

Asurbanapal, eldest son of Esarnaddon, king of Assyria.

It is plain enough that the indignation of the princess had been aroused by the breach of etiquette on the part of some Assyrian lady friend of the haughty beauty and that this called forth the severe rebuke condensed in the last sentence. The translator offers the following explanatory remarks:

If the lady, Asshur-Sharrat, addressed the princess as sister without being so related, she certainly committed a gross breach of etiquette and was guilty of an impertinence which richly merited a rebuke. Even if she were actually her sister, it is doubtful whether she could have so addressed the eldest daughter of the sovereign family. We find a prince speaking of his father as "the king, my lord," but never as "my father." And among private individuals, except in the case of near relatives, it was the invariable rule to address each person by his proper title, with the addition of the words "my lord."

LAI'D TO REST.

The last sad rites associated with the funeral of one of Utah's noblest sons who was honored and beloved for his goodness wherever known, and who was called to the spirit world in the prime of an active life, have been performed, and with the close of the Sabbath day his body was laid to rest in the city of the dead, to remain in the care of mother earth till it shall be called forth in the resurrection by the trump of God. No greater or more gratifying manifestation of public sympathy for the bereaved and of respect and love for the dead could be desired than that which has been witnessed since the time when the serious nature of the last illness of Elder Abraham H. Cannon became known, and up to and culminating with the assembling of the vast concourse of people at the services in the Tabernacle and at the interment in the cemetery, and the tributes that have been offered by all classes of the community, irrespective of differences of creed or opinion. In response to all of this the hearts of the bereaved are filled with gratitude, the depth and intensity of which are inexpressible in words.

Elder Abraham H. Cannon has passed from the mortal view of his family, his intimate associates, and the community at large. No more shall his presence in mortality be known among them, though the works that he has performed will remain, an enduring monument of his integrity and worth. In some respects the labors he was performing will engage the attention of other minds, and other hands will be employed to carry them on. But to his family and intimate friends and associations his place will not be filled. So long as the separation continues the vacancy made will remain. The keenness of his loss is now but dawning upon those who must bear it most; and the eternal claims of justice shall not be satisfied until the perfect and permanent reunion of those who are bound by the ties of life in accord with the laws of the universe and in the bonds of an undying love. But the great Ruler of all, the God of heaven and earth, the Father of the spirits of all men, can

give that consolation, that patient forbearance, that perfect trust in the mercy, wisdom and goodness of an overruling Providence, which lighten the heaviest burdens of sorrow and enable the bereaved and afflicted ones to press on in divine courage, faith and hope to the triumph of a pure and noble life. As for Brother Abraham H. Cannon, "no man taketh his place." But may the Divine Master whose servant he was and who called him hence give all needed comfort and consolation to the sorrowing ones and keep bright within their hearts the light of hope for the blessed reunion that is vouchsafed to those who put their trust in God, that they may rejoice in Him forevermore.

DESPICABLE JOURNALISM.

After all due allowance is made for the heated partisan feeling that has existed at times in Utah "since division came," and after granting the widest permissible margin within which partisan newspapers may be permitted to assail an opponent, the fact remains that our new State has been afflicted more or less by a species of journalism which is utterly despicable. The kind of journalism here referred to is encouraged in this commonwealth by the existence of conditions in it which are peculiar to the opportunities they afford for the exercise of the sinister talents of the class of writers indicated.

In most counties in Utah, from causes not necessary to enumerate here, it so happens that the men who lead in business, social and political circles generally occupy more or less prominent ecclesiastical positions, and any activity they may show in opposing a political organization or candidate leads to their being assailed, in the columns of the journals referred to, in an ecclesiastical or other private or personal capacity. Their Church relations, their business concerns, and their private, personal or family affairs are dragged into the controversy and paraded in print, coupled with distortions of their words and misrepresentations of facts that disgust intelligent people who love truth and justice.

An instance in point: Some weeks since a gentleman holding a prominent Church position delivered an address of from ten to fifteen minutes' duration on a Sabbath day, and before a religious gathering. This gentleman had previously interested himself to a limited extent in political affairs, and had thereby incurred the hostility of a certain sheet published in his county. Incidental to his address he made some remarks which had no reference to politics at all, but to his astonishment the sheet referred to gave them a political interpretation, and violently and vindictively assailed the speaker in consequence of them.

The malice of the paper went so far as to attempt to show that a business establishment with which the speaker was connected suffered a loss of patronage because of his association with it, the object of this misrepresentation of fact being only too plainly visible. Numerous other prominent gentlemen have received similar treatment from the same source. It has made persistent efforts to destroy respect for and confi-

dence in them, in every relation in life, and particularly to weaken their influence in Church work.

No civilized community can this style of journalism escape the contempt and detestation of right thinking people. It defies the ethics of the profession, violates public policy, antagonizes true morality, and is subversive of all that is good and true.

The News has no objection to the legitimate criticism of any man who takes an active part in politics, even though he be a prominent ecclesiastical officer. He cannot enter that field without opposing others, and he must expect opposition in return. When he makes public his political views, he by that act invites public scrutiny of them. But all this does not justify the mendacious scurrility resorted to by the sheet referred to, and others of its ilk.

Decent newspaper writers, however strongly partisan and eager to defeat an opponent, recognize that they are forbidden by the law of their profession, to drag into a political controversy his private business or employment, his family affairs, or the altar at which he worships. The threshold of his home and the door of the sanctuary bar their pursuit of him, though in the political arena they may fight him with determined vigor.

As with laws, so with newspapers. It rests with the people to determine the kind they will have. And as with evils resulting from bad laws, so with those due to bad newspapers; the remedy rests with the people. If they like mendacity and scurrility, there will be found scribes who will furnish that sort of intellectual pabulum. But if they demand decency and honor on the part of the publications they support, they can have a press of elevated tone.

In this connection the News reminds heads of families among the Latter-day Saints of a duty that devolves upon them. They are charged with the responsibility of maintaining the influence of the Gospel in their households, and of fostering in the minds of the members of their families faith in its principles and confidence in the men who hold a divine commission to lead the Saints. In few ways can faith in the Gospel and confidence in the servants of the Lord be weakened, in the minds of persons of immature judgment and experience, more effectually than by reading pernicious literature; and it is as much the duty of the head of the house to discriminate in regard to the reading matter he furnishes for his family, as in regard to the food he provides.

With what fidelity is this duty being discharged when the home is supplied with scurrilous publications whose columns reek with falsehoods and misrepresentations respecting the men whom the Saints are under most solemn obligation to respect and sustain? When such stuff is read by children and young people, what is the probable result? Who will be held responsible for the loss of faith and confidence caused in this way?

The News has no objection to the number of publications its readers may see fit to patronize, its only solicitude being in regard to their quality and the influence for good or evil they are likely to exert in the family circle;