

the Italian Bark *Oberan*, on the coast of Chili.

A Peruvian expedition, under the charge of ex-Admiral Tucker, formerly of the Confederate Navy, has demonstrated that the Ucaguala River is the true source of the Amazon, and not the Maconan, as was formerly supposed.

A row occurred at Aspinwall, January 23rd, between some United States sailors from the steamer *Tallapoosa* and some 200 Jamaica negroes; one of the sailors was killed.

London.—The preparations for the meeting of Parliament are nearly completed. In the House Henry H. Coffey will move and Mundella will second the address to the Queen.

Lord Clarendon's health is much impaired, and it is expected that he will soon be obliged to retire from the Foreign Office.

The Powers participating in the Paris Conference have granted a brief space of time for France to decide on the proposals.

Prince George has returned to Athens and is engaged in forming a new Cabinet. He found a difficulty in completing the Ministry, owing to the hostility of the Greeks to the Conference; but it is announced that Slaimis has consented to act as Premier, and Delejannis as Minister of Foreign Affairs. The other seats in the Cabinet have also been filled with Ministers who will sign the protocol. Great excitement prevails at Athens. Bulgaria, the retiring Prime Minister, is immensely popular, and extensive demonstrations have been made in his favor by the citizens.

Paris.—The Marquis Moustier, late Minister of Foreign Affairs, died to-day.

Dispatches from Algeria announce that the insurgents had been met by the troops, and after a brief engagement, were routed.

Madrid.—The erection of a synagogue in this city has been licensed by the authorities.

City of Mexico, via Havana, 5.—The conspirator Bernitz, who attempted the life of President Juarez, has been shot.

Porfirio Diaz has been elected governor of Michoacan.

Twenty rebels, captured at Tamalipas, have been shot.

Havana.—Jose de Armas, Peace Commissioner to the insurgents, has returned unsuccessful. The war is certain to continue; and the fate of the island can only be decided by armies, as the Government cannot grant the demands of the insurrectionists. The war in the eastern department continues. Santiago and its immediate surroundings are free of the revolutionists.

London.—The *Times*, to-day, announces that the Johnson-Clarendon treaty is incomprehensible, involving the question of the recognition of the Southerners as belligerents, and excluding nothing. It says the whole document needs recasting.

Greece.—The new Ministry fails. Bulgaria has been recalled. The King is firm for the protocol.

Madrid.—The Provisional Government will present the Constituent Cortez a draft of the Constitution, embracing a clause prohibiting slavery in all the Spanish possessions; but it will be left to the Cortez to decide as to the method of freeing the slaves.

Toronto.—A gang of desperadoes, among whom were two penitentiary convicts, were discovered to-day in a little hut on an island in the lake; they threatened to shoot the detectives who went to arrest them, and while the detectives sent for assistance the thieves escaped in boats. On entering the hut a large number of stolen articles were found.

Correspondence.

PHILADELPHIA,

January 25th, 1869.

Editor *Deseret News*.—Dear Brother,—I arrived here for the first time, on the evening of the 18th inst., in company with President Wm. H. Miles of New York, and W. N. Dusenberry, my fellow laborer in the ministry. We put up at the "Montgomery Hotel" on our arrival.

On the following day we called on Mr. S. Fenton where we were kindly received, and hospitably treated to their home comforts, which we truly appreciated.

Mother Fenton and Sister Emma showed us some choice presents they received from the loved ones in Utah. Father says he would not take a hundred dollars for his gauntlet gloves. Every body admires them as being superior to anything down here.

We spent a very pleasant evening on the 22nd inst., with Wm. M. Canfield and his happy family, who are not in the church, but friendly. Their daughter Lucy has just returned from Salt Lake where she has been on a visit to see her re-

latives. She speaks of Utah and the "Mormons" in glowing terms. Her friends do not question her veracity for a moment, but they think she must have turned "Mormon," seeing she speaks of them favorably.

The wicked prejudice which prevailed twenty years ago is fast giving way to honest inquiry, by sober thinking men and women; and they have come to the conclusion to say nothing against "Mormonism" fearing it may be true. Religious bigots and fanatics still cry delusion and cling to their pet dogmas, like Barnum to his mummies, which although dead they yet think profitable.

We found the branch here completely broken up, and the Saints scattered like sheep without a shepherd. President Miles concluded to re-organize the branch and place Elder Thomas Markland to preside. He is alive in the work and is held in good repute by all who know him in and out of the church.

Philadelphia is the finest city I have seen since we left Salt Lake. The streets run at right angles, and the buildings are uniform, nearly all built of very fine pressed brick, with white marble basements. White painted door and window shutters give an air of cleanliness and neatness to the city which I have not seen elsewhere, only in the cities of the Saints. I had hoped the inhabitants of Philadelphia were correspondingly pure; but I am told that here as elsewhere corruption and vice prevail to a fearful extent; and we can only look to the home of the Saints as a place of safety for those who wish to keep themselves and their children pure and uncontaminated from those soul-destroying evils that are everywhere prevailing in the world.

We preached yesterday in the Temperance Hall, 725 Race street, at 3 o'clock and at 7 p. m., to a large and attentive audience, reorganizing the branch and set Elder Markland apart to preside over it, by order of President Miles, who had to return to New York on Friday evening to attend to business.

I feel that a good work will be done here, providing the Saints live their religion and strive to please God rather than conform to the vanities of the world, which only bring disappointment to its votaries, and leave an aching void in the heart which ever yearns to be happy.

We were in New York during the holidays, and had a good time with Bro. Miles, and the Saints under his watch-care. The priesthood and people are all feeling well and working together as a band of brothers ought to do.

Bishop J. C. Little met with us on the 3rd inst., in New York. We listened with pleasure to one of his practical sermons, which makes the Saints rejoice and moves them to action. He carries with him the spirit of the gospel which purifies the heart and lifts the affections above the low, grovelling things of earth.

We spent a very interesting day with Bro. Heber John Richards in New York, and saw sights never to be forgotten in the "Bellvue Medical College," and other places of interest. He is rapidly improving in the study of anatomy, and treasuring up classic lore, which if properly applied will be of great benefit to its possessor.

We saw "the wickedest man" said to be in New York, who has opened his *rat pit* for public worship, in one of the vilest places in the city. By way of contrast we listened to the most popular preacher in New York City, (Henry Ward Beecher,) in his very pretty church, seated like the Salt Lake Theatre. He is certainly a leading spirit, and stands alone in a religious point of view; Paul-like, he is all things to all men that he may be popular.

Thus far we have had a pleasant and profitable time on our mission, through the States. God has been with us by His Spirit in our travels and labors among the people, and blessed us with health and success. We preached our way through Indiana, Ohio and Pennsylvania, baptized and gathered together a number of good men and women whom we found scattered abroad, organized three branches, and opened up a field of labor for several faithful elders to labor in with profit to themselves and to fallen humanity.

President Brown writes us that he is restored in a measure to health, and intends visiting the branches in his field of labor as far east as Hyde Park, Luzern county, Pa., where there is a fine branch of the Church consisting of forty or fifty members, all rejoicing in the truth, and possessed with the spirit of gathering, which is the spirit of the gospel. Br. Bull organized the branch last summer, by order of Bro. Miles, and placed Elder E. Howell to preside over it. He is a first class man, full of faith and good works, a prominent citizen in the place, and is calculated to do much good if he continues to honor his calling as a servant of God, which I verily believe he will do.

We left the Saints everywhere we have been with a promise that we would return and visit them in the spring, if our labors were not otherwise directed by the Priesthood over us.

We shall remain in Philadelphia another week and hold meetings the while, by request of many friends, among whom is Br. Harrison, who has kindly invited us to make our home at his house while we tarry.

From here we go to Virginia, via Washington, where you will hear from us again. Bro. Dusenberry is afflicted with a cold, but I trust he will soon recover. He joins me

in kind love to yourself, the brethren in the office and all inquiring friends.

Remember us with prayer, and believe me as ever, your friend and brother,
DAVID M. STEWART.

The following philosophical article was written by Brother Peter A. Droubay and translated by Brother Louis A. Bertrand:

A FEW WORDS ON THE PHILOSOPHICAL SYSTEM, EXPOSED BY MR. CH. FAUVETY IN LA SOLIDARITE, JOURNAL OF PRINCIPLES. Paris, 1866-1868.

II.

PINE KANYON, Tooele Valley,
3rd Feb. 1869.

How can you entertain relations of justice, if equity does not exist in your heart? How can you cherish relations of equality, if you are struggling only to rise above your fellow-men, and to despise, as you do, the lower sort of people, the weak, the ignorant, the poor, the decayed, the fallen ones? How can you cultivate relations of brotherhood, when you are enslaved and withered by egotism? How can you establish relations of liberty, that idle fancy invoked by all, if every one of you desires it but for himself, and if individuals incapable of self-government want to govern the land and imperiously rule the whole world? What are your qualifications to govern the land, O smokers and tipplers, O gamblers and debauchees, sceptics, hireling priests, machine-soldiers, O tradesmen grown rich by the toils of laborers, and you malevolent workmen who wish so earnestly to become independent tradesmen!!! And you, governmental caste, nobility, bankers and learned men, you who should give back to the people by good examples, by your light and instruction, and by favors of every kind, the products of their labors, now capital stock in your hands, where are your works? You keep silence! Answer for them, exchanges, gaming-hells and houses of ill fame, prisons and scaffolds! And you, also, morals of private life, answer!

Answer Cain-like, who, although the eldest son pretended that his brother was not given into his keeping. He knew well that he was accountable for his brother's life, and that sooner or later the hour of atonement would come.

"Be it so!" you reply, "but the hour when we shall be compelled to reckon with Supreme Justice is still very far. In the mean time, let us amuse ourselves, let us enrich ourselves, and after us the end of the world!"

Now who talks in this manner? From whence proceed those sounds? Is an Elder speaking to the last sheep of Israel? Are we to hear these words so very sweet to a believer's heart: *There is balm in Gilead for every wound; come and be baptized in the name of our Lord Jesus, and you shall be saved!*

Nay, it is not from a Latter-day Saint's mouth that proceed these indignant sentences. But an eminent philosopher, residing in Paris, Mr. Ch. Fauvety has uttered them. He has seen and he has sounded the sores of the contemporary societies. He is afraid of the barbarism and wretchedness which are hidden by brilliant luxury and by a false civilization. He perceives the half-open abyss, and he immediately gives the signal of alarm.—"Reform, reform," says he to the present generation, "reform, or you shall perish!"

But, in uttering such sentiments, do not think that he advises his countrymen to return to the religious forms of past ages. Far from it, he boldly declares that they are powerless, and that every one of them, without exception, has received its death blow. Acknowledging their past usefulness, he fairly values the good performed by them to humanity; but he at the same time proclaims that they are now unnecessary, and even prejudicial to the future. In his opinion, the tenets and confessions of faith, which contain the creeds of different denominations, and particularly of the Catholic Church, the priests of which still preach what they preached ten centuries ago, are behind the age; and that humanity, having advanced, has now surpassed its teachers. The present generation can not observe their precepts, because, in so doing, they will go back towards the past, that is to say, towards nothingness and an abyss. Were Mr. Fauvety a believer in revelation, it is evident that continual revelation would be a *sine qua non* of his religion.

Mr. Dupanloup, the most learned and most eloquent French Catholic bishop, having published, on account of the floods of 1866, a letter in which he pretended that these chastisements were the direct result of the progress of Atheism, Mr. Fauvety remarked that this manner of conceiving divine justice, good enough when nations were still in infancy, is now no more allowable. "Humanity being of age," says he, "can not admit that justice consists in punishing the innocent with the guilty, in chastising a whole nation for an offense of their ruler, in damning human nations for the fault of a first pair, in sacrificing to the true God human hecatombs, in consecrating to hell and everlasting darkness infants who have died without baptism, in frightening men enjoying the fullness of their reason with the end of the world, with purgatory, with hell and devils there filling the mission of executioners, after having recruited here below or above for victims to be tortured."

I will remark here that infants, perfectly innocent, become subject to diseases con-

tracted by their fathers while in pursuit of illicit pleasures, and that insanity is hereditary. Mr. Fauvety explained this by the law of transmission. But if a law does exist, there is no injustice; and I cannot see how a thing, being natural and right, by means of a law, could become unjust and cruel, when we perceive in it the finger of God, in whom justice and law are mingling.

Now, if Mr. Fauvety does not like the Mother Church nor any of its numerous daughters, he deeply despises the great materialist school which pretends to explain every thing without God, which, denying man's immortality, affirms that, after our death, every constitutive particle of our individuality, without exception, being dissolved, assimilates itself to the various surrounding bodies. According to the materialist, *matter is the only thing in existence*; life is but the result of certain combinations of matter; mind and intelligence are but manifestations of the brain; right, justice, excellence, fairness, truth, etc. are but words destined to express different conceptions of the cerebral matter, and only exist in man's thought, hence it necessarily follows that we are irresponsible, and that tribunals and condemnations pronounced against criminals and murderers are mere plays.

Present a corpse to the materialist, and he will perceive in it but a skin, sinews, muscles and bones, which are found among all animals; but the individuality of that organism, the principle of life which quickened that body before dissolution, are lost sight of by him. Nevertheless that individuality does exist, it is a reality, we can verify it in every living being. Where was it before this life? What will become of it after its death? The materialist does not know, but he has no right to suppose that it is lost or annihilated; because science proclaims that no principle of matter, no atom whatever can be annihilated in the Universe. Besides, our whole individuality revolts at the idea of losing our existence, of becoming nothing at all after this life, and it is sufficient to lay the question in order to solve it.

Therefore Mr. Fauvety is no materialist; he believes that we, ourselves, make our own destiny, and that we shall eternally progress and that our individuality, being freed of its envelope or rather of its prison, will start in the great future as unshackled as a bird, after having broken the bars of its cage.

Religious sects as well as philosophical systems are, therefore, powerless to reform that society which is hastening to its ruin. Mr. Fauvety does not despond; he is searching for a universal religion; he feels anxious to find an ideal superior to that of Golgotha. Finally, and above all things, he is seeking after principles to be a ground work to reason and justice.

In our next, and last article, we shall examine his conception of God, and also a few of his principles.

FROM MONDAY'S DAILY.

GOT THROUGH.—We understand that the "header" has been put through Miller & Patterson's 950 feet tunnel at the head of Echo. The permanent track will soon follow.

BLOWING.—The wind, to-day, seems to indicate an approaching storm and one that may be of a veritable wintry character.

POLICE.—John Brown and Joseph Robinson, "colored gemmen," were arrested for gambling in a small way, and this morning were fined \$25 each.

CHANGED.—Mr. Harford who did the plastering in Hussy & Dahler's Bank, made a mistake by putting the wrong side up; as a result it fell, and the bank has had to be temporarily removed to Godbe's Drug Store in the Exchange Buildings. Mr. Harford shouldn't make such blunders. They will injure his reputation as a workman.

SUNDAY MEETINGS.—Yesterday morning Elder Charles C. Rich occupied the time, in an interesting manner, edifying the Saints.

Elder Erastus Snow preached in the afternoon; and was followed by Rev. A. M. Stewart, missionary of the Presbyterian Church, who spoke for a short time.

FOURTEENTH WARD.—Last night Rev. Mr. Stewart preached in the 14th Ward to a large and attentive congregation. He was followed in a few remarks by Elder Wilford Woodruff.

ARRIVED.—Miss Annie Lockhart, who is under engagement for our Theatre, arrived by coach this morning. The *Californian* speak in high terms of her abilities as an actress. She will appear soon.

FIRE IN CHEYENNE.—On the 2nd inst. there was a fire in Cheyenne, believed to be the work of an incendiary, by which James M. Pyper lost about \$1,000 in a store, and J. T. Cornforth some \$16,000 or \$18,000 in goods, which were housed in it. Mr. Pyper is brother to Alderman A. C. Pyper of this city. The new fire-engine at Cheyenne did not come up to popular expectation, probably because those working it were unused to the business.

ESTRAY.

FROM PLEASANT GROVE.

HEFFER, 2 years old, red, white head, belly and tail. If not claimed, she will be sold March 4, 1869, at the County Pound, Provo.

EDSON WHIPPLE,
s22 w21 Utah County Poundkeeper.