

Simon telegraphed to the couple accused of breach of confidence, hypocrisy and dishonesty, stating the character of the allegations against them. They did not accord the courtesy of a direct reply, but in their usual left-handed way, made the bureau of the anti-"Mormon" organ and its columns the conduit of their answer, which was in the nature of a denial.

The charge has been fully and completely proved, and the exposure to which Mr. Thomas has been subjected has forced him into the light. Here, for instance, is a quotation from a dispatch, dated May 3rd, in relation to the work being done by Governor Thomas in helping the Struble disfranchisement bill along toward its passage:

"The Governor bristles with facts which he has not been slow to give to the committee."

That tells the situation in a nutshell. Mr. Thomas is in Washington in the pay of and representing the Chamber of Commerce. He has been guilty of gross partizanship while acting in that capacity, \$500 being the consideration paid for his labor. His offense in our view is a crime against manhood. He is permitted to remain and continue his paid work, expending the money of the Chamber to procure the disfranchisement of some of its members who contributed a proportion of it. Logically the association he represents and by whom he is paid is *particeps criminis*, and the official disclaimer of partizanship of the organization published over the signature of "Holy Crusade" Simon is so much hypocritical flatulence.

It only remains, as a finishing touch to the picture of unadulterated yet transparent deception, for the Chamber to pass resolutions of confidence in and gratitude toward the two agents of the body for their efficient work in laboring for the deprival of some of its members of the privileges of citizenship.

The scene presented in the meeting of the Chamber on Monday, May 5th, was a racy one. Mr. Elias Morris protested against the association working by delegation, in Washington, against the political rights of the great majority of the people of Utah. He was promptly silenced by "Holy Crusade" Simon, backed by the majority of those present, on the ground of the non-political character of the Chamber. The utterly farcical character of the ground on which he was deprived of the right of protesting against that which they charged against him needs no comment. It is of surpassing absurdity,

and is only equalled by the exploits of the "betrayer of a trust" whose underground operations the objectors against Mr. Morris' protest were seeking to protect.

DEATH OF I. N. GOODALE.

I have been requested by some of his very numerous friends to furnish you for publication in the News a few items in relation to the late Isaac Newton Goodale, who was one of the earliest and most prominent citizens of Ogden and Weber County, and whose death will be regretted by hundreds of warm friends throughout Utah—for he was widely known, and highly esteemed by all who had the privilege of his acquaintance.

For several years past Brother Goodale's health had been declining, but he was one of those men who never succumb until they are compelled to do so. Pneumonia was the immediate cause of his death, and he was confined to his bed but for a short time before his demise, which took place at 6 o'clock on the morning of April 26th.

The funeral services were held April 27th, in the Fourth Ward meeting house. Many of the speakers on the occasion had been acquainted with Brother Goodale for a third of a century, and some for a longer period, and all testified to his upright conduct, his constant fidelity and his firm adherence to truth and justice.

Isaac N. Goodale, as we learn from notes in his journal, was born February 6, 1815, in Berkshire, Tioga County, N. Y. When fifteen years of age he removed with his parents to Lapeer, in the State of Michigan. It was here that, on July 17, 1839, he embraced the Gospel and cast his lot with the Church of Jesus Christ of Latter-day Saints. In the month of January, 1841, he went to Canada, where he spent a few months laboring in the missionary field, and on the 5th of May following he left there for Nauvoo, arriving on the 3rd of July, having traveled 550 miles.

After a short sojourn there he returned to his native State, where he labored among his relatives, preaching the Word and bearing testimony of the things that God has wrought in restoring the fulness of the Gospel for the salvation of mankind. He continued there until the beginning of April, 1844, when he returned to Nauvoo, near which city he lived at the time of the murder of Joseph and Hyrum Smith. He shared with the saints in the sufferings and persecutions that ensued after the death of the Prophet and Patriarch, and in May, 1846, he bade a final adieu to the beloved city to seek a home in the wilds of the west. He reached Salt Lake City in September, 1847. In January, 1849, he was married to Maria L. Brigham. The following year he was sent on a mission to Iron county, where he labored for one year. On the 13th of February, 1852, he came to Ogden, where he ever afterwards resided until his demise.

He first took up his residence at Bingham Fort, now called Lynne.

In 1856 he was appointed superintendent of construction of the road through Ogden Canyon, which shortened the travel from this city to Bear Lake Valley. He also superintended the construction of the Ogden Bench Canal. He labored faithfully on these two enterprises until their completion, receiving but scant remuneration for his services from the commencement until the finale. Elder Goodale was engaged in all early enterprises tending to redeem the wilderness and turn it into fruitful fields and gardens. He erected one of the first log cabins on the Bench in this city, where since have been built hundreds of comfortable, and many elegant, residences.

For many years he served as a faithful member of the city council of Ogden, and for twenty years he served the city as school trustee.

Elder Goodale was for some time Counselor to Bishop Erastus Bingham, Sen. He was one of the oldest members of the High Council of the Weber Stake of Zion, in which his valuable counsels and hearty co-operation were highly appreciated, and his fidelity endeared him to every member of that body. Since his arrival here his history has been identified with that of the growth of Ogden, to which he has contributed much. He has left his impress on many a landmark, not only in this city but also in many parts of this county. His works praise him, and his name is enshrined in the memories of thousands who will ever "call him blessed."

Elder I. N. Goodale was twice married, both unions having been fruitful, peaceful and happy. He has had eight sons, eleven daughters, eighteen grandsons, eleven granddaughters and one great grandson—fifty-nine in all—and they are still increasing. The deceased was a peacemaker, always. He was at peace with himself and all mankind, and hence he made hundreds of friends and left no enemies behind him. He rests in peace, and his works will be continued.

Respectfully,

JOSEPH HALL.

A REVERIE.

Life is so frail a thing, a token
Of good or ill, it matters not.
A bird that trails a wing that's broken,
A vow unkept as soon as spoken,
Sin only, unforget.

Life is so sad a thing, its measure
Brims over full with human tears;
A blighted hope, a buried treasure,
Infinite pain, delusive pleasure,
Make sorrowful our years.

Death is so sweet, a thing a-sleeping
With waxen hands on waxen breast,
Where sounds of laughter and of weeping
Where toil of sowing and of reaping
Sink into perfect rest.

Heaven is so near. Oh, friend, 'tis yonder,
God's word doth clear the uncertain way;
His hand will lead thee, lest thou wander,
His spirit teach thee thoughts to ponder
'Till thou has found the day.

LOLA MARSHALL DEAN

In Atlanta Constitution.