

detain the congregation longer, or to take precedence of many persons present who would no doubt be glad to express themselves. But as Bishop of the Ward in which Brother Cope spent his last days, he felt it his duty to respond to the request made of him. He did not see, however, that he could add anything to the sentiments which had been expressed.

It was seldom that so much good could be spoken of a man, and at the same time be true, as had been uttered that afternoon. It was customary, of course, to "say nothing but good of the dead," but he doubted if anyone present who knew their departed friend would think that one superfluous word had been spoken in eulogy of his character and career. Byron says:

"When some proud son of man returns to earth,

Unknown to glory, but upheld by birth,
The sculptor's art exhausts the pomp of woe,

And storied urn records who rests below.
When all is done, upon the tomb is seen,
Not what he was, but what he should have been."

But this satirical utterance was not applicable to Francis Cope. All that would be inscribed upon his tombstone, as well as what had been said there that day in his praise, would portray not only what a man should be, but what this man really was. This was his testimony concerning Brother Cope.

It was common for us to think when a good man died, that he could not be spared. We look with sorrowful eyes upon the gap which is created by his being called away. This was a natural feeling on the part of us poor creatures of mortality, who do not understand fully the ways of God. Our narrow and limited gaze is not capable of reaching far enough to comprehend the end from the beginning and take in the whole significance and scope of the designs of Providence. We are like soldiers amid the smoke and thunder of battle. When a regiment fighting for our support is ordered away to another portion of the field we perhaps are tempted to criticize the judgment of the General by whom that order is given. But the General is not looking at one portion of the field merely. He sees farther than the soldier can—the end of the battle. He knows where that regiment is most needed in order to secure a grand victory, and the loss of the few is the gain of the many.

God called Francis Cope from this portion of the great battle-field of His universe, because he needed him in another place; and if the veil were rent today, and we could see into the mystic depths and recesses of that future life towards which we all are hastening, we would see the same energetic, indefatigable worker in the cause of God, the same brave soldier with his sword unsheathed, with his banner unfurled, in the front rank of the onward march to victory.

"When to the common rest that crowns our days,

Cal led in the noon of life, the good man goes;

Or full of years, and ripe in wisdom, lays
His silver temples in their last repose;
When o'er the buds of youth the death-
wind blows,
And blights the fairest, when our buter
tears
Stream, as the eyes of those that love us
close,
We think on what they were, with many
fears,
Lest goodness die with them, and leave
the coming years."

We, perhaps, continued Bishop Whitney, feel something akin to that sentiment on this occasion; but rest assured that God is over all; that there are good men left, as there have been good men taken away; and that He who doeth all things well and knows the end of all things from the beginning, will work out the problem to a grand and glorious consummation. If we cannot see it now, we will some day stand upon a height from which we can behold the mysteries of God, and then, if not now, bow the knee and confess indeed that He doeth all things wisely and well; that what we call our calamities are really blessings—the golden rounds of the ladder leading upward to eternal life; this "life is our jailer, and death the angel sent to draw the unwilling bars and set us free."

May God bless the family of Brother Francis Cope, and also his friends who are so numerous here on this occasion. We only regret that the seating capacity of our house is so limited that but a tithe, probably, of those who desired to attend, thought it advisable to come to his funeral for fear they could not gain admittance.

May peace be with you all, my friends, is my prayer through Jesus Christ, Amen.

The musical exercises were rendered by a special choir, led by H. G. Whitney, and were delightfully executed. They were concluded by the singing of "Come to Me."

The benediction was pronounced by Elder George G. Bywater.

The cortege which accompanied the remains to the cemetery consisted of about thirty carriages filled with mourners. At the grave the dedicatory prayer was offered by Elder John Nicholson. At its conclusion the body of a bright, courageous, kindly and honorable man was deposited in mother earth, to await the call to immortal bloom which will come with the dawn of the first resurrection.

ADDING INSULT TO INJURY.

DURING the time the notorious investigation was in progress before Judge Anderson into the qualifications for citizenship of "Mormon" applicants, the wires were kept hot with anti-"Mormon" falsehood and misrepresentation.

The object was to inflame the public mind through the press for political purposes.

Among the leading dailies which gave place to the inflammatory stuff and pretended to believe it to be

true was the *Chicago Tribune*. The editorial comments of that journal, based upon the falsified press reports, were also necessarily as wide as the poles from the truth, because of being improperly hypothecated.

Dr. James E. Talmage, in reply to some of the strictures of the *Chicago* paper that had reference to him personally, wrote an explanatory correspondence and requested its publication. With a cowardice and injustice that is despicable, instead of giving place to Dr. Talmage's letter, the *Chicago Tribune* sent it to its namesake of this city. In thus forwarding it to the chief source of the misrepresentation of which Dr. Talmage had good reason to complain, the *Chicago* paper simply added insult to injury. The chief anti-"Mormon" organ of Salt Lake pretends to publish the letter in its issue of December 29th. It, however, entirely excluded a large portion of it. It is annexed hereto, and this fact will be observed. It adds a number of comments, renewing the falsehoods which called forth the communication, besides aiming direct personal insults at Dr. Talmage, for all of which the *Chicago Tribune* is originally responsible under the circumstances.

Following is the full text of the letter:

SALT LAKE CITY, Utah,
Dec. 10, 1889.

Editor *Chicago Tribune*:

Sir—My attention has just been called to a paragraph which appeared in your issue of the 28th ult., in which you make mention of certain testimony given by me while a witness in a recent remarkable proceeding before a Federal Court of this Territory. Though averse to newspaper publicity, I consider the instance in point one in which every ordinary sense of justice will argue for me the privilege of a hearing through your columns, and this inviting opportunity to speak on the unpopular side of a much-vexed question I prefer not to neglect.

In the article referred to I find: "Mr. Talmage, who was liberally educated at John Hopkins University, and who is now a professor in the Mormon College, was relied on by the Mormons to sustain their position in the matter of naturalizing aliens of their faith; but the damaging admissions made by him only served to still further weaken it."

As to whether the position of the "Mormon" people was or was not damaged by any statements of mine is a matter about which a difference of opinion would not be surprising; and I find that the able lawyers who represented the interests of the applicants for naturalization before the court, do not agree with your editorial utterances on the subject; and, indeed, it is difficult to perceive