

GETTING TOO WELL KNOWN.

Cook, the Boston lecturer, is becoming better and better understood throughout the country. While he made "the hub," his chief sphere of action, and moved but a little distance from that centre of science, hard words and baked beans, his fame went abroad and his name was associated with learning and loquacity, and save a little fun made at his expense now and then, by newspaper men who penetrated the veneer of his verbiage and found sham instead of substance beneath, he ranked among the great public speakers of the times.

As soon as he commenced to travel, however, and his coarse presence and vulgar manners became known, his vain pretensions also displayed themselves, and it was discovered that his conceit was no greater than his plagiarism and unreliability. Popularity and pelf being his objects, that he caught at floating ideas and surface subjects, aiming to tickle the ears of the multitude rather than to impress their minds, and to win the applause of the moment rather than to correct error or establish truth. His harangue in this city, a compound of ignorance and malignity, disgusted thoughtful people of all classes, and provoked strong censure from many ladies and gentlemen in whose company he traveled as the only "dead head" passenger.

On the coast, his superficial expressions and evident disposition to float with the tide instead of reaching down to the depths of things, elicited the disapprobation of the press, and his character for veracity has suffered wherever he has presented himself and his rash assumptions garnished with "glittering generalities." The following, which we clip from the *Sacramento Record-Union*, serves to show the opinion now becoming general, concerning this Boston specimen of nineteenth-century pious varnish and shoddy religion:

"Joseph Cook is continually getting himself into difficulties through his strong propensity to draw on his imagination for his facts. It is not very long since he was ignominiously convicted of a very flagrant garbling of the text of Haeckel, the great German biologist, in support of his position, and now he stands convicted of having made false statements regarding the venerable Ralph Waldo Emerson. It seems that in his public lectures recently Cook stated that Mr. Emerson had renounced all his early convictions, and become satisfied of the divinity of the Bible, and the truth of orthodoxy. Of course such a statement was calculated to carry dismay into the camp of Emerson's disciples and followers, but the Sage of Concord has commissioned his son, Edward Waldo Emerson, to deny emphatically the truth of the story; to say that his father never reads Cook's lectures; and that he has not joined any church, nor has he retracted any views expressed in his writings after his withdrawal from the ministry. It is difficult to understand how a man who thrusts himself forward as Cook does, in the character of counsel for orthodoxy, can fail to perceive that his addiction to misrepresentation of this kind is certain to do his cause more harm than all his flashy lectures can do it good."

MY VIEWS OF THE REVIEW.

After a careful reading of the Hon. Geo. Q. Cannon's "Review of the Decision of the Supreme Court of the United States, in the case of George Reynolds vs. the United States," I cannot but think and freely assert that the grounds there taken are, if this country is what it was intended to be one hundred years ago, constitutional, just and right. The quotations from such mighty patriots as the Adamses, Franklin, Jefferson and others, must clearly demonstrate to all unprejudiced minds that a deviation from the principles advanced by those great men, has occurred somewhere and at some time. If history is correct, and I think it is, those said men and others in council with them were, religiously, what is termed Freethinkers. And I take for granted that, being unfettered by any formulated religion, they were inspired with, in our days among statesmen, a rather uncommon share of good, hard, common sense and reason, and could well afford to frame and enact laws protective to all who would not infringe upon the rights of others.

But the question may reasonably be asked, when and where were those good laws set aside? Without hesitation, I think it correctly answered, when bigotted sectarian Presidents, Senators and Representatives of the same type, pious judges and juries commenced to tinker and build upon the foundation laid by those friends of our common humanity; then and from that time can be traced the corruption, favoritism, the inequality before the law, the monopolies, the centralization of power, the oppression of the many by the few; all this so frequently manifested from authorities in high places. Sectarian courts, judges and juries to-day will indict, convict, imprison and inflict heavy penalties alike on believers and non-believers in religion if they only happen to differ from said courts in their honest views, and have manhood to let such be known.

Mr. Reynolds, a respected and intelligent citizen of this Territory is torn away from family and occupation and is incarcerated in jail for believing and practising a Bible doctrine, not now popular with the sects, viz: polygamy. Mr. D. M. Bennett, editor of a very extensively circulated free thought journal and he (Bennett) an old, industrious, highly respected and honorable citizen of New York City, is undergoing a 13 months imprisonment in the Christian Institution, the Albany Penitentiary, and he is there for not believing the Bible and for having the temerity to say so.

Of course there is a pretext, and that is, Mr. Bennett has sent obscene literature through the mails. The pamphlet sent is a very dry treatise upon the present monogamic marriage question, published by Mr. E. H. Heywood, of Boston, and sold by every bookseller in the larger cities in the east. (Mr. Bennett is both a publisher and a bookseller). Petitions for the release (not pardon) of these two men, the one for Bennett signed by over 200,000 citizens of the United States, have been sent to Mr. R. B. Hayes, in Washington, but Mrs. President Hayes has said "no."

Again the question will naturally arise, shall the blessings vouchsafed this country by the Constitution ever be regained? When, and by what means, will any of the present prominent political parties do it? Never; no never! Then, what are we to do? Are there now in this nation no men holding the same broad, liberal, tolerant and patriotic views as did the framers of the Declaration of Independence and the Constitution of the United States? Yes! Thank to the progressive era in which we exist, there are thousands of such men. And, for their own self-protection as well as for the protection and "liberty to all and favor to none," a political party of such men, with an Ingersoll in the lead, is organized and, although ignored more or less by both pulpit and press at present, will in no distant future make itself felt and appreciated by a great majority in this land. Then, but not till then, may we safely look for the restoration of the rights of men, the liberties, blessings and privileges, which this nation so gradually, silently and stealthily has been deprived of.

We may again have to see "times that will try men's souls," history may repeat itself in this struggle for freedom; the Declaration of Independence may have to be proclaimed again and in its true meaning, but as *vox populi* has always been *vox dei*, so it will ever remain.

L. P. EDHOLM.

Milton, Morgan County, U. T.,
February 29th, 1880.

[We publish the foregoing by request, without committing ourselves in anyway to the views therein expressed, some of which we do not by any means endorse. *Vox populi* has been proven in many instances in history to have been the very antipodes of *vox dei*.—EDS.]

UTAH STAKE CONFERENCE.

The Quarterly Conference of the Stake was held at Provo City, commencing at 10.30 a. m., Saturday, February 28th, 1880.

President D. H. Wells and Elder Charles W. Penrose, of Salt Lake City, the Presidency and many of the Bishops and prominent men of the Stake, being present.

Saturday, 10 a. m.

Elder C. W. Penrose addressed the Saints in a very instructive discourse, touching upon the principle of true liberty; showing that a fullness of liberty was only attained by obedience to correct laws and true

principles governing the different conditions of life. The speaker plainly substantiated the necessity of intelligent obedience to true law and order, by referring to the grandeur and vastness of the laws governing the planetary worlds. Brother Penrose continued, occupying the time of the forenoon meeting in an instructive and interesting manner.

At the afternoon meeting, after the statistical and financial reports of the Stake were read, President Daniel H. Wells spoke, alluding to the general opposition to the faith of the Latter-day Saints by the sects and religious parties of the day; contrasted the religious teachings and practices of the world with the teachings advanced by the Lord Jesus Christ. To all reflecting minds it was apparent that the religions of men did not meet the exigencies of the age; exhorted all to be faithful, making a strong appeal to the youth not to allow themselves to be led astray from the faith of their fathers, assuring them of the existence of a God, and denouncing the infidelic spirit of the age as in direct opposition to the impulses and wants of man's nature.

At the conclusion of President Wells' remarks the general and local authorities were presented and sustained by the vote of the conference.

Sunday, 10 a. m.

President Wells again addressed the Conference, speaking of the broad scope of the gospel as enjoyed by the Latter-day Saints, which not only embraces all the morality and virtues inculcated by the religious faiths of the day, but reaches out far beyond with principles of salvation for the living and the dead. He dwelt upon the doctrine of baptism for the dead, which, though not comprehended by the religionists of today, was well understood by the former-day Saints, quoting from the New Testament in support thereof. In alluding to the persecutions suffered by the Saints in the early days of the Church, showed the great infringement upon the Constitution of the United States resulting therefrom; notwithstanding this, the Constitution of our country embraced the greatest religious freedom, and we will pray for a better administration of its inspired doctrines, and will ourselves support it; exhorted the Saints to cheerful attention to their duties, thus begetting confidence in themselves and one another.

President A. O. Smoot followed, commenting upon the new method inaugurated for the action of the bishops in their judgment upon the tithing payment of the members of their wards, which made very apparent who were practically supporting the government of the kingdom; had been long aware of the inattention by some to the requirements of the law of tithing, as sometimes in issuing recommendations he found himself constrained to leave out the word "full" in connection with the word "fellowship." Advised the youth of Zion to observe the true order of the marriage covenant as established for their guidance, that the blessing of God's priesthood might accompany them in their unions; exhorted the conference to the performance of every known duty that their joy might be full in the Lord.

Sunday, 2 p. m.

Elder Chas. W. Penrose delivered a discourse showing that the laws and commandments of God were given according to the capacities of the people and the different circumstances surrounding them at different times. Quoted from the Bible in illustration of this, and also from the Book of Mormon, particularly in reference to the marriage covenant—the law revealed to the Nephites on this subject and the revelation in these days on celestial marriage—establishing the point that while truth is always in harmony with itself and God changes not, commandments given in one age are not always adapted to another, and that without violating any established principle, the Lord suited his requirements to the times and circumstances of the periods when they were made known.

Bishop Wm. Paxman followed, treating upon the practical duties of the Saints, and felt to discharge the duty of his office in reminding his brethren of the necessity for a practical support of the Church; the blessings of God followed the observance of the law of tithing, as was witnessed in the experience of all Latter-day Saints.

Conference was then adjourned. Benediction by Prest. Daniel H. Wells.

The choir, under the leadership of Prof. Daniels, with the able assistance of Prof. Buckley, contributed to the general good spirit that pervaded our conference; the rendition of Joseph the Seer was particularly effective, and appealed to the sympathies of the Saints in memory of the martyred Prophet.

A. JONES, Clerk.

TESTIMONIAL.

BEAVER CITY,
February 23rd, 1880.

Editors Deseret News,

Salt Lake City:

At a meeting held under the auspices of the Relief Society of Beaver City, at which were representatives from each town in the county, the following resolutions were framed and unanimously adopted:

Whereas, The Hon. Charles W. Penrose, in presenting to the Legislative body, the bill "To remove the political disabilities of women," in his speech before the House, and in many ways, and also the Hon. John R. Murdock, by presenting petitions, etc., have shown themselves to be the friends of woman, and interested in the cause of woman's advancement; therefore

Resolved, That we, the ladies of Beaver County tender to these gentlemen and to all others who have favored the cause, our most sincere thanks and this expression of respect.

Resolved, That a copy of these resolutions be sent to the Hon. C. W. Penrose, the Hon. J. R. Murdock and to the DESERET NEWS and Woman's Exponent for publication.

Delila F. Cox, Elizabeth Farnsworth, Nancy Blackburn, Mary Lightney and Mary E. Ashworth, Committee.

MARY E. ASHWORTH, Sec.

AN ACT

AMENDING THE CHARTER OF SALT LAKE CITY.

Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That sections 60 and 63 of an act entitled "An Act Incorporating Salt Lake City," approved January 20th, 1860, are hereby so amended that the City Council thereof, in addition to the powers therein conferred, may, for the purpose of procuring money wherewith to construct a canal and other works, by means of which to supply the inhabitants of said city with water, borrow money to an amount not to exceed the sum of \$250,000, either by the issue of coupon bonds or other negotiable securities, as said council shall deem most conducive to the interests of said city, although the interest on the money thus obtained, together with that upon the aggregate of all the sums borrowed by said city and outstanding may exceed one-fourth of the city revenue arising from taxes assessed within the corporation during the year next preceding the date of making such loan or the issuing of said bonds or other securities. Provided such indebtedness, bonded or otherwise, shall not be incurred unless at a special election called for that purpose, by resolution of the City Council after 15 days public notice, stating distinctly the purpose and object for which such indebtedness shall be incurred; the registered voters of said city, as registered for the regular municipal election next preceding said special election, by at least a two-thirds majority vote cast at such election, shall determine in favor of incurring such indebtedness. Nor shall the City Council sell the bonds of said city below the par value thereof, nor issue bonds nor other negotiable securities for a period of time exceeding 15 years. The City Council may provide by ordinance for holding special elections in said city, and the manner in which they shall be conducted and the returns and canvass of votes thereof made.

SEC. 2. The City Council of said city shall set apart every six months, out of the revenue of said city, a sum not less than one-fifth of the entire revenue thereof, as determined by the amount of revenue collected during the preceding six months, as a sinking fund for the payment of the interest and principle of the indebtedness hereinbefore authorized, as the same shall become due. Said sinking fund to be held and payments therefrom made in such manner as the City Council may by resolution provide.

SEC. 3. That section 62 of said act incorporating Salt Lake City is hereby

by amended by adding the following thereto: "The taxes thus levied shall attach to and constitute a lien on the property assessed from the day of assessment until paid."

SEC. 4. The City Council of said city is hereby empowered to provide by ordinance and enforcement thereof:

First—To compel the inhabitants thereof to keep the sidewalks in front of their premises free from stones, snow, ice, overhanging branches of trees and other obstructions, and to keep such sidewalks in repair.

Second—To regulate, control or prohibit the smoking of opium or the inhaling of the fumes thereof, the sale of opium for such purposes and to suppress opium smoking houses.

Third—that private property may be taken for the opening, widening or altering of any public canal or water ditch, in the same manner as provided in section 76 and 77 of the before named act incorporating said city, for taking private property for opening, widening or altering any public street, lane, avenue or alley.

Fourth.—To authorize the recorder of said city to appoint a deputy and to define his duties.

SEC. 5. That so much of section 65 of said act incorporating Salt Lake City as requires that "the annual assessment rolls shall be returned by the assessor on or before the 1st Monday of April in each year," is hereby repealed, and the following substituted in its place: "The annual assessment rolls shall be returned by the assessor on or before the 1st Tuesday of July in each year."

UTAH TERRITORY, ss.
Secretary's Office.

I, Arthur L. Thomas, Secretary of the Territory of Utah, do hereby certify that the above act, entitled "An Act amending the Charter of Salt Lake City," is a true and correct copy as appears by the records on file in my office.

Attest: My hand and the great seal of the Territory at Salt Lake City, this 28th day of February, A. D. 1880.

[SEAL.] ARTHUR L. THOMAS,
Sec'y of Utah Ter.

NOTICE TO CREDITORS.

Estate of JOHN FORBES, Sr., deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, administrator of the estate of John Forbes, Sr., deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice to the said administrator, at his residence in Kaysville City, County of Davis, Territory of Utah.

WM. N. NALDER,
Administrator of the estate of John Forbes, Sr., deceased.
Dated at Kaysville, Jan. 19, 1880. w2 3t

NOTICE

IS HEREBY GIVEN THAT A MEETING of the land holders of Hennesville Irrigating District, Summit County, U. T., will be held in Hennesville Meeting House, on Saturday, the 13th day of March, A. D. 1880, at 7 o'clock p. m., to vote yes or no on the following questions.

First. Do you mutually agree to pay \$1.25 per acre to further complete said canal.

Second. Do you approve the action of the mass meeting in the election of officers.

T. H. STEPHENS,
JOHN PASKETT,
GEORGE JUDD,

WM. H. BATCHELOR, Trustees.

w3t



KELLY

STEEL BARB WIRE FENCE!

THE BEST AND MOST DURABLE FENCE IN THE WORLD.

PRICE, - 15 CENTS PER POUND

One Rod in Length weighs a Pound.
Address John W. Lowell & Co.,
Z.C.M.I., Salt Lake City