

EDITORIALS.

MRS. S. A. COOKE'S "RHODOMONTADE."

In an article showing how one of the editors of the *Woman's Journal* was hood-winked while in this city, by some women who want to raise cash in the East, on the strength of absurd stories of supposed "Mormon" atrocities, we published some extracts from the *Woman's Journal*, as specimens of the stuff that was palmed upon the lady. This has elicited a letter from Mrs. S. A. Cooke, one of the persons from whom A. S. B. obtained her alleged information. One of the stories we characterized as "rhodomontade," and stated that we had never heard of it before, and that inquiries among the oldest inhabitants failed to elicit anything in support of the story.

In response to this Mrs. Cooke writes, objecting to the expression, and sending us what purports to be an article copied from the Leeds (England) *Mercury* of September 18, 1857, containing the account of an assault said to have been made upon a Mr. J. and the destruction of some of his furniture in this city by several men, at half past six o'clock on the evening of January 13th, 1857. No names are given nor any clue to the identity of the men, neither is it claimed that they were "Mormons," or alleged that they were incited to the outrage by any one in authority. It further appears from this account that Mr. J. and family remained here until April 22d of the same year, more than three months after the attack. All the reference made to Brigham Young in the *Mercury* article is that Mr. J. informed him of his intention to leave and go to the States, and that Brigham Young expressed publicly his approval of the outspoken way in which Mr. J. had declared his intentions.

The account which we copied from the *Woman's Journal*, said to have been furnished by Mrs. S. A. Cooke, is a very different affair. In that it is alleged that Mr. J. had lent Brigham Young a large sum of money; that because Mr. J. wanted it back the "avenging angels were sent after him to kill him," that he "escaped just in time, and hid among the rocks till daylight, and then made his way to Camp Douglas," while "the emissaries of the church made a bonfire" of his house and furniture. And it is stated that this was what "first shook" Mrs. Cooke's faith.

We called this a "rhodomontade." Since reading Mrs. Cooke's letter with the account she claims to have copied from the Leeds *Mercury*—we have only her word for that—we are confirmed in our view of the story she told A. S. B. It is self-contradictory and a mess of rubbish. There was no such place as Camp Douglas for many years after the time of the incident to which she has added so much from her imagination. The parties who claim to have suffered the indignity do not say anything about President Young having borrowed money, or make any pretense that "Church emissaries" attempted to injure them. The "avenging angels," the "hiding in the rocks" and the intention to "kill" Mr. J. are part of the "rhodomontade" that Mrs. Cooke told A. S. B. or the latter has not told the truth; it is a question of veracity between A. S. B. and A. S. C. We prefer believing the stranger, as we have heard the latter testify in the most earnest manner her convictions of the prophetic mission of Brigham Young, talk admiringly of his private character and the order of his household where she lived long after the time specified, as a teacher of music, and we can have no confidence in any one with a forked tongue, or who will bolster up and repeat the monstrous inventions and absurd exaggerations which are palmed upon visitors as veritable "Mormon" history.

We have not published the account from the Leeds *Mercury*, because we have no proof that it ever appeared in that paper, and because if it did it has no particular interest except that it contradicts very materially the account which A. S. B. says she obtained from Mrs. Cooke. We will make one further reference to it, however. The writer, Mr. J.'s wife says they "exchanged property for some in the East, hired conveyances and left on the 22d of April, 1857." This it will be observed was more than three months from the time

when Mrs. Cooke's "avenging angels" or "church emissaries" were sent to "kill" Mr. J. and when he escaped and "hid among the rocks" until the morning, and then took refuge in a camp that had no existence until many years after. Why was Mr. J. not killed during that period of three months? And how was it that he managed to make a peaceable exchange of property after the "emissaries" had made a bonfire of his house and furniture? And how did it happen that Mr. J. started for the East at the same time as the Mormon missionaries of that year, arriving, as the alleged letter in the *Mercury* states, "without any interruption?" In view of these facts are we not justified in denouncing Mrs. S. A. Cooke's tale for travelers as a "rhodomontade?"

We have no objection to the relation of anything that has taken place in this Territory, and can make allowances for the exaggerations and colorings which may be used by persons who have receded from the faith, to give them weight in a desired direction. But we have the utmost contempt for men and women who make of a small stem of fact a dummy on which to hang the motley garments of fiction, purposely to deceive the unwary and with a motive to do mischief. In this case it is evident that the Jarvis family and an occurrence in this city are made to do service in the manner described, and Mrs. S. A. Cooke will gain nothing by manufacturing from the warp and woof of a diseased imagination or a malignant heart, such robes of falsehood as she has used to dress up that slight fragment of truth, to appear in the startling form with which she and her associates in the business beguiled A. S. B.

If the miserable mess of gossip and stale scandal, with which those persons are identified receives so small support at home that they are obliged to appeal for outside assistance, they have no right to deceive the public with their dirty romances, nor beg for dollars on false grounds. We are sorry for them, and would refrain from saying anything to prevent their gaining an honest living, but when they cram the expectant traveler with marvellous anti-"Mormon" Munchausenisms, we shall take opportunity to expose their nefarious doings as plainly and widely as possible.

A SHARP "BLADE."

THE annexed paragraph is from a religious journal called the *Weekly Witness*. It has been going the rounds, with slight modifications, for some time:

"The Mormons have commenced suits in the Federal courts in Utah against the Commissioners appointed to execute the Edmunds law. This is evidently in pursuance of a deliberate purpose to resist the enforcement of the law, and the suits, being for damages against the Commissioners personally, are intended to righten them into doing nothing. As might be expected the non-Mormon element of Utah has been aroused to a high pitch of indignation, and great excitement prevails. The sooner the issue is brought to a point the better. It would be fortunate if an occasion should arise for heroic measures."

The Kansas *Blade* copies the foregoing and makes the comments given below. The editor is what some people call an infidel; that is, he does not swallow the nonsense which passes in modern times for "Christianity." If we had to take his chances or else those of many pretended "Christians," we would prefer to stand in his shoes rather than occupy the position of the pious defamers of the "Mormons," or of two religious rascals who make merchandise of the souls of men and bear false witness against their neighbor. The *Blade* says:

"This is not our fight, as it is Turk vs. Turk, but with our sense of fairness we dislike to see one Christian lie about another, and the above is in part a dirty lie. The only exception is as to the bringing of suits. Suits have been brought, ten in number, and for the sole purpose of testing a ruling of the commissioners wherein they ruled out some who thought they had a right to register and vote. It is the same as if Leavenworth or Atchison, they having registration laws, should refuse to let some one register, and the person feeling aggrieved should attempt to enforce his right, or supposed right by resort to law. It is a per-

fectly legitimate proceeding, and did not grow out of ill-will to the commission. There is no complaint on the part of the commissioners as to their treatment by the Mormons. All that stuff originates in the lying columns of the "religious press" and its sycophantic, toadying, secular supporters."

VICARIOUS ORDINANCES.

THE *Christian Union* of a recent date copies a portion of an article from this paper on the subject of baptism for the dead, and confesses its continued lack of understanding of "what has usually been regarded by Gentile scholars as a somewhat obscure reference to a not very well understood custom." Our brief remarks explaining the restoration of the keys by which the mystery has been unlocked, may not have contributed much to the enlightenment of the *Christian Union*, or to dispel the obscurity that has surrounded the "not very well understood custom" referred to by the Apostle Paul. And as we would like the editors of the *Union*, and other "Christian" teachers to be better informed upon this important subject, we will try to be a little more explicit.

The *Union* answered a question from a correspondent upon the meaning of the text, 1 Cor. xv, 29 in a very unsatisfactory manner, denoting as much lack of information on the subject as that admitted by the inquirer. And it will be observed that the *Union* still refers to the matter in question as a "custom" not very well understood, even by the best "Gentile scholars." The language of the text is:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

It is evident from this that the Corinthian Saints of the primitive church understood baptism for the dead better than the resurrection from the dead. The Apostle used, as an argument in favor of the resurrection which some of the Corinthians seem to have disputed, an ordinance or ceremony with which they were well acquainted. That the living, in those days, were baptized for the dead is very clear, or the Apostle would not have mentioned it in the above positive manner, and used it as an admitted fact in an argument to establish something in controversy. It is also certain that the administration of that ordinance has been discontinued in the so-called "Christian" churches, and that modern ministers do not know anything about it. But if the living were baptized for the dead in the first century, why should not this be done in the nineteenth century? If it was necessary then, it must be necessary now.

But the *Union* calls it a "custom." If it was a mere custom of course its importance is not very great. But we notice that the *Union* is in the habit of referring to other ordinances of the religion established by Jesus Christ as "customs." For this we can find no warrant in the sacred Scriptures. Baptism was not enjoined by the Savior as a "custom." He did not come to endorse or approve of customs, but to introduce and make firm those things which he had received of the Father; and in sending His Apostles out to preach the gospel he required them to teach all things whatsoever he had commanded. The baptism of repentant believers was clearly required as an essential, and there were no non-essentials in the doctrines and ordinances revealed by the great Master.

As it has been with baptism for the dead, so, to some extent, it has been with baptism for the living. The moderns have lost sight of its import, necessity and true object. It was administered by John and by the disciples of Christ for the remission of sins, in the form both of a burial and a birth. The repentant believers and none others were buried from sin in the liquid grave and raised up to newness of life by those who were authorized to use the name of the Father and of the Son and of the Holy Ghost. In later times men who have never been authorized to use those names, administer what they call baptism for various objects in different ways. Having no right to administer the ordinance at all, it is not strange that they misunderstand it in its application to the living and are in dense obscurity with regard to its administration for the dead.

Referring to the restoration of the keys of Elijah, we stated in our former article, which the *Union* does not seem to understand, that in the Temple at Kirtland, Ohio, Elijah the Prophet appeared in fulfillment of the prediction of Malachi, and there conferred the keys of the turning of "the hearts of the fathers to the children and the hearts of the children to their fathers." This was on the 3d of April, 1836. The words of the prophet then fulfilled are in Malachi iv, 5, 6. The spirit and power thus made manifest and the light then revealed, have opened up the preaching of the Gospel to the dead and the administration by the living in their behalf of the ordinances of the Gospel which belong to the flesh. By this we learn that as Jesus, after his crucifixion, went and preached to the spirits in prison who were disobedient in the days of Noah, so the servants of God who die in this dispensation preach to the inhabitants of the spirit world who did not hear it in its fullness in this life. The gospel is thus preached to them that are dead, "that they may be judged according to men in the flesh, but live according to God in the spirit." 1 Peter, iii, 18-20—iv, 6.

The disembodied can hear, believe, repent and serve God, but the earthly ordinances belong only to this sphere and cannot be received in the spirit world. But the living may stand in the place of the dead and receive the ordinance vicariously. The place, the mode, the essentials to the proper administration of these ordinances for the dead, were revealed to the Prophet Joseph Smith and by him taught to this Church. We are building Temples in these mountain valleys according to the pattern made known on high, chiefly for the benefit of the dead, because the ordinances in their behalf must be attended to as God has required. For they are not "customs" but divinely appointed ceremonies, with fixed and definite objects. We have learned how it is that "all men shall be judged by the one gospel;" how "the fathers without us cannot be made perfect;" how "saviors shall come up on Mount Zion in the last days and the kingdom shall be the Lord's." The everlasting Gospel of Jesus Christ is not only to be preached to the nations of the living, but to the myriads of the dead. It is the privilege of the living Saints, who have been baptized into Christ and put on Christ, to represent their ancestors in the earthly ordinances, and thus become saviors of their kindred. When genealogical records fail, there will be means of information in the Temples of God by which those who hold the keys may learn by revelation that which is lacking. "The dispensation of the fulness of times" now opened, will gather in one all things in Christ in the heavens and on the earth, and complete the work of redemption begun by the Nazarene. It will not be consummated until every son and daughter of Adam's race, whether in the world or out of the world, has heard the glad tidings that Jesus was given as "a ransom for all," and that the one path of salvation is open, though it is strait and narrow; nor until "every knee shall bow and every tongue confess that Jesus is the Lord to the glory of God the Father."

If the *Christian Union* does "not understand what baptism for the dead means any better than before," we are very sorry for its obscurity of mind. For a comprehension of this broad and almighty plan for the redemption of mankind of all ages and conditions by the same method, is fraught with so much satisfaction and fulness of joy that we desire all people to participate therein. However, we can scarcely expect that those who have not yet received the divine message of the last dispensation for themselves, will be able to grasp its full meaning in reference to the dead. But we testify in all solemnity that God has revealed this glorious gospel of redemption for the dead as well as for the living, in the present age of doubt and agitation. That the good work is going on. That the humble in many lands are receiving the truth. That saviors are coming up to Mount Zion. That the living are being baptized for the dead. That the lost communication with the heavens is restored. That the holy Apostleship is again on earth. That the Lord has set His hand to fulfil the words of the Prophets, and that the Kingdom of God is here to be thrown down no more for ever.

There is but one true Gospel

and Church of Jesus Christ, no narrow, contracted human, or institution. It was ordained before the world was, to meet the needs of the tribes of earth in their varied conditions. But fixed and definite in its elements, and all who wish to receive its benefits must comply with laws and ordinances. "Every man be born of water and of spirit he cannot enter into the kingdom of God," is a decree that be broken. Every soul must have the opportunity of receiving, rejecting the everlasting, and means are provided for the emancipation of all needful to initiate the willing and into the kingdom and God. Let all who love and desire the salvation ponder on these things, and will inquire of God, and will learn that this is true and faithful, and such light and knowledge future lives will be full and rejoicing.

HERDS IN SCHOOL DISTRICTS.

In another place will be a letter in regard to the transitory herds in school districts. The writer takes an opportunity and we publish it. But we are of "the same still." We think that the law of the school law in regard to the property in the school property belonging in the district, and that it is not to be construed to include property in other districts and only temporarily.

The law does not given by our correspond does not say that "but a tax or rate can be assessed on the same property during the year," neither is there any for showing a certificate of ownership has paid a tax in one year in order to be exempt in the next. The tax may be assessed upon the taxable property in the district. And if our view is correct—that a herd moved into a school district may there for school purposes, is moved into another district as much "property" as it is "herd," as it is the other, and if it choose to so arrange moving herd may be in the same year and nothing in the law to prevent it.

He says that "all law should be based on justice and equity," because we think that could be governed by such views in constructing of this law, that firmly of the opinion they that the law means permanently in or belonging to a school district where a school tax is assessed, and not property through it or remaining brief period.

A common range is property. Herds are taxable, territorial and school where they belong, or if from home half the tax is the home county. No provision exists for school purposes, nor do we think the provision that will stand for collecting from the transitory herds the school tax in places where not belong.

A FAIR STATEMENT.

We publish to-day a letter from the St. Louis *Republic* a very fair statement of the position of the Utah Commissioners placed in a very position—as it were in a fire. But strange to say opposition has come from whence they expected. They anticipated some trouble from the "Mormons" because of the position intended to be taken to the interests of that people they went so far beyond the law from which they derived their authority, as to exercise judicial and legislative powers which there is no warrant in the Act of Congress that created the office.

But the complaints that have been made by the people chiefly by the doings of the Commissioners have not been in the shape of an arraignment of the law that actuated those gentlemen. Those complaints have been