution, ignorant of the rudiments of the arts and sciences. The first printing in the colonies was in 1639 at Boston, and the first newspaper was there issued in 1704. At this time there were at Boston five printing presses and many book stores, while there was but one in New York, and none in Maryland, Virginia or the Carolinas, and only eight newspapers published in all England. From about 1704 to 1755 or 1760 there was a legal restraint in New England on the press; and printers had to be under the surveillance of government. In a few instances papers were suppressed and in one or two instances men were imprisoned on suspicion of having printed pamphlets containing reflections on members of the government. These things having been discarded in New England for a period of some fifteen or twenty years before the Revolution, and the inhabitants having enjoyed the benefits of free speech and free press

would very naturally make an impression on the public mind and induce these fundamental principles to be incorporated into the supreme law unalterably except in one particular mode.

There is one thing more which I will mention in connection with this. Until about eighty years before the adoption of the Constitution of the United States the nations of Europe kept a constant restraint on the freedom of speech and of the press; "but in England," says Hume "in 1694 this restraint was taken off to the great displeasure of the King and his ministers who, seeing nowhere in any government during present or past ages any example of such unlimited freedom, much doubted its salutary effects and probably thought that no books or writings would ever so much improve the understandings of men as to render it safe to intrust them with an indulgence so easily abused.

These are some of the historical facts and some of the experiences of the framers of these documents. Since then the people of the Eastern, Middle and Northern States, in carrying out the principles therein enunciated have vastly increased in numbers, wealth and general intelligence, so that during the time which has since elapsed, those portions of the country, and the South have produced men who, for learning, probably did not have their equal in their day in the old world and who, most likely, never had in any government at any former period.

This country is justly celebrated for general intelligence. It seems to be admitted by all that there is not now any country on earth with so few ignorant people as the United States, though it is asserted by some in Europe that America cannot boast of men so highly educated as some in their own country. As to the correctness of such a statement I must leave each one to judge for himself, simply premising that viewing things from their standpoint it may be so.

Are the American people, to accomplish a given object, or to eradicate what they may honestly believe to be an evil, now prepared to go back on these well founded principles? To return to restrictions on the freedom of speech and of the press? To proscribe, by law, religious freedom, and by law prohibit its free exercise? or by its courts put down what the nation cannot put down by sound sense, by reason, by natural or revealed law? Shall men, learned men, who have dug deep and erected their platform on a rock, now come forth with stammering tongues and trembling limbs, or shall they step firmly and speak boldly and maintain those principles which the entire experience of the nation has proved to be so useful and which have produced so much happiness?

Before closing my present remarks I beg leave to refer to one more incident relating to Sir William Berkeley. In his time, as before said, there was no printing in Virginia. To speak ill of Berkeley or his friends was punished with fine and, in some cases, with whipping. During his governorship was the Bacon rebellion. After this was quelled it was regarded as treason to speak favorably of it, yet taking the statements as true which led to it, at this day it would be regarded as a virtue not a crime.

Yours truly,

HISTORICUS.

Died.

In this city, Oct. 25th, 1870, after a long and severe illness, John Nash. He was born in Kent, England, on the 12th of August 1812. He joined the church in 1850 and arrived in Utah in 1861. He lived and died a firm believer in the gospel of Christ. He leaves a wife to mourn his loss. *Mill. Star* please copy.

A correspondent near Metz writes: An old woman was seen by a Prussian "Doppelpost," or double sentry, of the 33d regiment engaged in an orchard picking up sticks. Suddenly the old woman takes refuge behind a tree, disengages a carbine from her petticoats, and taking aim at the nearest Prussian sentry, shoots and wounds him severely. The action, however, had not been so quick but that his comrade saw it, and raising his rifle to his shoulder, he fired and killed the supposed woman. He had just time to advance and discover a French tirailleur so disguised, when an advance of the French compelled him to retire, taking his wounded comrade with him. A proclamation of General Von Gobeau, posted in Ars this evening, informs the French inhabitants that any of them found with arms, either in their dwellings or upon their persons, whether they belong to the mobile garde or the National Guard, will be taken out and shot upon the spot.