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Lovenskiold Junction	7 37	8 25	75
Arrive at Sandy	7 45	8 45	85
Leave Sandy	7 55	9 50	
Draper	8 07	10 10	1 00
Lehi	8 44	11 20	1 65
Amer can Fork	8 56	11 35	1 80
Provo	9 09	11 50	1 95
Provo	P. M. 9 37	P. M. 12 45	2 50
Springville	9 53	1 10	2 75
Spanish Fork	10 08	1 35	3 00
Payson	10 32	2 15	3 60
Santaquin	10 50	2 40	3 70
Mona	11 23	3 40	4 15
Nephi	11 53	4 10	4 55
Arrive at Chicken Creek	12 30	5 30	5 55

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Name of Station.	No. 2 Passenger.	No. 4 Freight.	Fare.
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Nephi	1 37	9 40	1 75
Mona	2 07	10 15	1 70
Santaquin	2 30	11	3 00
Payson	3 19	11 40	3 60
Spanish Fork	3 34	12 05	3 70
Springville	3 58	12 35	3 15
Provo	4 20	1 05	2 70
American Fork	4 33	1 20	2 55
Lehi	4 46	1 35	2 40
Draper	5 00	1 50	2 25
Arrive at Sandy	5 40	2 40	1 65
Leave Sandy	5 55	4 45	
Junction	6 03	4 55	4 75
Lovendahl	6 15	5 05	4 60
Coalville	6 30	5 20	4 00
Morgan	6 42	5 30	3 85
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"INDEPENDENT" vs. REV. JOS. COOK.

SALT LAKE CITY,
Sunday, June 15, 1879.

Editors Deseret News:

It has been asserted that Rev. Jos. Cook's statements made in the Methodist Church of this city were unanswerable. The truth is there was very little to answer. His "prelude" consisted principally of unsupported assertions, sarcasm and threats. Having conversed with members of the different churches in this city—men and women who are opposed to Mormonism and especially polygamy—I know that many of them deeply regretted Mr. Cook's diatribe and felt that he had done more harm to the cause of progress in Utah than such unobtrusive but patient workers as Revs. Tuttle, Kirby, Barrows and others could counteract in many months.

Mr. Cook's lecture on "Ultimate America" was truly eloquent, and many of his admirers wished he had allowed his reputation to rest where the conclusion of his sublime peroration had placed it. But neither his "prelude" nor his discourse on the "Certainties of Religion" gave any evidence of the breadth of thought and logical discrimination which the public had been led to expect in so distinguished a lecturer. So far as polygamy is concerned it—with all other phases of the social problem—is an open question, and all sensible persons, of whatever faith, recognize Mr. Cook's perfect right to entertain and express on that as well as all other subjects just such views as he pleases. But whatever the evils connected with Mormon polygamy—*they will never be corrected, nor the practice abolished, by the sword*, Mr. Cook to the contrary notwithstanding. The United States may have the power to re-convert Utah into a desert and to scatter if not annihilate its citizens. And no doubt, there are plenty of religious fanatics who are willing and perhaps able to accomplish this, provided they were organized and authorized by the civil power. But that is just what never will be done. If the social institutions of one hundred thousand people prevail against and supplant the social institutions of forty millions of people, it can only be because the former possess superior merit and commend themselves to the intelligence of the latter. The insignificant minority are not likely to attempt to spread their views and institutions by any violent methods, and for the overwhelming majority to resort to the sword to crush out a handful of fanatics would be a confession of weakness and national incapacity which the American people will never make.

But the real animus which actuates men of Mr. Cook's class was manifested when he purposely went out of his way to vent his abuse and sarcasm—which he doubtless thought would hide his lack of logic—on Joseph Smith and the Book of Mormon. Had his object been to benefit the Mormons and win them from what he conceived to be error, he would carefully have avoided all unnecessary offence instead of purposely arousing their antagonism. But his imitation of Dr. Newman's book-shaking and Mr. Beecher's attitudes, together with his own contemptuous and sarcastic sneers conveyed the impression to the really Christian portion of his audience that he was more anxious to impress his hearers with the importance and ability of Joseph Cook, than to win the people of Utah to what he understands to be the true gospel of Christ. It was simply another manifestation of the old spirit of intolerance that was felt by so many "religious" people towards everything "Mormon" long before polygamy was either taught or practiced.

When that grand convention is held, to which Mr. Cook referred, to demonstrate the fraudulent character of the Book of Mormon and Joseph Smith's pretensions, and to prove to the world that the "Mormon church" is built upon Solomon Spaulding's romance, doubtless you will have able representatives there to sift the evidence and the character of the witnesses, and give to the world a *verbatim* report of the proceedings. The whole world will anxiously wait the meeting of this grand council, and peruse with intense interest the reports of its deliberations which, let us hope, will be given to the public just as they occur, without either varnishing or garbling.

INDEPENDENT.

Editors Evening News:

It may perhaps be considered unfair to criticise Mr. Cook's lecture on the "Certainties of Religion," because he had only about half the time he usually occupies in its delivery. But he was particular to impress upon his audience the central point of his argument and the only one which could lay any claim to originality, namely, "That the latest development of science upon which nearly all its students are agreed is, *'that life precedes organization.'*" "Therefore," argued Mr. C. "if life precedes organization is it not fair to conclude that it succeeds it?" These may not be the exact words Mr. Cook used, but they give the sense correctly. All the Bible thumping and rhetorical flourish about "laying his dying head on that sacred book" was only so much pyrotechnical display to illuminate this one central idea. Now, how much logical demonstration of immortality does this statement contain? There is, in reality, nothing new in it. The most ultra atheist believes organized forms to be the result of some inherent power in nature, by some termed "force," by others "life" and by the pantheist, "God." But this "life" precedes and really organizes the plant, the tree, the noxious insect and the poisonous reptile as certainly as man; and if this fact alone proves that man continues to exist as an organized being after the death of the body then it follows, of necessity, that all the lower animal and vegetable forms also continue to exist after their present forms have crumbled to dust.

There is no question—at least with the great majority of materialists—that the "life principle," whatever it may be, always has existed and will always continue to exist and to manifest itself in the only possible way—namely through organized material forms. But Mr. Cook's discourse left unsolved the intensely important question, which has agitated the profoundest minds in all ages, as to whether this life principle when once organized in human form was *organized forever*, or whether it is liable, like the outward materials in which it clothes itself, to return to the elements of which it is composed.

If Mr. Cook, or any other scientist, can prove that men and women existed as organized intelligences *before* being clothed with mortality, then it will necessarily follow that their organization is unaffected by the dissolution of this earthly body. But it is just as difficult or impossible, by any present known scientific methods, to prove one point as the other. Therefore, so far as Mr. Cook's argument goes, we are left in the same uncertainty as to whether we are to continue to enjoy an individual existence, and consequently an organized form after death, or whether, according to the Brahminical theory, we are eventually to lose our identity by being absorbed again into the Divine soul of the universe.

Whatever the ultimate destiny of the human soul may be, there are tens of thousands of men and women now living who know, by the evidence of their senses, that organized, intelligent existence does not end with the dissolution of this material body. But so far as our present knowledge goes, this fact is not capable of a mathematical demonstration, any more than it would be possible to mathematically demonstrate the existence and nature of light to a man who had never enjoyed the power of vision. The blind may *believe* in the existence of light, as others may in the realities of the spiritual worlds; but neither can *know* until their eyes are opened to behold the glories of each.

As to Mr. Cook's second proposition—the necessity of living so that ourselves and our record should be in harmony with the Divine will. The reverend lecturer made this part of his discourse very impressive, and his points were well taken with one exception. All believers in God recognize the absolute necessity of being in harmony with his nature if they would be happy hereafter. All who understand themselves know that perfect peace and happiness in this life can only be enjoyed by the harmonious exercise of all the faculties—unhappiness being the result of, as wickedness consists in, the gratification of one faculty or set of faculties at the expense of the rest. Both these classes of persons would be very glad to have their past record blotted out, as Mr. Cook said, so far as it is at variance with right and truth. But can it be done? This is a way provided by which forgiveness for wrong may be obtained from both God and man. But that cannot change the facts of the past. They are stamped on the man's own soul in indelible characters as eternal as himself. No atonement by another, no agony or tears of his own can ever change or wash them away. He may truly repent; he may bring himself into perfect harmony with the Divine Nature; he may regain the respect and affection of his fellows, even of those he has wronged,—but nothing, except annihilation, can erase from his soul the record of his past life.

The severest, most merciless judge we shall ever meet will be *ourselves*. Not as our narrow, ignorant, dark and selfish natures are to-day—most of us are very lenient to ourselves and very unmerciful to others. But there is a time coming when men will no longer be able to deceive themselves or others, when the refuge of lies and hypocrisy will be swept away, and each individual will stand before his fellows—his true life and character revealed in the light of eternity. There is no escape from this, and ages after our sins are forgiven and forgotten by all but ourselves, we shall remember with sorrow and shame every act and word which has been contrary to justice and truth. The only way to escape a bad record is not to make one.

INDEPENDENT.

"THE MORMON MARTYR."

Ex Secretary George A. Black and U. S. Deputy Marshal W. T. Shaughnessy, of Utah, arrived in this city yesterday, having in charge Mr. George Reynolds, the Mormon, whose conviction under the laws against polygamy has given his case a national interest. They are on the way to the prison at Lincoln, where Mr. Reynolds is to serve out his sentence. Detroit was originally named, but the prisoner goes to Lincoln, the place of confinement at that city having been designated as the place for United States prisoners from Utah.

The party are stopping at the Withnell House, and proceed to Lincoln this morning. They left Salt Lake City on Monday.

Mr. Reynolds was called upon at the Withnell House by a reporter of the *Herald*, who had a "highly interesting" interview with him. The Mormon Martyr is a gentleman of middle age and urbane manners. He possesses regular and strongly-cut features, and has a calm, earnest face, deep-set eyes, black hair and heavy whiskers. He wore a plain suit of grey. He impresses one as a man who holds great mental power in reserve, and who is capable of making any sacrifice to principle.

"The case has a long history," said Mr. Reynolds to the Reporter. "In 1874 it was supposed that several arrests were about to be made, and we proposed making a test case of the constitutionality of the law against polygamy. In fact the prosecuting attorney had made overtures to some of the authorities of the Mormon Church that there was to be such a case. One night Congressman Cannon asked me if I would not consent to stand such a trial. Mine was a clear case, and therefore suited to the purpose. I consented. I supplied all the evidence upon which I was indicted by the grand jury. They understood it was to be simply a test case, and indicted me with that understanding. I have the certificates of several of the jurymen to this. The prosecuting attorney knew nothing of me or of my case until the time it was presented to the grand jury. I also supplied the evidence upon which I was convicted."

"Did your first wife testify to your marriage with her?"

"No. That was not necessary. My second wife was present in court to testify to marrying me. The indictment was found in October, 1874. The trial was held in April, 1875, when I was found guilty by a petit jury. I appealed to the Territorial Supreme Court. Then the case was thrown out, because of the informality in the impanelling of the grand jury, too large a number having been placed in it. On the same evidence I was again indicted.

"The only material difference in the evidence between the first and second trial was that in the latter my second wife was absent. She was away on a visit and the session was not lasted until the morning of the trial. Instead, they introduced the evidence of attorneys who had heard her."

"Was not that an unusual proceeding?"

"I believe it was. I believe it contrary to any rule of jurisprudence. I look upon it as a piece of malicious persecution, and believe it would not have been allowed if I had not been a Mormon. But it has been confirmed by the Supreme Court."

"Was not the second sentence heavier than the first?"

"It was. On the first trial Judge Emerson sentenced me to one year's imprisonment and $300 fine. On the second trial Judge Whitey pronounced sentence for two years and $500 fine. After the second trial the case was taken up to the Territorial court, where it was confirmed, and then taken to the Supreme Court of the United States. The principal object of carrying it to the Supreme Court was to test the constitutionality of this law against polygamy. We maintain that it interferes with our religious liberty. We have a revelation, and believe to be of God, which says if we do not obey that we shall be damned. We claim it does not interfere between being damned and being fined and imprisoned. I prefer the latter.

"From our standpoint it seems extremely absurd in our free country for any court to step in and say what a man's religion shall be—to say that a belief in a plurality of wives is no part of our religion. It is no less a part than circumcision is to the Jews, or baptism to the Baptist.

"The final decision in my case was given on the ninth of January. We asked for a rehearing, on the ground that the sentence was illegal, in that I was condemned to hard labor, which the law did not provide. Instead of granting me a rehearing they issued a remittitur, taking off the hard labor. Last Saturday I was sentenced, and on Monday I started."

In the general conversation which followed, Mr. Reynolds expressed a hope that, though President Hayes had refused to pardon him, he might yet grant it. He believed that the President was inclined to pardon him, but that the opposition came from Gen. Devens. Mr. Reynolds feels himself the martyr of "a political-religious persecution."—*Omaha Herald*, June 19.

THE FOURTH!

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