

RELIGION AND SECULARISM.

Some Fallacies of Free Thinkers Exposed. — Divinity of Bible Truth—The Mission of Joseph Smith.

SALT LAKE CITY, Sept. 28, 1888.

Editor Deseret News:

In the interest of truth and fairness it seems needful to once more refer in a critical manner to so-called "Free Thought," upon which a series of lectures are to be delivered in this city during the present fall and coming winter.

It is not because the writer is opposed to free thought, free speech and a free press that antagonism is exhibited; on the contrary, they are endorsed by every intelligent man and woman so long as free thought and utterance are confined within the limits properly established by a due regard for the social rights of all parties and creeds, and this would not have been written but for two misleading notices published by your morning cotemporaries, of a lecture delivered by Mr. C. B. Reynolds on free thought, in the Opera House last Sunday evening.

One of the papers referred to, speaks of Mr. Reynolds as having censured the Christian denominations, "especially the Roman Catholics for their prejudices" against other sects, which is about as straight as that paper ever gets anything. Mr. Reynolds did especially censure the Protestants, in mimicry and otherwise, for their prejudice against the Roman Catholic form of worship.

The other cotem. says of the lecturer: "It was the almost unanimous verdict that the lecturer is one of the most eloquent and able expounders of Liberalism ever heard in this city."

That depends entirely on one's ideas as to "eloquence" and "ability." If other men's ideas, which have been worn threadbare by Mr. Ingersoll, and those lesser lights that are perpetually stealing his second thunder, be clothed with the garments of Pathetic and blood-curdling eloquence, more befitting the burlesque stage than the rostrum, be indications of "eloquence and ability," then indeed was the "almost unanimous verdict" a just one. But in the opinion of many who were present the lecture was devoid of original merit, and was a success only as a specimen of footlight energy. One "freethinker" said some portions of the lecture were worthy of the circus ring, while the egotism of the lecturer stood out in bold relief as the Sphinx on the plains of Egypt. As a valuable vendor of free thought literature he is a huge success.

Compared with Mr. S. P. Putnam, who recently lectured in this city on free thought, Mr. Reynolds's style and subject matter is hardly worth mentioning. The lecturer denounced the "doctrine of the forgiveness of sins as pernicious," without assigning any reason therefor. He also ridiculed the old sectarian idea of an immaterial God "beyond the bounds of time and space" with as much gusto and energy as if every one of his listeners entertained it, and that a progress in ideas is reserved to the infidels; and almost in the same breath said that that idea and the dogma of "hell-fire and brimstone" are no more advocated by the churches, and all because the infidels have forced the surrender!

Mr. Reynolds also said that the "Bible teaches that the earth is flat." As a "divine" of fifteen years' practice he should be able to name chapter and verse. Like nearly all infidel speakers and writers, Mr. R. seems to have a mania for fighting shadows and for thrusting down one's throat certain played-out dogmas, and then turning loose a whole battery of burlesque tragedy on the unhappy victim.

His concluding remarks on the duties of life were drawn entirely from the recorded words of the great "Nazarene." "Love thy neighbor as thyself," "Do unto others" etc., the story of the "Prodigal Son," etc., and were doubtless imbibed while reading them in a spirit of Christian sympathy. Mr. R. now enjoins them in a manner that would indicate a monopoly of those ideas through the theory of recent infidel discovery.

The free thinkers of this city had considerable difficulty last spring in keeping the ex-Rev. Dr. York within the bounds of decency and conservatism as the following from the Free-thinker's magazine of August 4th will show. Dr. York was accused of "pocketing \$50 to \$75 per night for every evening of the whole of his last course" and leaving the freethinkers of this city to pay hall rent, advertising, etc. They also charge him with "interlarding otherwise excellent arguments with much coarse denunciation and abuse." They also assert that the Doctor engineered his own "farewell ovation," gold headed cane and all, and at sight of which—the cane—the Doctor wiped a tearless eye. The same magazine also styled the Doctor as "a lecturer distinguished chiefly for his ability to hold an audience through the medium of physical activity."

The foregoing is not quoted as a reflection on Mr. Reynolds, but merely to inform those that swallowed without mastication the lectures of Dr. York, that there were conservative free-thinkers—gentlemen—who discontenanced his vulgarity, coarseness and radicalism.

Reynolds as a lecturer, nor the subject matter of his efforts but merely to place those that may attend the lectures on their guard, not against truth but error. Let each one remember that eloquence is not eloquence, that eloquence is not always truth, that operations are not necessarily facts. And every one should bear in mind that the "contradictions" in the Bible do not invalidate the divine origin of its numerous truths. Let all reflect on the truth that no mortal being witnessed the creation and yet in the first chapter of Genesis we have an account of the passage of those grand events so perfectly in accord with recent geologic discovery that there are at least five truths to one possible error, which incontrovertibly proves the divine origin of those five facts. Let no one mistake the errors of translation by un-inspired men and the adumbrations of truth which have necessarily occurred through its having come in contact with, or having been filtered through the prejudices of a semi-barbarous people.

The Jews are a living and perpetual "miracle," as their condition today is a direct fulfillment of prophecy. Again, who, living amid the semi-savage condition of those early ages with its perpetual scenes of warfare, could have looked forward, unless inspired, to a fast approaching day when the people "shall beat their swords into ploughshares and their spears into pruning hooks." Many of the prophecies in the Bible have been literally fulfilled, and no infidel living can prove that the remainder will continue unfulfilled.

Let the youth of Utah remember that all nature proclaims the existence of an over-ruling power, that that power never works haphazard but ever with an object in view, and that that object is the perfection of mankind, and further, that the teaching of science and philosophy, when divested of the sophistry with which it is often habilitated by would-be scientific writers and lecturers bear out the teachings of Joseph Smith the Prophet, whose divine mission can be proven as easily by rules of evidence and logic as simple and sure as those evidences which prove the earth's revolution upon its axis. And further that no avenue of knowledge is closed to the believers in that mission that is open to the infidel, and that if Joseph Smith was a Prophet they have everything to gain by a life of faithfulness, and nothing to lose even if life shall prove, as the infidel asserts it, be a freak of blind natural forces, which, however, is an utter impossibility. Respectfully,

J. F. GIBBS.

FAIR AT EAGLE ROCK.

A Fine Display and a Financial Success—Base Ball.

EAGLE ROCK, Idaho, Sept. 22, 1888.

Editor Deseret News:

Three years ago the people of this little railroad town organized the Bingham County Fair Association, and held their first fair in September, 1886, which, so far as the agricultural exhibits were concerned, was a very fair showing. Of course it was a new thing in the county, and many of the ranchers not understanding the real object of the society, failed to take any interest in it, believing the society had been gotten up for speculative purposes.

In September, 1887, the fair was but little better, although the farm products exhibited were superior, both in quality and size, to anything ever seen before by the visitors in any country, as they state, and there were many from different states and territories of the Union. But financially both fairs were failures, and the society members paid many premiums from their own private purses. But the fair just held was

A COMPLETE SUCCESS

financially and otherwise. The stock exhibited was as good as any in any of the western states and territories. Especially is this true of the horses exhibited by Messrs. Berryman and Rogers of Blackfoot. One English shire four-year-old stallion weighed 1940 pounds; another of the same stock weighed 1960 pounds, and one two-year-old Cleveland Bay weighed 1,150 pounds. The cattle were of the Durham, Jersey, Polled Angus and Hereford breeds and were very creditable.

The wheat, oats and barley were exceptionally fine; so much so that it is acknowledged that Bingham County stands without a superior in producing fine grain. Owing to the severity of the past winter the fruit exhibit was not good.

There is an impression gone out from this part of the country which I wish to correct. It is to the effect that water and musk melons, tomatoes and such fruits cannot be raised to maturity here. They were on exhibition thoroughly ripe and of good size and quality. There were water melons weighing from 18 to 28½ pounds; six different varieties of corn all sound and ripe; squashes weighing from 60 to 82 pounds; besides red peppers, the castor bean, peanuts, and like tender plants, in abundance.

THE PROGRAMME

Consisted of horse races, pigeon shooting, ladies' and boys' riding, etc. One of the most attractive sports on the programme was a base ball tournament

the championship of the territory. Three clubs contested for the prize, known as the Rigbys, the Eagle Rocks and the Pocatelloes. The first game was played on Wednesday the 19th, between the Rigby line and the Eagle Rocks, the result being an easy victory for the Rigbys. The score stood 15 to 5. The Eagle Rocks gave entirely out at the end of the fifth innings. On Thursday the 20th the Pocatelloes tried with but little better results than the Eagle Rocks. Each nine, of course, had their admirers. The Pocatelloes sold two to one in the pools against the Rigbys. The game was called at 11 a. m. with the Rigbys at the bat. At the end of the third inning the score stood 12 to 6 in favor of the Pocatelloes. The betting was now on the Pocatelloes, with but few takers on the Rigbys. The Rigby boys now went to the bat and scored 11 runs, which turned the tide in their favor. In the fourth inning the Pocatelloes scored 6 runs. This left the Pocatelloes one run ahead at the end of the fourth inning. It was manifest to the admirers of the Pocatelloes that they were failing, they being men confined to indoor life, while the Rigbys, who are all strong, hard muscled grangers, were just getting down to their work. Betting now turned on the Rigby's and soon not a backer could be found for the Pocatelloes. From this to the finish the Rigby boys had it their own way. The following is the score: Rigby's, 34; Pocatelloes, 20.

This leaves the Rigbys in possession of the bat and champions of the Territory of Idaho.

EAGLE ROCK.

NORTH CAROLINA CONFERENCE.

An Enjoyable Reunion of Elders, Saints and Friends.

ARABAT, Patrick Co., Va., Sept. 17, 1888.

Editor Deseret News:

The North Carolina Conference convened according to appointment on Saturday, Sept. 15, at 10 o'clock a. m.

There were present William Spry, President of the Southern States Mission; Travelling Elders, Oliver Belnap, Joseph Cameron, Geo. M. Tonks, James G. Duffin, John C. Roe, J. S. Ingram, W. S. Peacock, W. T. Monk and W. J. Millard, a goodly number of Saints and friends.

Conference called to order by President Wm. Spry.

Singing. Prayer by Elder Geo. M. Tonks. Singing.

President Wm. Spry stated the object of meeting in these conference assemblies. Read from Ezek. xxxiii: 7, 9, said this is the position the Elders occupy today. A trust has been committed to them, if they do not discharge this trust, the blood of the wicked will be required at their hands, but if they discharge their trust faithfully, they clear themselves of the blood of this generation.

Elder John C. Roe said all men had souls to save. When the kingdom of God is on the earth, all men are required to become citizens if they wish to be saved. In consequence of wickedness the people have drifted away from the kingdom of God, and are left to wander in darkness.

Conference adjourned until 2 o'clock p. m. Singing. Benediction by Elder J. S. Ingram.

2 p. m.

Prayer by Elder James G. Duffin.

Elder Oliver Belnap read from Acts ii: 38, "Obedience to these laws is necessary in order to place ourselves in a condition to progress in the kingdom of God."

Elder Joseph Cameron read from H. John 9. God is an unchangeable being. The same laws that were required to save Adam will be required to save us.

President Wm. Spry said the promises made by Peter on the day of Pentecost were not confined to those people but were to all of our Father's children who would do His will.

Adjourned until Sunday, the 16th, at 10 o'clock a. m.

Singing. Benediction by Elder J. C. Roe.

Sunday, Sept. 16th, 10 o'clock a. m. Singing. Prayer by President Wm. Spry.

Elder James G. Duffin read from Luke 13, 3, and said the principle of true repentance is but little understood by the world today. Sin is a transgression of the laws of God. Those who transgress these laws and continue therein cannot inherit the kingdom of God. Repentance is turning from sin, "restoring the pledge," and walking in the statutes of life. If the sinner do these things he has the promise that he shall live.

Elder J. S. Ingram read from Matt. 24, 14. The Saviour here speaks of but one Gospel, which is the "power of God unto salvation." Faith, repentance, baptism and the laying on of hands are given as the introductory principles of the science of theology. He that does not receive these cannot progress in the knowledge of God.

Elder Wm. T. Monk said the same principles taught by the Saviour are advocated by the latter-day Saints. He is the door into the sheepfold, and those who enter by him will find eternal life.

President Wm. Spry read from Eph. iv, 22, 23. This is the kind of repentance that is acceptable of God. After

not be committed again, thus laying the foundation for good works.

Adjourned until 2 o'clock p. m. Singing. Benediction by Elder Oliver Belnap.

2 p. m.—Singing. Prayer by Elder Joseph Cameron. Singing.

Elder Geo. M. Tonks read 1 John i: 7. All professing Christians believe the Saviour opened up the way whereby all can be saved, but differ very materially as to the way through which we get the benefits of his atoning blood. Our first parents transgressed the law that was given unto them, which brought sin and death into the world. The atonement of Christ frees us from the effects of the original sin of Adam regardless of our works. But for our individual sins, it is through keeping the commandments that we get the benefits of his atoning blood.

Elder W. S. Peacock said the people should lay aside prejudice and accept the evidences of the truth of the Gospel as presented before them. All will be judged according to the deeds done in the body. Through faith, repentance and fulfilling the commandments in baptism, a remission of sins is granted.

President Wm. Spry said so long as a man continues to reject the principles of the Gospel, he places a barrier in the way of his progression. When the Saints rendered obedience to the laws of adoption, they bettered their condition. But there was still something else for them to do, in order to advance in the knowledge of God. The Lord sent a heavenly messenger, crying to His people to come out of Babylon. As every blessing is predicated on law, the blessings to be obtained in Zion are predicated on gathering.

Peace and quietness reigned during the conference. Each day of the conference, council meetings were held, at which much good instruction was given, and the business of the conference discussed.

Elder James G. Duffin was appointed to succeed Elder J. C. Harper, lately returned home, as President of the Conference. The Elders return to their fields of labor greatly refreshed in spirit and mind, with determinations to continue their labors until such time as it is deemed proper for them to return to their homes.

The conference is a highly prosperous condition. Our thanks are due to the good people who entertained the Elders during their stay at conference.

JAMES G. DUFFIN,
Clark of Conference.

A Noiseless and Smokeless Locomotive.

At Palmyra, Wis., about forty miles northwest of Milwaukee, there may be seen to-day a new small locomotive engine (but large enough to draw street cars) the construction of which is so different from anything which has preceded it as to be a genuine surprise to the man of science as well as to the practical engineer. Except the noise of its wheels moving upon iron rails, it is noiseless and smokeless. The fuel, any kind of wood or coal, is perfectly consumed. The steam, after use in the engines, is condensed in a new manner, and the water at the boiling point is reused. The performances of this remarkable piece of mechanism are so startling as, naturally, to cause a statement to be received with incredulity by those who have not witnessed them. To see and experiment with a locomotive which starts, stops and reverses its direction of movement so silently and easily that if your eyes are closed, you cannot detect the instant when the direction of motion is changed is a strange experience and tells more plainly than words that the phenomenon before you may make an era in the history of engines and motors. The objections to the ordinary locomotive which I have enumerated above are all overcome in the new engine. The rigid bases and all the shocks incident to a rough and uneven track are absent. All the wheels of the new locomotive are drive wheels and all its weight is traction weight. The necessity for a front guide truck does not exist, the drive wheels being so arranged as to give them easy control of the car on curves and on uneven tracks.

The most surprising feature of this locomotive is that there is very little waste of steam, heat and water in operating it, as the steam is not thrown away after using, but the water of condensation is returned to a high pressure boiler and reused over and over again with but small loss of heat. The noise incident to a forced exhaust, common in the old system, is done away with here. The combustion of fuel is so complete that no smoke exists. The side-motion and jarring felt in the ordinary engine is done away with, and stopping and starting and reversing the motion of the engine are very easily accomplished.

One supply of water and fuel is sufficient for half a day's run or even a longer run. Nothing is wasted, which means an economy in operation never before approached in this class of machines. In answer to the claim made that it is very difficult, if not impossible, to pump boiling water, I can only say that this is easily done in this engine every day, as any investigator can see for himself.

I have purposely avoided going into details of a technical nature, my object being to state results only. The advantages of this new locomotive over the ordinary one are many and revolutionary in their importance. It need not be much more than half as

tive engine, and the cost of operating it is so much less as to astonish engineers. Noiseless, smokeless and cinderless, it can be used in the crowded streets of cities without objection and with none of the disadvantages of the common grip car. The inventor is Mr. T. T. Prosser of Chicago, who is widely known as a mechanical expert and engineer. The Palmyra Manufacturing Company are engaged in building a second locomotive of this type, which may be exhibited in Chicago and New York. It seems to mark an era of advance in the uses of steam, and nothing which the last century has seen in this line has attracted the attention which will be directed to this new locomotive the moment its remarkable features are fully made known to the mechanical and industrial world.—Duane Doty, in Railway Age.

A CELEBRATED CASE.

AN INNOCENT FRENCHMAN WHO DIED A CONVICT.

There are many and just complaints concerning the laxity of our methods in dealing with criminals. It is something, however, in their favor that they work on the side of the old-fashioned rule, that it is better to let many of the guilty escape rather than to punish one of the innocent. In older countries, on the other hand, the law usually leans on the side of severity. There has been much complaint in England of late years concerning the lack of facilities for appeal in capital cases, which are so grievously abused in this country. The time is so short between conviction and execution that the authorities have narrowly escaped on more than one occasion, recently, putting an innocent man to death, and sometimes the revelation of the mistake comes too late.

An extraordinary instance of the same tendency is seen in a celebrated case now before the French chambers. The story has aroused popular interest and sympathy to such an extent that it has been made the subject of a drama on the boards of a Paris theatre. It dates back to the coup d'etat of Napoleon III. Pierre Vaux was a schoolmaster at Longepierre, in the Department of the Saone-et-Loire. His stern fidelity to the republican cause earned him the enmity of many of his neighbors, who went over like sheep to the side of the usurping Emperor. Vaux was, nevertheless, elected a municipal councillor. The enmity between the republican and imperialist factions was intense. Suddenly a series of fires, mysterious in their origin spread through the community, attacking the homes of the rich and poor alike. Every effort to discover the supposed incendiary failed, until somebody took advantage of Vaux's unpopularity to denounce the "revolutionist," as he was called, as the criminal. He was condemned in October, 1852, to transportation for life, without evidence, and really upon nothing more than the suspicions of his enemies. He suffered twenty-three years of mental and bodily misery in Cayenne before he died.

But the real criminal had meantime been discovered several years before the convict's death, and proved to be a personal enemy of the schoolmaster and a village mayor. He confessed not only the crime, but his own false witness against his unfortunate victim. But unluckily for Pierre Vaux, his enemy committed suicide in his cell the day before his trial. We say unluckily for Pierre Vaux because, according to one of the strange provisions of the Code Napoleon, a person unjustly condemned cannot obtain a repeal of his sentence until the guilty party is tried and judged. The real criminal cannot exonerate the innocent man without a trial. So that while Pierre Vaux's innocence was absolutely established, it could not be legally demonstrated, and he wore his life out as a convict. Now that he is dead, his status cannot be made good without a special bill, modifying the Code of Napoleon. His family, who remained with him in his miserable exile, returned to France upon his death, twelve years ago, and have ever since been engaged in petitioning the chambers for justice. His children have now addressed a pathetic appeal to M. Floquet to carry through the bill, which has been introduced at every session for this purpose. But it is said there is little prospect of its passage. The French regard the Code Napoleon with superstitious reverence, and the Deputies feel that if they once begin to alter it they do not know where they will stop.

The incident illustrates the severity of the French system in dealing with criminals, which is abhorrent to English ideas of justice. The judge is prosecutor and the prisoner is practically considered guilty until he proves his innocence. The laxity of American methods is certainly not to be condoned, but we can at least derive some satisfaction from the thought that such heart-breaking injustice as has been inflicted upon the unhappy Pierre Vaux and his children would not be possible in our country.—New York Tribune.

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