

EDITORIALS.

HELMBOLD HIMSELF AGAIN.

DR. HELMBOLD, the Buchu man, now that he is released from the confinement of a lunatic asylum, is reported to be endeavoring to turn the tables upon his enemies through the courts. He must be himself again, for he is scattering Helmbold literature once more broadcast through the papers, some of which will be delighted to see him in his glory again as a bold and enterprising business man, because it is his policy to make liberal use of printers' ink.

An exchange says that the Dr. was arrested in Newport, R. I., Sept. 14, and placed in jail, on complaint of the landlords of the Ocean House, his family having left there with their baggage without paying their hotel charges.

DEATH OF AN ENGLISH FREETHINKER.

THOSE of our readers who are familiar with the intellectual movement in England, twenty to twenty-five years ago, known in connection with free-thought, secularism, and infidelity, will well remember the name of one of its ablest advocates, both in the press and on the platform—Joseph Barker. He died at his home near Omaha, Sept. 15.

He was born in Leeds, May 11, 1805, and was early united with the Methodist church, and an able and successful preacher therein before he was twenty-one. He joined the Liberal movement in England, was chosen as a member of Parliament, arrested and confined by the government as a dangerous agitator, liberated and acquitted. In 1849 he came to America, and resided at Salem, Ohio, associating himself with the anti-slavery cause, lecturing and debating upon slavery and infidelity.

He afterwards returned to England, and lectured there. Again he came to America, and in 1856 he removed to Nebraska, selecting and opening a farm a few miles west of Omaha. In 1860 he again returned to England, where he was re-united to the Methodist church, and resumed pastoral relations with it, remaining in England until a few years ago.

The later years of his life, until his strength failed, says the Omaha Republican, he devoted to preaching Christianity wherever he had advocated infidelity.

He was a man of great natural ability, plain, clear, and forcible, both in speaking and writing, ready, easy, deliberate, fertile, self-possessed, and equable as a public speaker, with a remarkable flow of appropriate and vigorous language, clad in a very decided Yorkshire brogue. While he was devoting much of his time to attacking the religions of the time, we never heard of him attacking "Mormonism," but we have heard of him speaking favorably of the Latter-day Saints.

The Omaha Herald terms him "one of the ablest men we have ever known," and says—

"About twenty years ago this distinguished man came to this territory with his family to make his home in Nebraska. We have known him well during all these years. It has been our fortune on many occasions to listen to addresses delivered upon a variety of topics, to read the productions of his pen and to hear him discuss in conversation those subjects to which he devoted the powers of his extraordinary mind. We can fully say that few men were more gifted either in intellectual or moral qualities. To natural abilities of the very highest order he added the cultivation, which came from the habits of the laborious student, and a strong and vigorous thinker. His mind was active and his energies were untiring. He had a large brain and a splendid physique. His temperament was evenly balanced; he was a man of remarkable firmness and self control. We knew him best when his powers, mental and physical, were at their matu-

rity and we can say that among all the men we have ever met it has not been our fortune to meet many whom we regard as his superiors.

"As a public speaker he was clear, strong, able. It was in controversial debate that he shone with peculiar splendor. Few men better knew the arts of this kind of discussion. In the days when he gave his great abilities to advocating the views of unbelief, he encountered in debate some of the ablest men in this country and in England. The friends who differed with him and regretted that the abilities of such a man should be employed in breaking down the Christian religion took pride in his powers as a debater. We doubt whether he was ever overmatched.

"As an orator he was not demonstrative; he illustrated his utterances with a simple gesture. His speech was slow, logical and methodical. He imparted strength to it by his evident sincerity, for he was a man of conscientious and strong convictions. His language was simple and plain, and his logic was powerful and convincing. He was a man of genial heart and generous disposition. Sociably he was one of the most pleasant men we ever met."

HELMBOLD AGAIN RELEASED.

DR. HELMBOLD did not stay long under arrest at Newport. His friends, on learning of his being in custody, set to work promptly to effect his release. The affair is thus described in the Philadelphia Enquirer of Sept. 16—

"Clarence Deringer, Esq., counsel for Dr. Helmbold, was much surprised on learning that the Doctor had been arrested in Newport for his board bill. The Doctor, he says, contemplated spending a week or two longer in Newport, but on account of the Ocean House being suddenly closed, he was left without sufficient cash in hand to meet his bill at a moment's notice; nor was time given him to procure a remittance, but he was ruthlessly handed over to the Sheriff, under the peculiar laws of that town. Mr. Deringer, on hearing of the arrest yesterday morning, sent a telegram for the amount due by Dr. Helmbold. A reply was received stating his indebtedness to be \$150, whereupon Mr. Deringer promptly deposited this amount with the Western Union Telegraph Company of this city, and their telegram was sent for immediate payment through their office in Newport, and his instant release. Mr. Deringer says that the Doctor's estate in this city alone amounts to upwards of \$300,000, besides the estate held by his wife, amounting to some \$200,000 more."

THE OUTRAGE MILL FOR SALE.

THE Philadelphia Times is inclined to be rather severely facetious upon the outrage mill business, saying that on account of the dull times the mill is closed until further notice; that the great public has ordered it to be closed; that it has been running on half time lately, and has long been in a shaky condition; that it was run as long as it was profitable, and finally run into the ground; but that if anybody wants a first-class outrage mill, with all the modern improvements, it can be had, cheap for cash, at any time.

The Times should not shout that bargain so loudly, for the ringites hereabout evidently have had half a mind to import that mill to Utah. Indeed it is likely that they would have done it ere this, but for their miserable failures in trying the business on with the rude machinery of their own construction, and with the Indian scare sensation material to work upon.

THE DEAD—GOOD AND BAD.

It has long been an honored maxim and custom, almost everywhere, to speak naught but good of the dead. Perhaps the custom arose from the liberal sentiment not to charge a man with faults who had no chance whatever to answer the charge. Hence the multitude

of good things which are ever said of the dead, giving rise to the witicism that none but the good die, and many of them die young, which again may account for the increasing wickedness of those who are left. But as there are exceptions to all general rules, so occasionally a bad man, by some chance or other, does happen to die, and here is a recent instance. One George W. Bardwell, of Deerfield, Mass. died several weeks ago. He was an ex-representative in the Legislature, a deacon in the Methodist church, a leader in public movements in that part of the State, and man of high moral standing. Since his death it has been coming to light that he was by no means an immaculate character, and many people have been extremely surprised at charges now made against him, and some have refused to accept them. It is said that he committed a robbery of \$1,800 in bonds from the house of a neighbor and a brother deacon. He also obtained money at banks by changing the figures from small to large amounts, and to this was added forged signatures. Indeed forgery appears to have been a common practice with the gentleman, and other misdeeds are reported.

A REASON FOR THE UNION PACIFIC—MORE FEDERAL KINDNESS—MORE CAUSE FOR GRATITUDE.

THE St. Louis Globe-Democrat favors a Southern Pacific Railroad, and the Chicago Tribune opposes it, arguing that there was a special necessity for the U. P., which argument the G. D. comments upon in the following style—

"It is true the Southern road can hardly put in the peculiar plea entered for the Union Pacific by its advocate: 'The Government needed it to take care of the Indians and Mormons, and for other purposes'—although the Indian tribes of Arizona and New Mexico are quite as troublesome as those of Nebraska or Utah. It might perhaps account for Mormon troubles, Indian abuses, and other unpleasant episodes of administration, if we could believe that the Government had allowed the Pacific Railroad to take care of the Indians and Mormons (and other purposes), but we doubt whether this is what the Tribune means. It probably means that the road was built to enable the Government to take care of the Indians and Mormons, but if an assured failure can justify the building of one road, a reasonable prospect of success ought to go far towards justifying the building of another one."

Byron woke up one morning and found himself famous, but the "Mormons" wake up morning after morning and find themselves famous and still more famous and honored every time they wake. Now it appears, according to the Chicago Tribune, that the Union Pacific, and of course its counterpart, the Central Pacific, were built expressly for the benefit of the "Mormons," that the government might take better care of them, and the Indians, than it could possibly do without those railroads. What a truly good thing is a paternal government! How exceedingly thankful we ought to be that the government under which we have the honor and the happiness to live was minded to extend its paternal hand towards Utah, to take good care of its inhabitants, at such a costly figure! Here is a line of two thousand miles of railroad, costing probably \$30,000 to \$40,000 per mile, with the further gift to it of public lands equal to a ten mile strip on each side, constructed through a desert, mountainous, and inhospitable country, for the special purpose of taking care of the "Mormons!" All this that the "Mormons" and the Indians might be properly looked after and taken care of by the federal government at Washington, two thousand miles away! Truly may every "Mormon," in the fulness of his gratitude, exclaim to his dear old Uncle Samuel,

that good old man, "What am I, that thou art mindful of me? Or what is this son of my mother, that thou visitest me?"

In the face of such manifest excellent intention, it would be rank ingratitude to ask how the "Mormons" and Indians have been taken care of since the completion of the Pacific railroads. Whatever might be the answer to such a question, if respectfully put and fitly answered, let us not stay to consider, but, not to be lacking in gratitude, let us promptly and heartily accept the will for the deed, and rejoice that we live in times when a great and powerful and generous government can and actually does project and accomplish such a gigantic enterprise for the sake of extending proper governmental care over a remote dependency or part of its public domain, and a small and insignificant portion of its people. Never mind the "other purposes."

NO TIME FOR TASTE.

ARE American artisans too much in a hurry for the cultivation of taste, too rigidly practical to become truly poetic? There are some reasons to think they are. W. R. Emerson, in an address before the Massachusetts Charitable Mechanics' Association recently, amplified some of these reasons. He gave the American mechanic credit for equipping an army, putting it on remote battle grounds, and warranting a long tally of victories, in quicker time than any other nation under heaven. Yet in manufacturing articles of taste that same American mechanic was beaten by the South Sea Islander, with his fabrics of skin or grass and a few simple stains; by the poor lonely Italian monk, carving on his rosary or crucifix; by the Swiss herdsman, who, in a few hours, will cut the light-footed chamois from a half inch block, with the very poise and grace of nature, a marvel of beauty; by the poor Hindoo weaver, who, with his primitive loom hung to a tree, weaves cotton fabric so fine that ten square yards of it weighs but three ounces, or spins muslin so fine that it is "running water," a "web of woven air," "dew of the night."

As aids to the development of taste may be mentioned a love and observation of the beautiful in nature and art, careful training in the arts of drawing and designing, a relentless rejection of uncouth, unworthy work, perfect patience at work, and leisure for the highest improvement in design and the most faultless finish in execution.

PUBLIC DEBTS.

A NEW YORK paper refers to Texas, under the rule of Governor Davis, as a pregnant example of the ruinous effects of the rule of carpet-bag adventurers, that class who have so much to say about their extraordinary loyalty, but who manifest, by their acts, the greatest disregard of constitutional law.

Governor Davis went into that office in 1870. He found in the State treasury \$371,830 in cash, with a rate of taxation in the State of 15 cents on \$100.

At the end of 1873, under his administration, the rate of taxation was \$1.70 on \$100, besides the school tax, the treasury was virtually bankrupt, and the State warrants openly sold at 40 cents on the dollar.

Here was an instance of the beauties of carpet-bag rule. The people of Texas had enjoyed what is called home rule before, under which the State treasury had a handsome sum of money in hand, the proceeds of the taxation of the people. That surplus and a large amount of other means were wrung from the people by increased and extortionate taxation, disappeared like dew before the sun, under the malign manipulation of the carpet bag ringites with Gov. Davis at their head.

Arkansas, Louisiana, Mississippi, South Carolina, and other South-

ern States have had painful experience of a similar kind with these rascally carpet-bag adventurers.

Nor has Utah wholly escaped the evils of the malefic course of that class of characters, though hitherto the public treasury, which their fingers have dreadfully itched to get at, has been pretty safely kept beyond their reach. By reading the figures above in regard to the experience of Texas, the inhabitants of this Territory may form a good opinion of what would be their lot and the lot of the Territory, were those ringite carpet-baggers to obtain control of the people's taxes. Hitherto it has been the effort and the boast of the local government here to maintain soundness in the public finances, and to keep out of debt. But if these transcendently loyal ringites were to get hold of the local public treasury, the financial condition of the same would soon become as rotten as touchwood, the taxes would disappear with mysterious rapidity, and the local government would speedily be swamped in debt, so far as such an undesirable result could be effected.

ANOTHER POWERFUL REASON.

HERE is another powerful reason for a good big Indian war, one that can't well be slighted—

"Elizur Wright says that, being a holder of Northern Pacific bonds, he wrote to a gentleman concerned in the management, asking for information about their organization. In the reply that he got was the following sentence: 'I hope at least to see the eastern end extended to Montana, another year, and if the Indians should meantime become as troublesome, as good observers think they will, there will be such necessity for the road as to induce the government to push it with a will.'"

HARD TO BELIEVE.

THERE are three things hard to believe in the following—

"An inscription on a Franklin tombstone records the fact that an honest lawyer lies buried there. The tombstone is very old."—Miners' Journal.

The first thing hard to believe is that an honest lawyer was there; the second, the truth of the expression, "an honest lawyer lies." How can an honest lawyer lie? The third thing hard to believe is that an honest lawyer can lie when he is dead and buried. Lawyers are very clever, and chock full of resources, but can they really do that?

NEW BOOKS.

We are indebted to Mr. James Dwyer, bookseller of this city, for a copy of "Ancient History from the Monuments. Assyria, from the Earliest Times to the Fall of Nineveh"—about 1200 years—translated from the cuneiform inscriptions, by Mr. George Smith of the Department of Oriental Antiquities, British Museum.

Among the ancient notables treated of in the pages of this neat little volume, are the following, mentioned in the Bible—Tijath-Pileser, Shalmaneser, Sennacherib, Esarhaddon, Kings of Assyria; Omri, Ahab, Jehu, Menahem, Pekah and Hoshea, Kings of Israel; and Azariah, Ahaz, Hezekiah and Manasseh, Kings of Judah. This history of a nation long since lost, gleamed from ruins exhumed after having been buried for ages, is in many respects a counterpart and parallel, as well as a confirmation, of the history contained in the Book of Kings, and hence must be of special interest to the Bible student and historian.

From the same establishment we have also received an elementary manual of chemistry, abridged from the work of Eliot & Storer, by W. R. Nichols, Professor of General Chemistry in the Massachusetts Institute of Technology. This work includes the elements of organic as well as inorganic chemistry, every principle being explained and illustrated by means of an experiment. We believe it is an excellent manual and just such a one as a tyro in