

bread; and general good health prevails.

Our new meeting house was finished the last day of 1869, and dedicated on Sunday, Jan. 2nd, 1870, by President Peter Maughan, Bishops Wm. Hyde, Wm. Maughan and Elder G. L. Farrell. The building is 53 by 35 with an 18 feet ceiling; it is built of sandstone; it has a self supporting roof and presents a very respectable appearance.

Our Co-operative store has been in existence nearly a year, and we have found it one of the best moves ever set on foot for the blessing and benefit of the people, our goods having been sold nearly at Ogden retail prices. Our dividend for the first half year was forty per cent; it will be about the same for the present half year. We are free from debt, our business having been done on a cash basis.

We have put up a good rock building for our store, 33 by 23 with good cellars, and it will soon be ready for business.

Our Sunday School is attended by 150 children; it has an efficient staff of male and female teachers under the charge of Elder Franklin Allen. We have two day schools well attended. Elder Chas. C. Shaw and Sister M. Smith are the teachers; also an evening school taught by Elder Shaw.

The Female Relief Society, under the charge of Sisters Barnham, Liljenquest and Wilson, holds regular meetings; the sisters are doing good.

The Hyrum Dramatic Association, performed three very good pieces on Tuesday evening last, and judging from the frequent applause, the audience highly appreciated their labors.

Elder Henry H. Peterson is teaching the members of our choir music with good success; and education and improvement seem to be the order of the day here.

I need not tell you that Bishop Liljenquest is alive to the interest of this Ward, and he is sustained by the faith and good works of the people.

The DESERET NEWS is eagerly sought after by the people; and judging from their expressions and works, there never was a time when the labors and sermons of President Young and the authorities of the church were so highly appreciated.

May they live long to be a blessing and comfort to God's chosen people!

Yours truly,  
CHAS. C. SHAW.

**AN ORDINANCE**

**TO ESTABLISH AN INSANE ASYLUM AND HOSPITAL.**

SEC. 1. Be it ordained by the City Council of Salt Lake City that the buildings erected by the Corporation of Salt Lake City, in the Fifth Municipal Ward, known as the Sugar House Ward, situate on the south-east quarter (1/4) of section ten (10), township one (1) south, range one (1) east of the first principal meridian United States Survey, Utah Territory, for the proposed Asylum and Hospital for said city, be accepted, and the same be established as a place for the use and treatment of the sick, also the treatment and safe keeping of insane or idiotic persons.

SEC. 2. For the purpose of liquidating indebtedness on said buildings, and to complete the necessary improvements and to carry into effect the provisions of the foregoing section, the sum of ten thousand dollars, or so much thereof as may be necessary, is hereby appropriated; and the City Auditor is hereby required to draw his warrant, or warrants, on the City Treasurer for the same, as directed by the Mayor.

SEC. 3. The management and conduct of the said Asylum and Hospital shall be under the control of a Superintendent, who shall be appointed by, and hold his office during the pleasure of, the City Council.

SEC. 4. Said Superintendent, within ten days after being notified of his appointment, shall qualify by taking an oath to faithfully perform the duties of his office and give bonds with security, for the faithful performance thereof, in the sum of five thousand dollars, to be approved by the City Recorder and filed in his office.

SEC. 5. Said Superintendent shall provide suitable furniture, beds and bedding, and such other things as may be necessary for said Asylum and Hospital; and shall employ a suitable person to act as Steward, who shall keep an accurate account of all the expenditures incurred. He shall also keep a book or record of the Asylum and Hospital, entering therein the name, time and place of birth, so far as can be ascertained, date of entrance, date of discharge or death of any inmate of said

Asylum and Hospital, and perform such other duties as may be required by the Superintendent or Hospital Physician; and make a full and complete report to the Superintendent on the first day of each month.

SEC. 6. The Superintendent shall have authority to employ the services of such nurses or assistants as may be required from time to time, or as may be necessary for the proper care of inmates; and may discharge such employees at pleasure, and shall make a full and complete report to the City Council quarterly, or oftener if required by said Council.

SEC. 7. There shall also be appointed by the Council one or more Physicians for said Asylum and Hospital, who shall hold office during the will of, and shall receive such compensation as may be allowed by, said Council.

SEC. 8. All supplies furnished by said Superintendent, for the use and benefit of said Asylum and Hospital, shall be placed in the care of the Steward, who shall keep a strict account of, and be held responsible for, the same.

SEC. 9. The Mayor shall visit said Asylum and Hospital, and it shall be his duty to inquire into the condition of the inmates and make a thorough examination into the management of the Asylum and conduct of those employed, and to give such instructions and make such changes and alteration as he may deem proper; and shall make a written report to the City Council once in every six months, or oftener if required by said Council, of the condition of the Asylum and Hospital, stating the amount expended for its conduct and management, together with such other information as he may deem proper.

SEC. 10. The Physician shall provide and prescribe the mode and manner of treatment of the inmates of said Hospital and Insane Asylum, and keep a record of the diseases and direct the discharge of the inmates; and in case of the death of any inmate make a record thereof, and notify, when practicable, the friends of the deceased. In the event of the death of any inmate of the Asylum or Hospital, the Physician shall cause a suitable burial of the deceased and make a report of his doings to the City Council whenever required.

SEC. 11. The sick or adjudged insane shall be received into said Asylum or Hospital from any county in the Territory of Utah by satisfactory arrangements being made with the Superintendent, by themselves, friends, or the County Court of the county where such afflicted persons reside, for the payment of the expense.

SEC. 12. All moneys or fees of every description received from persons for care or treatment, as hereinbefore provided, shall be paid into the City Treasury as received, without delay.

Passed February 8th, 1870.

The following Joint Resolutions were passed at the Nineteenth Annual Session of the Legislative Assembly of Utah Territory:

**JOINT RESOLUTION OF RESPECT TO THE MEMORY OF GENERAL CHAUNCEY WALKER WEST.**

Your committee respectfully submit the following as a tribute of respect to the memory of General Chauncey Walker West, an ex-member of the House of Representatives of the Legislative Assembly:

General West was from his youth engaged in a life of activity, industry, energy and usefulness for the benefit of his race. He was the son of Alvin and Sally West, and was born in Erie county, Pennsylvania, on the 10th of February, 1827. In his childhood his parents removed to the State of New York; and in 1844 he accompanied them when they removed to Nauvoo, Illinois. Though young his efficiency had become already marked, and he assisted in starting the first company for the West when we removed from Nauvoo.

In May, 1846, he married Mary, daughter of Bishop A. Hoagland, now of Salt Lake City.

In June, 1847, he started for the Far West, in Elder John Taylor's company, and arrived in Salt Lake Valley, in October of the same year, when this country was a sterile wilderness.

He was one of the first settlers in Provo, Utah County.

In December, 1849, he went in company with Elder Parley P. Pratt, on an expedition to explore the southern portion of this Territory.

On the 29th of May, 1856, he removed to Ogden City, Weber county; and in the same year he was elected to the House of Representatives, from that

county, and was one of its most efficient members, generally being on the committee of judiciary. He continued in that office until the year 1869, with the exception of the year 1863, when he was in Europe.

On the 18th of July, 1857, he received his commission from His Excellency, Governor Brigham Young, as Colonel of the fifth regiment of infantry, and on the second of March, 1858, as a Brigadier General of the Nauvoo Legion.

He occupied the position of prosecuting attorney, and was also probate judge (for one term) of Weber county.

In a religious capacity, he acted as presiding bishop of Weber county, from the fall of 1856. He also visited, as a missionary, England, France and Germany, in Europe; Hindostan and other nations in Asia.

His pathway has been marked by kindness and generosity. He was a true patriot, a wise counselor, a high-minded gentleman, a good husband, a tender father, a true friend and a benefactor of the human race.

He was a true and faithful Latter-day Saint, and his county and the community have, in his death, truly lost a man of great worth, and the poor a large-souled benefactor.

Hoping to recover his health, which had been declining for some time, he went to the State of California, and there, on the 9th of January, his spirit passed to the place reserved for the faithful. He was interred at Ogden City, January 16th, 1870; and his funeral was attended by a large concourse of devoted friends who mourn his loss.

We sincerely sympathize with his amiable and bereaved family in this dispensation of Divine Providence, which has deprived them of the guardianship of a loving, sympathetic husband and father.

**Joint Resolution of Respect to the memory of the late Ezra Taft Benson.**

We respectfully submit the following as a tribute of respect to the memory of the late Ezra Taft Benson, member elect of the counties of Cache and Rich to the Council of this session of the Legislative Assembly.

His name is recorded in bright and imperishable characters among that noble and valiant band of Pioneers, who, leaving the boundaries of civilization, in 1847 commenced their long and wearisome journey, traveling the trackless desert and sage plains, to seek a location in these, then, mountain wilds, as a home for a virtuous and loyal, though exiled, persecuted and homeless people.

As a citizen of this Territory he occupied many distinguished positions of important trust, and always discharged his high functions with strict integrity, unwavering fidelity and with great force and ability. On the establishment of the provisional government of the State of Deseret he was elected a member to that body, to represent the interests of the citizens of Salt Lake County. Upon the change of the State of Deseret into a Territorial Government, by the Congress of the United States, as a member of the Legislative Assembly he represented Salt Lake County, and afterwards the county of Tooele. For some years previous to his demise he was Brig. Gen. of the militia of Cache Military district, which honorable position he sustained with dignity and great ability, being universally loved, honored and highly respected.

We notice also that he was among the foremost in aiding the construction of our great highway to unite the two mighty oceans. As a missionary his inestimable labor and services in the United States, in Europe and upon the islands of the Pacific, have achieved for him an imperishable name and secured him immortal glory.

In his private walks of life his kind, affable, genial spirit and warm, generous feelings gained him numerous friends in whose hearts and high esteem he will ever occupy a prominent place.

To his bereaved family we extend our deep sympathy and sincere condolence; beseeching the Great Giver of all good to console them in their sorrows, with the anticipation of a joyous reunion hereafter with their departed husband and parent, in the blissful climes of immortality.

**A KIND WORD FOR THE MORMONS.**

A correspondent of the Boston Traveler writing from Utah, says:

I had supposed from my education and the reports of other correspondents that the institution of polygamy was a system of slavery for the women, and of unlimited license for the men. That

the people were uneducated and superstitious, and in fact that all classes were little better than heathen. Reasoning from habit and from some experience, I had supposed that a man could love but one woman, and love her as he ought. I thought that the taking of the second wife must necessarily make the first one jealous and wicked. I supposed that the stay of the husband in the house of one wife would be the cause for the most bitter hatred of him and that wife by all the others. I supposed trouble would arise because one wife was more attractive than another or because the children of one wife were brighter than those of another. I could see endless trouble in the breaking of bonds so sacred as those of conjugal love. But facts—stubborn things—have taken me back to first principles, and I must theorize over again, beginning with these new premises. I hate polygamy, I will say to begin with. One wife is enough for me, and God grant that I never have occasion to look for the second! Yet here they certainly do live in polygamy in peace and happiness. It has been said that the women are dissatisfied. I am now satisfied that the dissatisfied ones are the great exceptions, just as it is in monogamy. The other day five thousand wives met in a hall here and held an indignation meeting over Cullom and Cragin's bills for disfranchising and exterminating the Mormons. At that meeting speeches were made by women which would have done Anna Dickinson honor.

I find the women intelligent, and in many cases very refined, but glorying, nevertheless, in their religion, and proud of their husbands and children. They seem to have such implicit faith in their religion that they love to sacrifice for the good of the church and mankind. They are kindly cared for, as by law the husband or church will provide for them; and all their children be educated and protected.

Now, what effect has polygamy upon their morals? Strange as it may seem, there is not in this western city of 22,000 a single known prostitute. There are but two drinking saloons in the city, and among the Mormons no gambling, no smoking, no chewing, no swearing. In the holidays only one man was arrested for disturbing the peace. The two hundred thousand Mormons living in this Territory never have a lawsuit with one another, as all their difficulties are settled in the church. Lawyers cannot thrive here. The system of education is being perfected, and soon will be as thorough as any in the States.

I might keep on writing, but enough has now been said to give you a fair idea of the people as I found them. I cannot but admire the heroism they have displayed and the perseverance they evince in the cause of their religion. I do not believe in their religion, and I wish there were none of it; but I do hope that the brothels of all the great cities which the Legislatures and police knowingly permit to flourish and the free-love communites of the East may be abolished, before the powers of the nation are set to reduce these people. Let him that is without sin cast the first stone at them. I will say that the children of the schools and Sabbath classes are as bright as any I ever saw anywhere, and as for physical health, the proportion of children who die before reaching five years of age, according to the city records, is one in polygamist families to three in the families of monogamists.

**A SOLEMN JOKE.**

One of the clergymen of Peoria, Ill., had been put in a parsonage that did not come up to his idea of what a minister should enjoy. Recently he was called upon to announce that there would be a mite society at the ministerial dwelling. He said:

"There will be a mite society on Thursday evening next at the parsonage. The parsonage is a little, old, tumble-down building on — street."

Some of the oldest ones of the congregation took umbrage at this, while the younger ones laughed. In the evening the parson was called upon to make the same announcement. After saying that the mite society would be held at the parsonage, he paused a moment and then remarked:

"On the corner of the street, near my residence, is a well. Said well is covered over and clapboarded. It is unpainted and weather-worn, but I wish to describe it so that none of you may mistake, and take the well for the parsonage. The mite society will be held in the parsonage, and not in the well."