

EDITORIALS.

WITHIN the past eighteen months changes have taken place in Catholicism of so stupendous a character as to materially change its status in the world, and which were alike unlooked for by its firmest adherents and its most strenuous opponents. We allude to the adoption of the dogma of papal infallibility,—a measure whose triumph was assuredly unlooked for by the enemies of the system; and the deposition of the Pope as a temporal sovereign,—an event equally unexpected to the mass of Catholics throughout the world.

Two men figured conspicuously in connection with the struggle which preceded the triumph of infallibility; and they have been by no means quiescent since. We allude to Dr. Dollinger, of Munich, the Luther of the 19th century, as some of his admirers choose to call him; and to Pere Hyacinthe, the once famous preacher of Notre Dame, at Paris. These two men a few months since were in high standing in the Catholic church. Both were honored by and had the confidence of the great majority of their co-religionists throughout the world, on account of their learning and piety and the eminent positions they occupied, yet it is quite certain that the influence of no two personages living has been more potent than theirs in precipitating the change that has been effected in the position of the Pope, and the schism that is taking place in the Catholic church.

In opposing the designs and purposes of their spiritual head these two men were in all probability very conscientious; and that the views they entertained were not theirs only is evident from the fact that they have hundreds and thousands of sympathizers and friends among the Catholics; but granting that Catholicism and the authority of the Pope are nothing more than the staunchest Protestants declare, we think it would not be difficult to show that the positions assumed by Messrs. Dollinger and Hyacinthe were false, and their conclusions illogical. But leaving these points for others to discuss if they desire to do so, there is one thing in connection with the movements of the two gentlemen which will strike the minds of the Latter-day Saints. For rejecting and rebelling against the expressed will of him whom they professed to regard as God's viceregent or representative on earth, and against the expressed wish and will of a very great majority of the members of the Catholic church throughout the world, as expressed by their authorities and representatives in solemn council assembled in Rome, Messrs. Dollinger and Hyacinthe have been deprived of their church membership and are now regarded by all good Catholics as apostates from the faith. The Catholic authorities had no course left but to dis fellowship them, and their co-religionists can not possibly regard them in any other light than that of apostates. But mark the position these two gentlemen now assume! and this will strike the minds of all Saints with peculiar force, because it furnishes an additional illustration of a principle, which is probably universal and, with which many of them have become familiar in their experience,—namely that the convicted wrong-doer, or apostate, never admits being in the wrong.

A short time since Dr. Dollinger was interviewed, at Munich by a correspondent of the New York Herald; and at the interview the conversation turned upon Catholic affairs and the serious schism with which the church is now threatened. The Dr. denied that any such schism existed and said:

"Tell the Americans I am a Catholic still and hope to die a Catholic. Nothing would grieve me more than to be the cause of a schism in the Church." Of his reported change to Protestantism, he said: "I have no ambition to play the part of Luther; no Catharine Bora is luring me away; I can have no sympathy with Protestantism."

Father Hyacinthe takes precisely the same ground. He objects to the dogma of infallibility, and to the binding force of the decrees of the Ecumenical Council; but, at the same time declares that he is no Protestant, and that he adheres to whatever is "the real and pure doctrine of the Catholic Church."

The above needs no comment. The application will suggest itself to the mind of every intelligent reader. History, it is said, repeats itself; and whether it be in the Catholic, or any other system or church, at the present time or at any previous period, let

traitors and apostates be believed, and they are the only ones who cling to and possess "whatever is pure and true" by way of doctrine or principle.

AN account comes over the water from England of a strange manifestation of a disposition to inaugurate an institution or a practice there, which has been looked upon by many as peculiar to this country, we allude to the administration of lynch law. Some months ago a young man named Pook, residing near London, seduced and then murdered a young woman to whom he had been paying his addresses. The murder was committed in a most savage and brutal manner, and the evidence, although circumstantial, was very conclusive against Pook. But as his folks were pretty well off in the world, money was freely used in employing the very best legal talent to defend their son, and at the trial, he was acquitted. The verdict of the jury did not satisfy the public; and the general conviction was so strong that young Pook was the murderer, on the night of, or the night after his release, several thousands of people living near to where the murder was committed, formed a procession and marched to Pook's house; but luckily for him he was out of the way, or it is likely that his life would have been taken. As they could not find him they satisfied themselves the best they could with groaning, hooting, and breaking the windows of his house. They then marched to the residence of his lawyer and repeated their ridiculous demonstration there.

The people of England, as a general thing, have always been credited with great respect for law and order; but an attentive reader of the English papers for the last few years can hardly have failed to be struck with the increase of lawless acts, and the inclination to pay less respect than formerly to old institutions and usages. Few, however, would be prepared to hear of an attempt at lynching; and such a demonstration may be regarded as one of the most unhealthful symptoms that has yet made its appearance on the surface of social life in that country. Democracy is making wonderful strides there, and it would seem from this that mobocracy is also being developed. The masses once leavened with the principles of democracy and mobocracy,—and the process is taking place with considerable rapidity, and they will be ready for the grand overturning and revolution which they now contemplate and talk about so loudly.

MRS. VICTORIA C. WOODHULL, the lady who aspires to be elected President of the United States at the next election, and who is one of the editors of Woodhull and Claflin's Weekly, has had a passage at arms with Horace Greeley, editor of the New York Tribune. In a letter to Mr. Tilton, which was published in the Golden Age, Mr. Greeley, speaking of the candidate for President which should receive the support of the Woman Suffragists, says:

"Logically and consistently, I feel that their candidate should be a woman. She ought, moreover, to be one thoroughly emancipated from the 'absurdity and folly,' the 'narrowness' and the 'baleful conservatism,' which I am now too old to outgrow. Could you not find one who illustrates in her own person and history what you so felicitously term 'the liberal thought of an enlightened age?' Let her be one who has two husbands after a sort, and lives in the same house with them both, sharing the couch of one, but bearing the name of the other (to indicate her impartiality, perhaps), and cause and candidate will be so fitly mated that there will be no occasion, even under the most liberal, progressive, enlightened regime, to sue for their divorce. Could not one of this class be persuaded to overbear her shrinking modesty and nominate herself?"

Mr. Tilton, without mentioning by name the woman thus alluded to, characterized Mr. Greeley's remarks as "an ungentle and gross reflection on a life which has been marked by great suffering, which has been guided by pure motives, and which has flowered into rare worth."

But Mrs. Woodhull is not disposed to shirk the issue, which she feels that the Tribune philosopher has forced upon her by his remarks. His allusion to her and her domestic affairs is too pointed and direct, she says, to be misunderstood by anybody. She, therefore, claims the conflict as hers. He has invaded her family sanctum; he will

not object, she thinks, to her invading his. In his letter, Mr. Greeley said that he had but two daughters left of seven children which he had had. Mrs. Woodhull in her reply takes up this statement. She says that "it has been an open secret for many years that Mr. Greeley's home has always been a sort of a domestic hell." He has been viewed as a model husband, and for that reason the fault and the opprobrium of the domestic discord has been heaped on Mrs. Greeley. She adds:

"There are thinkers and philanthropists in the world who would inquire why Mr. Greeley's children have died; or if they had been born idiots, why they were idiots; or if deaf or blind, why deaf or blind. And there are some who so connect sequences with their antecedents as to see that the incompatibility or disharmony of parents is a fruitful cause of the death of children, as it is of their deformity. If, then, it shall appear that the ignorant bigotry of Mr. Greeley himself, blindly and stupidly unconscious, but real, such as would now decide on the fate of his remaining daughters with no reference whatever to their individuality or wishes, has first wrecked the happiness of a wife, and then the harmony of a household, and finally abridged the lives of five out of seven of the children of that marriage, perhaps it will also appear that Mr. Greeley, while complying with every demand of the law—a Pharisee of the Pharisees on the marriage question—is not less guilty before the bar of a higher morality than Victoria C. Woodhull, whose irregularities and lack of deference for Mrs. Grundy disturb Mr. Greeley's mind so seriously."

From this Mrs. Woodhull turns to the editorial and reportorial corps, and she speaks as one who knows.

"The sham pretension of virtue on the part of editors high in position—Mr. Greeley here again expressly excepted—and so of politicians and leaders in all spheres before the public, and their frank admissions of utter profligacy in private, are heart-sickening and disgusting. Nobody has such an opportunity to know the world as a public woman whose opinions are known to favor social freedom. With the few noble exceptions of men who know what freedom means, and who are laboring with the advanced corps of reformatory women, to secure it for its good uses, nearly every male biped of the genus homo assumes, in his crude thought on the subject, that every woman who believes in freedom is, therefore, free in his sense of the word, and ready to throw herself into the arms of every man who approaches her. The result is that they make disgusting revelations of their own natures, and most mortifying mistakes to themselves, every hour." * * * "In their ignorance of all this, men make very grievous blunders when they encounter free-love women. I have myself had, repeatedly, to free myself of the presence of 'gentlemen of the press,' as too intolerable, with their lascivious allusions and gross conduct, to be endured, when those same gentlemen of the press have gone home to indite pious and eloquent oburgations against free love. It would be going, perhaps, a step too far to tell Mr. Greeley, in this public way, how near to his own intimate circle of editorial friendship these remarks, if pursued, might conduct us."

Mrs. Woodhull has had some very severe things said about her by the newspapers; but we have seen nothing that has been so damaging to her as this plain statement of hers respecting "gentlemen of the press," their "sham pretensions of virtue" and their "pious and eloquent oburgations."

The close of the article is a vindication of her own conduct. She was divorced from Dr. Woodhull for reasons which to her were sufficient. He continued to need her friendship, and he has had it. Her children continued to prize and need his affection and presence, and they have had them. She retained his name, because she was best known by that, as actresses, singers and others frequently do. She has not been condemned, she says, because she has dared to be the protector and friend of a discarded but unfortunate husband.

This letter of Mr. Greeley's has given Mrs. Woodhull a fine opportunity to explain many things that, without it, she could not well do, and she has availed herself of it.

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