



GEORGE Q. CANNON.....EDITOR

Wednesday, Apr. 27, 1870.

DELAYED.—This number of the NEWS has been unavoidably delayed on account of our recently imported steam engine not having got thoroughly in running order.

METHOD TO CURE BAD BOYS.

THE New York Tribune asks the people and the lawmakers to obtain correct notions as to the best disposal to be made of the young of the dangerous class. Temptation and opportunity are the ruin, it says, of those who inherit bad organizations. It argues, therefore, that boys who are in this condition should be removed from the one and deprived of the other. This they cannot be when they emerge from the present places where they are confined. In those institutions a boy is taught to weave baskets, make shoes, pick oakum, bottom chairs, break rock and twist rope. In each of these occupations he comes in competition with hundreds as industrious and skillful as he. His associates are of a low grade. He can see little to be gained by a life of honor and virtue. He finds chances to steal, and at night the beer saloon invites, cards fascinate, liquor inflames and girls coax. No wonder he falls into his old habits.

In France there were correctional schools like those at present in New York. Of the boys sent to them a third relapsed into vice and villainy as soon as they were released. But France changed her treatment of these Arabs. She established a colony at Mettray, where all boys were sent who came before the tribunals for small crimes, and were acquitted on account of youth or ignorance. Now, there are thirty-three such colonies, able to receive and teach ten thousand homeless lads.

The Tribune proposes to send boys of this class on to a penal farm. Instead of giving a boy an education in oakum and chair-splits, let him be taught how to milk, how to feed cows, how to groom and manage a horse, how to set out cabbages, how to dig post-holes and lay fence. Many will, with such training, it thinks, rise above a constant drudgery and learn to love flowers, to manage hot-beds, to prune trees and cultivate berries. A farm is a mighty leveller. No farmer can fail to respect and treat in many ways, as a companion, and an equal, the workmen who carries his row beside him and does his work as well as he wants it done. It is trade and subdivided manufactures, where labor is treated as one element and the staple as another, which degrade the workman and make him a spoke in the wheel. The great redeeming feature of farm labor is its unceasing variety. Sometimes it is hard and dirty, but it seldom lags into a dull monotony. And then there is no work more intrinsically honest than farm work. The shoemaker can work in patches of brown paper, and the case will sell as well. The blacksmith can hammer over a flaw in his axle, and the wagon goes to market. But Nature cannot be fooled. Bad seed will give bad harvests. A covered weed will sprout at the first rain. Borrow of the Earth and fail to pay, she casts out the unworthy steward. This quiet, perennial and unvarying lesson is of incalculable value for a boy prone to low ways. In Ireland the discipline of farm labor has been found most wholesome with adult offenders, restoring a large proportion of them to the honest and trustworthy class.

But it is a fact, which experience has proved, that boys put out to do chores on farms, get so disgusted with the life, that they leave it as soon as they can. For a penal farm to be successful, pains must be taken to create a taste in the boys sent to it for the business of farming. Let a task-master be in charge of the boys on such a farm, and they will see nothing desirable in the pursuit. Keep a boy at work on the rough and disagreeable duties of a farm and he

will very likely become disgusted with them, and resolve to follow the occupation no longer than he is compelled to do so. Farmers frequently create disgust in their own sons towards farming by pursuing a course of this kind. Keep a boy at shoveling green manure, picking stone and doing nothing but the drudgery of a farm, and if he ever acquires a love for the business he certainly ought to be a farmer.

A BILL has been introduced into both Houses of Congress for a submarine telegraph between America and Asia. It asks no subsidy from the Government. It is thought that it will pass. The construction of this line will complete the circuit of the globe telegraphically.

The New York Herald says the moment the bill passes orders will be given for the construction of over 9,000 miles of cable, and surveys and soundings will be ordered by the Navy Department, that no unnecessary delay may occur. It is proposed to have two breaks in the submarine communication with Japan by means of the Sandwich Islands and Baker's Islands. From California to the Sandwich Islands will be a cable about 2,500 miles long; between the latter and Baker's Islands another cable of over 1,000 miles, and then another of 2,000 miles to reach Japan; from Japan to China, about 1,000 miles, will be joined by one continuous cable.

LIBERTY OF SPEECH IN UTAH.

A MORE complete illustration, than that which was witnessed yesterday at the Tabernacle, of the liberty and the liberality of thought which prevail here, could not be furnished. Besides the remarks by Presidents B. Young and G. A. Smith and Elder Orson Pratt there was a discourse by a Baptist clergyman, remarks by an Episcopal clergyman and exhortation and testimony morning and afternoon by A. Dunkard. Visitors, who were inclined to be fair must have been forced to the conclusion that the Latter-day Saints, whatever their other faults might be, were certainly not afraid of fair discussion or its effects, or of the enunciation of Christian views. We, of course, cannot tell what impressions the meetings made upon the congregation, but certainly the large number of ministers present—we understand there were upwards of twenty there—had an opportunity of learning that the Latter-day Saints have never feared the effect of moral arguments or free religious discussion. The statement which was made by President Young, and subsequently repeated by President Smith, that the people of this Territory were always willing and pleased to open their Tabernacles, Halls and meeting houses to ministers of standing for them to expound their views to the people, and that he was very desirous that the youth of our community should have the opportunity of listening to the views and doctrines of the various sects, must have had the effect of a new revelation on the minds of many. Who that has formed his idea of President Young and the Latter-day Saints, from many of the popular reports, could expect such liberality? Yet, as was said yesterday, it is true that a people more free and more willing to listen to others' opinions and views does not exist than the Latter-day Saints. We have proved this in the past, and probably the world will, after awhile, begin to conclude that we have been misunderstood and abominably misrepresented. Since the first emigrant train passed through this city up to the present time, whenever a minister of good standing, who was known to be a gentleman, to matter what his religion, was here on the Sabbath, he has been welcome to speak to the people. The best place of meeting that the people had was open to him, with a congregation to listen to him. Still, it is only a few weeks since that we published a report of a begging discourse delivered by a person who went from this city, conveying the idea to his hearers that all thought and liberty of expression were stifled here, and that a man who preached Episcopalianism did so almost at the peril of his life. Yet this minister proposes to inform those who will listen to him what the future of liars and of those who love lies and bear false witness will be. Out of their own mouths will all such characters be judged.

Kentucky has its champion old man, 115 years of age, and able to thread the finest needle and reads in eight different languages.

MR. VINCENT'S LECTURE TO-MORROW EVENING.

WE would like to see a large audience assemble on Tuesday evening at the Tabernacle to hear Mr. Henry Vincent's great lecture on "OLIVER CROMWELL, or the men, principles and times of the Commonwealth." It is a masterly effort and will be an intellectual treat such as is seldom enjoyed. Those of our citizens who have heard Mr. Vincent years ago, and there are many here who have had that pleasure, have been desirous to listen to him again. He is truly a great orator, and his selection of Oliver Cromwell and the times of the English Commonwealth, as the subject of the lecture to-morrow evening, is an excellent one. It is a subject into which our people can fully enter. It is probably not too much to say that there is not another community who can more highly appreciate the motives or more thoroughly comprehend the views and designs of Oliver Cromwell and the men associated with him, than the people of this Territory. The movement which bore him to the surface, and filled Europe with his fame, was a great religious outburst with which they can sympathize.

Mr. Vincent was warmly received in California, and his lectures were listened to by very large assemblies. And, in fact, this is the reception extended to him wherever he goes. We believe this is his fourth visit to the United States. Professor Moses Coit Tyler, of the Michigan University, in writing to the New York Independent, respecting Mr. Vincent's visit to the United States, among other things, in a long article, says:

"Early in the Autumn of 1866 this eloquent Englishman landed for the first time in America. Although for a quarter of a century, in the mother country, he had been renowned as a popular orator, he had at the time of his arrival here no general reputation among us. But he bore with him affectionate credentials from John Bright; and whomsoever John Bright can commend the American people are prepared to admire. We are a folk, however, who do not care much for credentials, or rather, the credentials which we do care for are those which every man has to show when he shows himself. Fortunately, the credentials which Nature gave to Mr. Vincent were even better than those which John Bright gave to him; and during the succeeding ten months the English stranger ceased to be a stranger in the principal cities of the land."

In dwelling upon the effect of the telegraph, the train, the steamship, the newspaper, the lecture, and the bill of exchange in breaking down the barriers of national isolation, and exclusiveness, he said all hail to the men who in various capacities were girding England and America—which nations should take the initiative in the great coalition of mankind, and lead on in the procession of international harmony—with the clasp of rational and immutable friendship.

"It is for this reason," he said, "that we rejoice to see among us such men as Charles Dickens and Henry Vincent—England's greatest novelist, England's greatest popular lecturer. We long to have established between the two countries an exchange, not of gold and goods only, but of authorship and oratory, of ideas and emotions. It is not enough that educated Englishmen come to this country, or that educated Americans go to that country, merely as tourists and critics. We wish the intercourse to be more intimate. Let Englishmen come here, and read to us, and preach to us, and lecture to us, and visit us in our homes, and break bread with us, and see the workings of our souls, and feel the throbbings of our hearts; and let us do the same in England. This will be reciprocity indeed!"

THE Chicago Times, of the 15th inst., closes a leading article on "The Divine Goddess"—Liberty, in which it treats the violence that has been and is being done in the land in the name of liberty, with the following language:

"Truth may rise after it is crushed, but liberty, when she falls in a land where she has reigned supreme, and among a people who worshipped her, can only be resurrected by carnage, and such a succession of horrors as appal the least merciful and most desperate. The contempt of popular rights, the defiance of law and well established precedents, the insensibility to shame, the extravagance and restlessness, the rottenness and political prostitution, and the disposition to make of poor men beasts of burden for the benefit of the rich, which have conspired to assassinate liberty in all ages, are leagued against her in her own land to-day, and nowhere in all our broad country can their workings more plainly be seen than in our own national legislature."

Divorces are so frequent in Chicago, that the different sets of children have to be labeled in order to distinguish to which parent they belong.

DISCOURSE

By President BRIGHAM YOUNG, delivered in the Tabernacle, Salt Lake City, Sunday, April 17, 1870.

[REPORTED BY DAVID W. EVANS.]

I would like the attention of the congregation. First, to my brethren and sisters, How do you do? I hope you are well. My health is very excellent. I am happy to greet you again. It gives me pleasure to see the people, but greater pleasure to see them striving to do the will of God.

I understand that, this morning, the congregation were treated to a discourse, giving the details of our travels for fifty-two days. I have no doubt they were very satisfactory. Those who heard the remarks of brother George A. Smith, this morning, must be aware that we are somewhat fatigued in body and want a little rest. We went from here to rest; but travelling every day for nearly two months, and holding sometimes two or three meetings a day does not afford much chance for rest. However, it was a change—a change of climate, scenery, congregations and friends; and we have had great pleasure in visiting the Saints. It is delightful to see those who profess to be Saints living together in unity and peace, which I am happy to say is the case to a great degree with the people among whom we have been traveling.

When we talk to and instruct the people we have to chasten and correct them sometimes, so as to lead their minds to principles more advanced than they are in the habit of practicing. The Latter-day Saints are an excellent good people; but when we contemplate the perfection of the inhabitants of Zion we see that there is an opportunity for a great deal of improvement. Of the time that is allotted to man here on the earth there is none to lose or to run to waste. After suitable rest and relaxation there is not a day, hour or minute that we should spend in idleness, but every minute of every day of our lives we should strive to improve our minds and to increase in the faith of the holy gospel, in charity, patience and good works, that we may grow in the knowledge of the truth as it is in Jesus Christ. If we are not Saints I do not think I ever saw any; but still there is a lack in the faith and works of this people, preparatory to the inhabiting of the Zion that is spoken and prophesied of and written about.

There are a great many texts which might be used, very comprehensive and full of meaning, but I know of none, either in the Old or New Testament, more so than that saying, said to have been made by the Savior, and I have no doubt it was, "If ye love me keep my commandments." You recollect that, after the resurrection, when Jesus came to Peter and others who had been fishing all night but had caught nothing, He said to them "cast your net to the right side of the ship." They did so, and we read that they drew a multitude to shore, and then they beheld their Savior. After broiling and eating of their fish, Jesus, knowing their feelings, and how apt men are to forget that which they once knew, said to Peter, "Simon, son of Jonas, lovest thou me more than these?" pointing to the fish. They had professed to love Him; they had followed him, and had suffered persecution for His sake; they had delighted in His words, rejoiced in His labors and had seen the wonderful works which He performed, and some which, in His name, they had performed themselves; yet, after all this, they seemed inclined to turn away and go a fishing; and when they had caught fish and had drawn them to the shore Jesus said "Do you love me more than