

EDITORIALS.

EQUALLY YOKED.

CHARLES L. FLAKE, writing from Paris, Lafayette County, Miss., directs our attention to a disreputable book, entitled "Polygamy, or the Mysteries and Crimes of Mormonism." He says it serves to embitter the feelings of people against the Elders. This will doubtless be glad news to one of the authors of the infamous work—O. J. Hollister. He is welcome to any sensation of fiendish delight he can derive from such a source, and in such a cause. We believe his "worm dieth not," as long as he can see a Latter-day Saint prospering.

Our correspondent thinks it would be a good thing for us to expose the unscrupulous characters who are palming such disgraceful falsehoods upon the public. They are not worth the effort. The one already named is on the down grade now, and contemptible as his conduct has been, we have no disposition to help him slide. We might allude to the gall in which his whole nature has been submerged in relation to the "Mormon" community, manifested by his seeking in every possible way to injure their business and other interests under cover of his office of Collector of Internal Revenue, out of which he was not long since deservedly thrust. The injury wrought might have been more extended and permanent but for the intervention of the Supreme Court, whose decisions put a stopper on the outlet of his animus in that direction.

But we will leave that as a dead issue, and state that the scandalous and untruthful book named by our correspondent must be to thinking and intelligent people acquainted with the facts, the severest commentary on his character that could be given. This is not only on account of the infamous lies it contains, but also because Mr. Hollister is found in such disreputable company—that of J. H. Beadle—in its production. Beadle is known to his acquaintances as a nauseating specimen of moral obliquity. He is the dime novelist whose works have filled the minds of so many youths throughout the country with those soul-destroying sentiments, that cause them to blossom in the sphere of villainy.

Hollister and Beadle constitute a fit combination for such a production as our correspondent speaks of. The products of both bloom throughout the book. The first named doubtless injected the gall, while the other, being a professional fiction scribbler, constructed the filthy fabrications, each also lending the other a helping hand in his special department.

We are not blind to the fact that a large portion of the people are readily liable to be gulled, but it is remarkable that any considerable number could be found ready to swallow so large and disgusting an accumulation of filth. It can only be accounted for on the ground that they are ignorant of the fact that it is the product of unchristian hate and a proclivity for concocting falsehoods, as exemplified in the respective personal conduct of its authors.

There is no community on this continent standing on a higher plane of genuine morality than the Latter-day Saints, and what makes the book still more infamous than it would otherwise be, is the fact that Hollister and Beadle are perfectly aware of that fact.

A FOUL CRIMINAL.

AN incident which took place in this city last evening and is related in our local columns to-day, has aroused the public sentiment against a certain class of criminals. They are the foulest and among the most dangerous creatures that crawl on the face of the earth—vile blots upon aggregate humanity.

All the crimes of the calendar are concentrated in the act of a brutalized being, who sacrifices every better instinct of morality by enticing young children with an intention of compelling them to submission to assaults upon their persons. We believe in the infliction of capital punishment upon murderers, and

if there are any classes of cases to which that species of penalty should be extended among them it is that in which a human monstrosity crushes innocence and virtue in their most helpless form—that of childhood—to gratify his base and beastly passion.

Luckily in the instance of yesterday, the design of the villain was not consummated. But his intention, which constitutes the essence of crime, was evident. The feelings of the parents of the little girl, can be better imagined than described, and it is shared with peculiar intensity by an indignant community. We are and ever have been strong advocates of law and order, but it is next to impossible to desist from wishing that the cane grasped by the determined hand of the indignant father of one of the little girls, was not made of stouter material and the skull on which it descended of softer stuff.

Let the sneaking ruffians who prowl about seeking for innocent victims after the fashion of the scoundrel whose intentions were frustrated yesterday beware. Such conduct is likely to be permanently stopped with startling suddenness.

ASSERTED SPREAD OF THE SECRET LEAGUE CRAZE.

IN our articles upon the organization of "secret societies for the suppression of Mormonism," we have not expressed an opinion as to whether such combinations were likely to be formed in this region. We have, however, believed such a step to be exceedingly probable. It is too much to expect that their could be any anti-"Mormon" mischief in which the few designing and malignant "Mormon"-eaters of this section would not take a hand. Before us is a copy of the New York Commercial containing a special dispatch from this city to that paper. It incorporates a somewhat copious quotation from one of the News' articles on the subject of anti-"Mormon" secret leagues, and, in addition, has the following unqualified statement:

"Societies similar to that organized in Cleveland are forming in Salt Lake and in every Gentile mining camp in Utah and Idaho, which are to be extended to the other Pacific States and Territories."

We hope the assertion is incorrect, and that the correspondent is in error. If he is right, however, it will be advisable for those who engage in this dark seance conspiracy to move with caution. Any recourse to illegal methods might possibly result in more hurtfulness to themselves than those they seek to injure.

OUR CHICAGO LETTER.

RELIGIOUS FRAUDS—REFORMATORY POWER OF "MORMONISM"—EULOGIZING LUTHER AND LEAVING THE LORD OUT—TALMAGE'S RHODOMONTADE AND JUGGLERY.

CHICAGO, Nov. 14, 1883.

Editor Deseret News:

A peculiar feature of modern civilization is the religious tramp and itinerant lecturer. At this season of the year both make themselves especially prominent. The one frequents noonday prayer meetings and gives his experience; desires to be prayed for, and in due time looms up a regenerated humanitarian. This being is one who has traveled a good deal and to be sensational gives an account of Utah. The chances are that he tearfully tells how his business in the west was destroyed on account of his opposition to "Mormonism." Of course this shrewd move gets him a ticket for soup and lodging, and by judiciously working on the sympathies and religious feelings of some wealthy Christian ladies, procures a commission to preach the gospel to the unregenerate in general and "Mormonism" in particular.

The other is a nuisance that country towns and large cities are particularly infested with. These fellows are nothing if not sensational. They manage to get interviewed on some hobby, and by ranting on street corners and in ten cent lodging houses, manage to advertise themselves. One of this class recently had his interview published in the Times-Democrat of N. O. He chose Mormonism as his theme. He claimed to be professor

of something from London, England, and to be dreadfully in earnest about the well-being of this country. The fellow tells some wonderful stories about Utah and its social condition. The upshot of all this is that he contrived to get himself "invited" to deliver a lecture on the burning topic.

It is strange that invariably all church people take a carnal view of the religion of the Latter-day Saints. Suppose we do look at both sides carnally and see how matters appear. Granted that one in ten of the Latter-day Saints are polygamists, let us ask what proportion of regular orthodox church members nominally monogamists, visit assignation houses, brothels, or keep female secretaries or young lady copyists. It will amount to more than one in ten, and yet how ridiculous it would appear if some fool were to demand the destruction of all the churches on this account. The disappearance of a young lady a few days ago, occasioned a witty remark on the editorial phase of a morning paper. It appears the Sunday School Superintendent stated the young lady was a most estimable person. The ungodly Chicago Herald says, better search the superintendent.

The daily papers give detailed accounts of "Mormon" emigrants on their way west. If the emigrants are as described there are two facts to be established by the disinterested critic: The first, that as these persons all come from Christian countries, it is a bad showing for the civilizing effects of religion and Christianity; the second is that there must be something wonderful in "Mormonism" if it can raise these persons to responsible, self-supporting, orderly intelligent beings, and that this is the case no one who has visited the colonies in Utah can deny. It would be interesting if a community of these tramps, parsons, and the poor hyenas to whom coffee and sandwiches are distributed on city hall door steps, by well meaning, but misguided philanthropists, would plant a colony of these on some desert slope of the west, and see how they would compare, in time, with the "Mormons." This would seem a more practical method of benefitting people, than the present one of distributing slop coffee and trichina ham.

Martin Luther has had eulogists by the million. Emperor and pauper alike appear to have a claim on him. The preachers give Martin alone the credit for all modern progress and freedom. I should think they would also give thanks to Heaven for some of these boons; 'tis true Martin did a great work, but if he had not received an education from Rome there would be no Luther; or if there were he would be shoveling ore in a smelter, suppose we take up a sermon by one of these admirers of Luther. The first that comes to my hand is one by Mr. Talmage of Brooklyn. His text is "Who touched me," from Mark. It is a very interesting and touching theme to the true Christian. But Rev. Talmage makes a kind of burlesque of it; in fact reduces it to the level of some miserable clavier. The extravagance of the language itself ought to be sufficient to condemn it, fancy such a metaphor as "suspension bridge of nerve and tunnel of bone," and then a lot of clap-trap about bottles and drugs etc. If good old Bishop Tillotson were to hear this sermon he would curse the day he ever kicked against the royal "James"—one thing is certain, that whoever would string together two columns of such nonsense, must have profited very little by the universal education brought about by Luther. Mr. Talmage never read Blair, or Kames or Allison and very little of Simon Kerl or Goid Brune. Christ tells the faithful woman that her faith had made her whole, but theological Talmage says, "I suppose that Christ was surcharged with vitality. As all admit garments may be charged with disease, and epidemics are in that way conveyed from city to city, so garments no doubt may be charged to a certain extent with health." Andrew Jackson Davis could not beat this. For any preacher professing a belief in the Bible and in the divinity of Christ such an utterance as I have quoted amounts to the veriest charlatany. If Luther himself were to read it, he would say, "My work has been in vain. Instead of religion and honesty I hear rhodomontade and jugglery." D. J. B.

Men owe their resolution, and most of their success, to the opposition they meet with:

FUNERAL OF APOSTLE CHARLES C. RICH.

SALT LAKE CITY,
Nov. 23d, 1883.

Editor Deseret News:

Having returned to-day from attending the funeral of our beloved Apostle Charles C. Rich, which was held at Paris, Bear Lake County, Idaho Territory, Tuesday, Nov. 20, perhaps a few particulars relating thereto would not be uninteresting.

President Rich died at the residence of his wife Harriet, in Paris, last Saturday, the 17th inst., at 2.30 p.m., at which place he was stricken with paralysis over three years ago—on Oct. 23d, 1880. On the day of the funeral, his family, between 10 and 11 o'clock a.m., met at the above named residence, and took a farewell view of the remains of their beloved and honored father and companion, and at 11 o'clock the casket containing his remains was carried by the pall bearers—consisting of his sons—followed by the rest of his family, in procession to the Paris meeting house, where all might have a chance to take a last look at the familiar countenance of their departed friend and brother. Notwithstanding the day was cold and stormy, many availed themselves of the opportunity, and a continuous stream of people from Paris and surrounding settlements was passing through the meeting-house until meeting was called to order at 1 o'clock p.m., by President George Osmond.

The choir sang the hymn on page 185.

Creation speaks with awful voice—
Hark! 'tis a universal groan
Re-echoes through the vast extent
Of world's unnumbered called to mourn.

Prayer was offered up by President C. O. Card. The hymn on page 220 was sung.

Unveiled thy bosom, faithful tomb,
Take this new treasure to thy trust!
And give these sacred relics room
To slumber in the silent dust.

President Osmond, being the first speaker, said it was with peculiar and solemn feelings that we have assembled here to-day. We have come to pay our last respects to him whose body lies before us. This event has not come unexpected, yet for all this I feel solemn, and a crowd of recollections are impressed on my mind. President Rich was virtually the father of this country; he led the first colony here, and through his wise counsels this valley has been built up as we see it to-day. It was President Rich's mission to come here and settle this country, and he has faithfully and wisely performed that mission. On one occasion when the elements seemed to conspire against the Saints and many became fainthearted and thought of leaving, he heard, President Rich say, "Brethren, you may go if you wish to, but I must stay, if I stay alone." His words were so powerful and our love for him was so great that we concluded to stay with him. He did not feel to mourn for President Rich; he thought last Saturday was the happiest day he had seen for years, when the spirit was freed from its earthly tabernacle. Could we see Brother Rich to-day we would see him possessing all the wisdom and greatness that he possessed during his best days. He is now associating with those he loves behind the veil, and if my time was come to lay this body in the grave, I would look forward for no greater pleasure than again to associate with President Charles C. Rich.

Apostle Moses Thatcher expressed his desire to read, before any of the brethren made further remarks, the wishes of President Rich, which were written by himself about one and a half years before he was taken sick. Brother Thatcher then read the following:

"My wishes concerning my sickness, death and burial.

First. If permitted to die at home, during my sickness I wish everything to be as quiet as possible, and at the time of death as little noise as possible.

"After death some of my personal friends to wash my body clean and lay it out and let it remain unburied until it is certain that the spirit has left the body and dissolution has commenced.

"I wish a respectable coffin made of lumber made in these mountains, and a good box made to put the coffin in of red-pine. If convenient, then boards laid crossways of the box. When I am dressed, I wish a white shirt marked, also a pair of white drawers, then my temple suit of clothes.

"Any affection that anyone may wish to manifest I would prefer it to be before I am removed to any public place.

"If I am buried in Paris I wish it to be a few feet east of my father's grave. I would like some of my brethren to make such remarks as will be beneficial for my family, giving them good advice and comfort."

Bishops George B. Spencer and Wm. Hulme and Elder J. U. Stucki each made a brief but appropriate remarks which were calculated to comfort, build up and bless the family of Brother Rich. They advised all to follow in his footsteps, keep the commandments of God, that their end might be the end of the righteous.

Apostle Moses Thatcher then preached a very intelligent and interesting discourse of which the following is but a brief synopsis, and gives but an inadequate idea: We have come together to pay tribute to the memory of our departed brother, but not the last tribute we will pay to him. President Rich is not dead, he is more alive to-day than he has been for years. He is greater and happier to-day in associating with Joseph and Hyrum and those noble ones who have gone before. He has been called to another field of labor; his body is before us, but only the broken casket; the jewel has fled. He was ordained to his calling before the foundation of this world was laid. He held all the Priesthood that man ever held on earth. President Rich ruled by love; he never tried to coerce mankind. He held the Apostleship; his calling was not confined to any particular place, but it extended over the whole earth wherever he might be sent. He was ordained to this calling before our first parents dwelt in the garden of Eden, and he was present and took part in the war in heaven when Satan was cast out. He has kept his first and second estates and will be a King and Priest to the Most High God, and will have power to save every member of his family if they do not sin against the Holy Ghost, although they, like us, must first pay the penalty of every broken law. He is near us to-day. The spirit world is not in the sun nor in the moon nor in the stars, but is close to us. The spirits of the departed ones are near us and know even our thoughts, we should be careful and not speak harshly of the dead. Some men had spoken evil against President Young since his death and when those men meet him the blush of shame will mantle their cheeks. We may deceive each other here while in mortality. Brother Rich was capable of being deceived while in the flesh—except wherein God gave him the spirit of discernment—but neither he nor they of his brethren who have passed behind the veil into the spirit world can any more be deceived. He is now where he can labor and counsel with the spirits of just men in regard to the great plan of redemption.

The speaker remembered Brother Rich among his first recollections. He loved him as a man of God; he was always on the side of right, a judicious and wise counselor, and although he was not a proud-spirited and worldly-minded man so far as the things of this world are concerned, yet he took great pride in defending the rights of his fellowmen and the cause of truth, which had many times been exemplified throughout his life. The speaker related an incident that Brother Rich had told him many years ago about a certain immigrant train that was en route southerly to California in the days of its early settlement, wherein they disobeyed his counsel and took a different route from the one he had counseled them to take and nearly all of them perished, whereas those who did take his counsel got through and arrived at their destination in California all right.

Although he thought Brother Rich a wise and discreet counselor, he considered that he had been cruel to himself, for he had known him to pass through and endure many hardships that would have put to the test the health of the most hardy; he had known him to go over the snow-clad mountains in the dead of winter on snow shoes to attend the Conference and the Legislature. He had not taken as good care of himself as he should have done, as requisite to his station and calling. He exhorted his children to shun evil, to be humble and prayerful and guard against temptation, to search up their father's discourses, read them and put them into practice.