

## FALL OF AN HISTORICAL COCK PIT.

We have received a late issue of the *Bury* (Lancaster, England) *Times*, from which we learn that the historical cock pit at Preston recently met with a mishap. Three-quarters of the roof and a large portion of the south gable fell in with a tremendous crash. Concerning it the *Preston Guardian* says:

"This building is probably among the oldest in that part of the town, and it possesses an historical interest, not only locally, but throughout the kingdom, we might almost say throughout the world, such as attaches to few of the more pretentious edifices of the town and neighborhood. It is believed to be at least a century old, in fact the present lease is dated 1790, and it would have run out in the course of a few years. The building is supposed to have been erected by the great-grandfather of the present Earl of Derby.

We find it prominently associated with moral reform movements in strange contrast to its original use. It was there that in 1832 Joseph Livesey and the band of earnest men who acted with him practically commenced their temperance crusade, there the first total abstinence pledge was signed by the seven men of Preston; and this old building will be long remembered as the first temperance hall in the kingdom. On Tuesday, May 15th, 1882, the temperance reformers held their first meeting in the Cockpit, and they continued to occupy this place for twenty years. As most of our readers will be aware, the first pledge was one of only a partial character, but several of the more earnest of the leaders had for some time contemplated the absolute necessity of total abstinence, and on September 1st, 1882, a meeting was held at the Cockpit, when Mr. Livesey urged the adoption of a teetotal pledge. What took place there may be best told in the simple language of the late Mr. Jos. Dearden, the old teetotal historian. "I remember," wrote Mr. Dearden, "attending the meeting, and I may well remember the warm discussion which took place at it, for I was one who went in for more caution and less speed. As the earnest proceedings were drawing to a close and some were leaving, a number got grouped together at one side of the room still debating the matter, when at length Mr. Livesey resolved he would draw up a total abstinence pledge. He pulled a small memorandum book out of his pocket, and having written the pledge in black lead he read it over, and standing, with the book in his hand, he said whose name shall I put down. Six gave their names, and Mr. Livesey made up the number to seven." This was the pledge which was taken by those seven men of Preston: "We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine or ardent spirits, except as medicine," and the signatures were "John Gratrix, Edward Dickinson, John Broadbelt, John Smith, Joseph Livesey, David Anderson and John King." Of these seven, three (Gratrix, Joseph Livesey and King) now survive. When the temperance reformers took possession of their new hall in North Road, the Cockpit again degenerated, and since then it has witnessed some extraordinary vicissitudes, degenerating finally into a dancing academy. It was used, however, for an impromptu teetotal gathering so recently as two years ago, on the occasion of a visit by the British Temperance League to the town, and the celebration of their jubilee.

The cockpit has a peculiar historical interest to the Latter-day Saints. It was one of the first places where the fulness of the gospel was preached on the east side of the Atlantic in this dispensation, in 1837, when it was carried to England by Elders H. C. Kimball, O. Hyde, W. Richards, Joseph Fielding, J. Goodson, I. Russell and J. Snider.

## OUR CHICAGO LETTER.

OUR CORRESPONDENT TURNS HIS SLEDGE HAMMER LOOSE AND DEALS SOME STUNNING BLOWS.

CHICAGO ASSUMES HER NORMAL CONDITION.

CHICAGO, July 17th, 1884.

Editor *Deseret News*:

Chicago has resumed her usual routine tenor and there is scarcely a trace of last week's excitement visible. The politicians and statesmen and delegates have mostly all departed for their respective homes. Everything conducted to help Chicago entertain her visitors gracefully. Even the weather put aside the usual July heat, and favored us with cool breezes and refreshing dews. The republican papers used to go into gripes in anticipation of what democrats would suffer from heat during convention week, but the weather clerk was wiser. How these republicans suffer for the ills of others is something truly affecting. And their concern for the comfort and welfare of democrats is really philanthropic. The convention was a success in every sense of the word. Its harmony may have been marred considerably by the action of Tammany hall, but then where there is grandeur there too is meanness, and where there is sublimity sometimes the ridiculous is quite con-

tiguous. But the party and the Nation will learn from John Kelly's action. The old Greeks made slaves drunk to show the children the enormity of the vice of drunkenness. So we have the John Kellys to show the enormity of rascality and prostitution.

In contrasting the

## TWO GREAT CONVENTIONS

the student and observer cannot fail in learning some useful lessons. While the Republican one was far below mediocrity in political talent and intellectual worth, and while aiming in its platform to regulate every ill real or constructive from a disordered liver to a revelation from deity, renders itself incapable of accomplishing anything useful, and makes it in the eyes of the practical political philosopher a mere concourse of charlatans unworthy of criticism. While the Republican Convention must assuredly appear in this light to every judicious critic, yet the Democratic Convention, though abounding in political wisdom, philosophical principle and unquestioned intellect had many things to be reprehended. However, it is from this convention the useful lesson can be learned. In it we find personal sacrifice, patriotism and integrity mingled with mean rivalry, emulation, avarice and detestable prejudice. In it we find the representatives of the widest popular liberty mingled with the license of irresponsible individual ambition. In it we find sincere patriotism and real democratic interest in the common weal mingled with petty spite and personal avarice guided by political sagacity. This is not a pleasing picture, but fortunately it can be easily made both pleasing and profitable.

The oracle instructed Zeno to

## CONSULT THE DEAD

for his rule of living, and it would not be unwise for us to consult the far remote past as well as the present for our method of political living. The study of history is not prohibited among us as it is in Russia. And it is our duty to consult the dead in every way that the living may be benefited. We can easily find how factionism and envy, jealousy and prejudice, misrepresentation and falsehood kindled the fires which left the Grecian and Roman commonwealths in ashes. A study of John Kelly and his following in the last convention will afford a splendid instance for amplification on the merits and demerits of republican government. It is certainly one of the anomalies of the time to see how a party comprising in its ranks a Bayard, a Thurman, a Randall, a Carlisle, a Curtin, a Hampton, a Dougherty and a Voorhees, besides a host of others as distinguished in statesmanship and patriotism, can tolerate such irresponsible representation as Tammany and Irving, organizations without geographical identity or party responsibility. It is to be hoped the Democracy of New York will set to work and remedy this state of things. If John Kelly, or Irving Hall, or the Democratic phalanx want representation in future conventions let them come as the accredited delegates of some organized geographical entity. The disgraceful spectacle should not be repeated of a man posing as the champion of labor, as the representative of a gallant but misguided race, and making capital out of mistakes made by the party he pretends to espouse, so as to enhance his marketable value in the eyes of the opposite and possibly purchasing party. John Kelly did not come to Chicago to help the Democratic party, but to demoralize it, and profit personally by any developments that may take place. He came here for John Kelly, and his prize is the mayoralty of New York City, and he is now pretty confident of obtaining this prize. He is a viper in the bosom of Democracy sustained there by Republican party poison. He represents a parasitic system that should be eradicated. Suppose a powerful, unscrupulous man of intellect in the White House at Washington and a purchasable Tammany Hall in every State, and where would American liberty be then. Tammany is a political will-o-the-wisp, a phantasmal glimmer to lead those who trust in it astray.

The

## MEN OF WORTH AND INTELLECT

in the party must assert themselves in guiding the primary and local organizations of the democracy. A convention can deliberate just as well without party clubs, personal followings and factions for booming purposes. These look well on the street, but in the council chamber they produce strife, factionalism and contention. Let the party be fairly represented at the National and State Conventions, and democracy with its broad principles of personal rights, popular liberties and patriotic impulses will never die. What a calamity it would be if men like Bayard and Thurman were kept out of the administration of national affairs by the mendacity or meretriciousness of such a miserable organization as Tammany Hall.

The republican party hack organs affect great indignance at the democratic

## ATTITUDE TOWARDS UTAH.

The *Chicago Tribune*, John Kelly's paper, has an editorial that must have been dictated by a very long head, in fact a head as long as a donkey's. This paper is also a Blaine and Logan organ, and if nothing else were at hand to condemn them than the advocacy of this

paper that alone would be sufficient. What John Kelly is to the Democracy, the *Tribune* is to the republicans. In 1880 this paper abused Blaine as only the proverbial fishwoman can abuse, in 1884 it holds him up as all that is pure and immaculate in American politics. For the last quarter of a century it has abused the Irish citizens, and persistently advocated their disfranchisement in this city, turning over the governance of Chicago to a State Commission, with bids for the Irish vote on the ground that Blaine's grandmother was a Romanist. It tried hard to pit race against race and published bogus letters to this effect. It publishes one from a mythical Mr. O'Connor, of Sholto Street, ridiculing Germans. A German replied and the war was likely to commence when the newspaper swindle was exposed. It published bogus interviews with Mgr. Capel stating that he was to overthrow the public school system, and also to perform other injurious feats in this country. Now, this paper bids for Capel's support and help to save the public school system. This paper howls for a Utah plank in the Democratic platform, while it is violently charging that party with stealing Republican thunder. What does it want Democrats to do with Utah. Are not all polygamists already disfranchised? Is there not a bill pending whose object is to have residents of Utah who are not polygamists disfranchised and cause a person to be taken to court and made to give evidence by force? It provides that this person can be detained in prison until evidence is forced from him or her, by the thumb-screw, the whip or starvation? What more can be done by any party. Do the Republicans want the Democrats to come in and help to devour a few thousand alleged polygamists. What's the use in dividing a cherry. Surely a morsel so little ought to be left to one party. Or perhaps the Republicans are getting ashamed of their work and want to compromise the Democrats in their Utah legislation. Every school-boy knows the Republican party took the Chinaman under its protection, now it boosts Blaine as an anti-Chinese candidate. Every school-boy knows the Republican party is the old Know-Nothing party, now it boosts Blaine as the friend of foreigners, Romanists and exiles. There is only one other country in Europe to-day where laws prevail that are similar to those in Utah. In Utah, under Republican rule, a citizen, if a disfranchised person can be called a citizen, could be taken forcibly into a court of justice and there detained till evidence was obtained from that person by fair means or foul. In Cork, Ireland, such a law prevails, and was enforced only a few weeks ago. The Republican party does not rule in Cork, but it proposes to make capital by denouncing the framers of the Cork law, while it would fain consecrate the framers of the Utah law. The instigators of the Cork laws are now in prison for unnatural offences. They lived and thrived by antagonizing two races who ought to live at peace. The day will come when the bestial instigators of Utah legislation will also be in prison for unnatural offences. They ought to be in prison, and in fact enough is known in police circles in the east to consign these very persons in Utah to ignominious incarceration.

Regarding the

## RESPECTIVE PARTY PLATFORMS,

the *Tribune* says the Republican one is entitled to the support of women, because it has a polygamy plank. But the plank is no good unless the polygamy is there to back it. Perhaps the Republicans could make a few cases out there by sending out some shrewd female peddlers. If planks counted for anything, Republican platforms would be the grandest productions of the age. They have a plank for the benefit of preachers also. Especially those who travel west and south. It appears an alarming mortality prevails among these itineraries from summer complaints, so the Republican platform is called into requisition, and wisely resolves that brass mountings be furnished for the escape apertures of preacher's anatomies. This is very useful, and it is to be hoped they will invite the Democrats to help in the good work, as they have in the case of Utah.

The *Tribune* commends

## EDMUNDS AND HIS BILL

and blames Democrats for opposing Edmunds. Yet this same Edmunds in the National Convention of his party only received the votes of 41 cranks out of 820, to support him for the Presidency. There must be a long head in the *Tribune* editorial chair, but horses, mules and asses have long heads too.

The *Tribune* says

## THE MORMONS

are democrats. The *Andover Review* says the Mormons are anything that will suit politically. The *Chicago Advance* says they have no politics, and have not intelligence enough to know who is President of the United States. Kate Field says they claim inspiration from heaven, the author of "Salt Lake Fruit" says they get it from the opposite place. In fact there are so many conflicting rumors about these people that they bid fair to rival in sensational narrative the ghost of Cockpit Lane. Anyhow the liberality of the *Tribune* is commendable, in inviting democrats to have a bite out of the Mormon pie. It never invited democrats to share the \$64,000 missing from the navy department, nor the millions stolen by star routers, nor the piles of money ex-

torted by fraudulent estimates of consuls in foreign parts, nor by dishonest customs officers at home. A democrat must keep out of the postoffice, the treasury or anywhere else, but in Utah he can get an office and a little taffy, as one of the delegates from there got here recently.

Joseph Medill, chief editor of the *Chicago Tribune*, is now traveling in the west, and furnishes his paper with some very interesting correspondence. In his Chicago correspondence he dwells largely on irrigation and gives the

## MORMONS THE CREDIT OF TEACHING GENTILES

how to support themselves in the desert. Mr. Medill says: "The Mormons in the next territory west of this had shown the Colorado gold and silver miners and cattle ranch men what could be accomplished by irrigation, but still they were slow in imitating their methods of successful farming. In all Utah there is not one-tenth as much water that can be employed for irrigation purposes as in Colorado. In this respect the Gentiles have an enormous advantage over the Saints, and yet with their very scanty water supply the Mormons manage to support in comfort 150,000 people, and the population is still rapidly increasing. Just when it will overtake the limits of subsistence in Utah cannot yet be stated." These are the 150,000 people whom Mr. Medill's long headed editor wants exterminated. Disfranchisement and petty persecution is not enough, he wants their hides too. What consideration for 150,000 comfortable people. During the last few weeks a host of

## MUSQUITOES, SCORPIONS AND BUZZARDS

have appeared clamoring about Utah. Among the mosquitoes are Kate Field, Whiskerando Murray, the authoress of "Salt Lake Fruit," and a number of others whom a box of insect powder can annihilate. The scorpions are more formidable. They are the political hacks, newspapers, preachers, tramp lecturers, and they are legion. They want blood, and blood they will have perhaps before they are aware of it. The buzzard is more dignified and feasts more complacently on his carrion than the smaller fry. The *Andover Review*, the *Chicago Advance* and a number of such heavy monthlies come under the buzzard class. They must have carrion. Well, we can accommodate all. With insect powder we annihilate the mosquitoes, then the scorpions can have the blood, for our mosquitoes have blood, red blood but white livers, then the buzzards can have the carrion, for our mosquitoes are fatted officials. This will suit all round, and next week we will have a talk with the buzzards. JUNIUS.

## THE OLD FOLKS' EXCURSION OF 1884.

The annual Old Folks' Excursion has come to be a regular event, anticipated with pleasure by the aged people of this city and adjacent settlements. It was started out of pure love and respect for old age. It is non-sectarian, has no politics, discriminates against no race, and looks for no reward except the joy of witnessing the happiness of the beneficiaries. It has always been successful, and each year of experience makes it more and more prosperous and agreeable.

On Tuesday morning, a special train of fourteen cars, all told, moved out of the Utah Central depot, southward, containing nearly six hundred passengers. The engine was gaily decorated with national flags, and from each car fluttered a small edition of the stars and stripes. The morning was bright and sunny and a cool but gentle breeze subdued the heat. There was a smile upon almost every countenance. Here and there was a feeble form evincing slight indisposition, but the prospect of a day's recreation gave promise of revived health, and everybody was cheerful and animated. The Committee, as usual, were on the alert to administer to the comfort of the guests of the day, and a plentiful supply of cakes, candies and lemonade was distributed, keeping all the members of the committee busy during the trip. The old folks club led by Brother W. H. Foster, passed through the train, singing familiar songs and melodious glees in excellent style. And in familiar chat about old times the veteran ladies and gentlemen whiled the time away. At all the stations on the route accessions were made to the party, and by the time American Fork was approached fully six hundred persons were on board.

The oldest lady on the train was Sister Mary Bishop, of the Tenth Ward, aged 95, and the oldest gentleman, Father James Burgon, of Union, in his 91st year. Sister Almira Covey was present, the oldest living member of the Church in the company and probably in the Territory. She was baptized by David Whitmer in August 1830, and was confirmed by her cousin the Prophet Joseph Smith. There were 454 tickets presented to persons over seventy years of age, and there was a goodly sprinkling of blue ribbons in the company, denoting those between eighty and ninety years. We missed the good old Bishop Edward Hunter from among the "nineties;" he

has gone to his rest crowned with the blessings of all who knew him, old and young. Father Wilder was not present; he is now a centenarian, and was not quite able to take his usual trip with the Old Folks. Brother George Goddard, always active as one of the committee, was absent on a mission in Europe, and his cheerful voice and hearty presence was missed on this occasion.

Shortly after the train left the depot some old people, about fifteen in number, arrived and were in great grief at the loss of their holiday. Their appeal to Superintendent John Sharp was too much for his big heart, and he fixed up an engine and car as a special and sent them on their way rejoicing to American Fork, where they arrived in good time to partake of the festivities. Comment is needless, praise is superfluous.

At American Fork a grand reception was given. Three bands were out and a large concourse of citizens with teams enough to convey the passengers to the Christensen Grove, part of the Chipman estate, which had been prepared for the party. One hundred and thirty young men under the direction of Wm. W. Hunter, son of the late Bishop Hunter of honored memory, had cleaned out the underbrush and made the grounds pleasant, settling tables for picnic and erecting a bowery and platform for the exercises of the day. It took some time to convey the people to the grove, as many of them needed careful assistance into the vehicles. But they were all taken there in safety, and, being joined by many others from different parts of Utah County, formed a company of considerably over a thousand persons. The ground was a trifle damp in consequence of high waters in early summer, but there was no dust and the shade was not dense, so that while the sun shone in, the grove was nice and cool. Stoves had been set up and the old ladies who wanted a "comfortable cup of tea" were well supplied. There was plenty of picnic for everybody and the American Fork people with Bishop Bromley at the lead were kindly attentive to the wants of the visitors. The bands discoursed excellent music and the members of the Pleasant Grove band, 13 in number, led by N. B. Walker, looked gay in their fine new uniform.

After the picnic the company was called to order by Brother C. K. Savage. The Old Folks' choir sang a glee. Elder Warren Smith offered prayer, and after music from the A. F. Band the company was heartily welcomed by Bishop Bromley in a brief and pointed speech.

The Pleasant Grove Band played and President Angus M. Cannon made an eloquent and patriotic speech, after which the Lehi Band performed. Apostle George Teasdale spoke in a spirited and pointed manner. Then followed a quartette by the Old Folks' choir. Mr. T. A. Lyne, the veteran tragedian, recited a scene from "William Tell" in his forcible and telling style; it was received with loud and well-deserved applause.

Brother Savage announced that presents had been prepared for the Old Folks of American Fork over 70 years of age; they were distributed in large numbers, one of the chief being awarded to Uncle Richard Phillips, of Tom's River. The oldest lady present, Mrs. Mary Bishop of the Tenth ward, was given a very handsome plated teapot. The oldest man present, James Burgon sang a song and was presented with a valise containing sundry useful articles, also a walking cane. A number of parasols were distributed to old ladies who had none, and walking canes to old gentlemen. A lot of corsets were given to those ladies who could wear No. 25's, and caused a good deal of merriment. An order on Dr. Stanley Clawson for a set of teeth was given to the oldest lady present with out a tooth in her head—Mrs. Ann White, of Alpine, and a similar order on Dr. Alma Dunford to Jonathan Householder, of the Eleventh Ward. Elizabeth Householder obtained the prize for having raised the largest number of children now living, over 21 years of age, viz: 17. Almira Covey, in her 80th year, received a handsome clock as the oldest female member of the Church present. She was greeted with three cheers. Wm. Cahoon also received a clock as the oldest male member of the Church present; he was baptized Sept. 15th, 1830. Alice Dabson, aged 77, Ann Baker 73, Harriet Davis 72 and Catherine Wilson 81, each secured a prize for having drawn a handcart over the plains; Mary Shelley, of American Fork, who was absent, sick, aged 88, was also remembered, and George Rowley (blind). The oldest living Pioneer of '47, Chas. D. Barnum aged 84, received a present, also Clara Decker Young (absent), as the oldest lady pioneer. John Roylance, of Springville, aged 77, received an armchair as one of the Mormon Battalion, and the widow of Dimick Huntingdon, as a lady that accompanied the Battalion in its wonderful and patriotic march, also received an armchair. Sister Hardcastle, a cripple, aged 77, received a special prize. A present by way of consolation, was given to Mary Hintley, who had been married 45 years without having a child, and also to Elizabeth Godbolt, who had never been married and is 83 years old. The oldest Methodist, Presbyterian, Episcopalian, Congregationalist, etc., were offered a prize, but there were no takers, and the present was given to Rev. Mr. Day, the Presbyterian minister of American Fork, to bestow where he pleased, he having helped energetically in conveying the old people to the grove. Mother Booth, the only East Indian present, received a prize; Bro-