DESERET EVENING NEWS

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CHARLES W. PENROSE, EDITOR.

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THE NEW ESCHEAT PROCEEDINGS.

THERE is much comment over the attachment upon certain pieces of private property which the Attorney-General of the United States and the District Attorney of Utah claim to have been, at some time, the property of the Church of Jesus Christ of Latter-day Saints. These are what is known as the Cannon house in this city, the James Jack corner north of the Deseret News office and part of a lot adjoining the Jack property on the east.

The report that the east half of the Temple block was also attached proves to be a mistake, but was a natural error arising from the claim of the Attorney-General that only the west half of that block was exempt from escheat. This is a virtual claim of forfeiture of the east half, but the order of attachment did not and could not, at present, include that piece of property, although the Government claims that it is forfeit under the law, as may be seen from the information filed in the District Court, the full text of which will be found in another column.

It must not be supposed that this attachment decides anything in reference to that which is seized or that which is claimed. It simply brings into litigation, property now claimed to be subject to escheat which was not so included in the settlement supposed to have been arrived at, when the decision of the Utah courts, now pending on appeal to the Supreme Court of the United States, was rendered. It makes more law suits and more heaping of lawyers necessary, and involves the expenditure of more money in this shameful crusade, that is all.

The cost, so far, out of the funds seized and held by the Receiver, is officially stated as 17 per cent. of the whole amount taken. But since that estimate was made, about $10,000 more has been appropriated, and if this kind of thing is to be kept up there is no telling where the expenditure will end, whenever the costs may finally fall.

We are pleased to see the cheerful equanimity with which the Latter-day Saints contemplate these singular proceedings, and the full confidence they exhibit in the ultimate triumph of justice and right. There is no need for excitement, and no cause for a single gloomy feeling. God is over all, this is His work, He will take care of His own, and while all men must be left free to carry out the purposes of their hearts, so far as Divine control is concerned, the issues of all human action are in His hands, and whatever may be the result it will be right and for the best good of those who serve Him and put their trust in Him.

WHAT IS THE REASON?

THE municipal authorities seem to have considerable difficulty in placing the city bonds upon the market, or rather in getting bidders for them. What is the matter? Heretofore, while the People's Party officials were at the helm, the bonds were in great demand. Many inquiries are being made as to the reason of the change in the feelings of bankers and financiers as to this matter.

Is the fact that six of the so-called Councilors were not elected, that they are occupying places that belong to the legal claimants, as twice decided by the Courts, one potent reason why the bonds do not go off? Are the Rosecrans of the city clubbed about the powers of a semi-rogue body to mortgage the municipality?

There is some great obstacle in the way. The city authorities are patient. Any discussion of the matter is choked off. And any questions in relation to it are met with black or blank looks.

Will the elected Councilors rise and explain? The public are anxious to know why the city's credit seems to have fallen into disrepute since "Liberal" rule has been inaugurated!

A GREAT GENERAL GONE.

THE death of General Sherman will cause much regret throughout the United States and, indeed, in all the civilized world. It was hardly hoped that he would rally, overcome the ravages of disease and live some years longer to be honored by his country. But he has fallen before the universal conqueror, and another of the nation's heroes has passed into a wider field of existence and action. We have already given an account of the life and prominent acts of the great General, and can now only mingle our mourning with that of his fellow citizens throughout the land and condole with his bereaved family and friends. A grand old soldier and strong man has gone to his rest.

ST. VALENTINE'S DAY.

ON next day, February 14, the letter-carrier in particular, and postoffice officials in general, are inclined more or less to irascibility, unless, indeed, they are blessed with unusual equanimity.

The practice of exchanging missives of a tender character, and very often of a scurrilous nature, between young persons of both sexes has become an extensive one. The manufacture of what are now called "valentines" is a gigantic industry, and it is little wonder the postman who groans and sweats under a weary load of dogged verses is liable to lose his temper. The practice is, however, a very old one, and a very popular one, and it seems as if it would not lose its popularity.

Pepys, that famous Englishman who kept a diary away back in the old days of the Stuarts, makes mention of the custom and says it was not confined to unmarried persons of both sexes, but it prevailed among the British nobleness of the time.

Further back still the observance of the day was an established institution in the British Islands and in Western Europe. On the eve of the 14th of February, the maids and bachelors of a village would assemble and inscribe names or marks of identification on little tablets, and then throw them into an urn, and a grand drawing would follow. Of course the bachelor would draw a maiden vice versa. The person drawn in this manner became the valentine of the drawer. The custom is connected with the name of St. Valentine, a martyr of the early Christian Church, but in what way to writer has clearly shown. The Saint, however, is so mixed with the love making of the day.

Classical historians connect this custom with the Lupercalia of the Roman pagans. Lupercus was the god of fertility, and about the middle of February the religious observances in his honor took place.

The place where these rites were performed is called the Lupercal, and was situated on the Palatine hill of ancient Rome. An image of the god covered with a goat skin, graced the place. Some of the ceremonies consisted of sacrificing goats and dogs. The priests were called Luperci, and they cut the skins of the goats into thongs, then went about the streets having the women with these thongs. The women who were thus stricken felt honored, because the striking meant the infertility of sitting.

This ancient custom or religious observance is said to be the source of our Valentine's day. In the early days of the Church in Rome it was found impossible to wean the people from their pagan rites. The Christians at length, set up a statue to one of their martyrs, perhaps St. Valentine, in place of the god Lupercus, and a more sensible method of celebration was constituted than that of slaying goats and dogs. It certainly was an improvement on the old plan but it was not Christianity.

This fact furnishes to an additional evidence that what is called Christianity is largely Roman and Greek paganism transmitted to a new environment. Most, if not all, the feasts, festivals, and sacred observances of the "Christians" of the fourth, fifth and sixth centuries were then instituted. Even the present Christmas day was instituted and fixed so as to conform to pagan opinion, and to substitute Christ for Jupiter.

Valentine sending would be a harmless custom if it were not for the insults often offered under cover of missives sent through the postoffice, and the rowdyism indulged in by boys in the West who frequently go so far as to damage property by throwing rocks at the doors of houses where they leave their mostly cruel valentines. All this is a perversion of the time-honored custom and should be eliminated from it through the force of public opinion and efforts to raise the tone of juvenile sentiment. Education and, if the legal force is needed in this direction, though the arm of the law should be worked if there is no other power available for the protection of citizens and their property. Valentine's day promises to remain for many years marked as one of the red-letter days of the calendar.

A BAD FORM OF ANARCHISM.

CHICAGO seems to be the head-centre of American anarchism. The alleged plot of the whisky trust to destroy an anti-trust distillery is the latest evidence that the Queen City is entitled to that distinction. We hope that all our readers have perused the telegrams which give details of the horrible conspiracy, as the plot is a pointer serving to indicate the character of the times in which we live.

Before the law, an accused person is presumed to be innocent until proved to be guilty. It is, however, hardly to be supposed that officers of the law would make such statements regarding their possession of proofs against George Gibson, secretary of the whisky trust, without good ground for their correctness. The evidence claimed to be in the hands of the officers is of such a character as to place the matter beyond question, providing they actually have that evidence.

The attempts made since the arrest of Gibson, by the president and other officers of the trust, are not favorable to the innocence of the accused. The head of the combine expressed doubts as to there being anything in the charge against Gibson, but that if the secretary had been engaged in anything of the kind, it was on his own responsibility. This latter qualification has the appearance of "coaching" in case the guilt of Gibson should be proved beyond doubt.

But the position it implies is a manifest absurdity. If the distillery plot is a fact, its execution was intended to be in the interest of a gigantic trust, and not in that of its secretary, except so far as might relate to his share of financial spoils arising from the horrible deed. That he should hold responsibility, without the knowledge or consent of his fellow officers, assume the awful responsibility of one of the most appalling crimes of modern times, principally for the benefit of others, is out of the question. Even from an ordinary business standpoint the idea is not to be entertained for a moment. The secretary of a corporation never endeavors to himself the powers of president, vice-president, board of directors and executive committee.

Should it, in course of time, be proved beyond all doubt that Gibson operated the plot to the point at which it was exploded, it may then be safely set down that he was associated with a most of so infernal a list of conspirators as ever breathed outside of a jail or dared elsewhere than on a gangster's gallows.

There is but one step from the sublime to the ridiculous. So is there from elevation to castration. The latter strife is often taken in these degenerate times. It is fearful to contemplate that a crime so awful as the one considered was only prevented by the honesty of a servant of the company whose injury was the object of the plot. The proposed deed included arson and wholesale murder of innocent people, and all for greed of gold and of the transitory influence and comforts that wealth might afford.

A few years ago a minister of violent anarchistical opinions, the operations of which were directed against capitalists whose villainy, they claimed, held the masses of the people in semi-slavery, were hanged, while others of them were sent to prison. The reason for their being consigned to that fate was that the courts claimed to have proved that their speeches led to a riot in which several police officers were killed, by the explosion of dynamite bombs. If the statements be true in relation to the alleged whisky trust plot against an anti-trust establishment, then a test of anarchists of a worse type has been discovered.

On the surface it is not later against capital, but capital against itself. Such a conspiracy as the one alleged to have been nipped on the eve of being carried into effect, has no redeeming feature connected with it. The men who were hanged and imprisoned a few years ago were working for a cause, and not for self, however much they may have been mistaken. In the present plot there appears no element aside from the attainment of entirely selfish objects by means of arson and wholesale murder of innocent people. But in the instance it is not probable, even if there be no doubt of guilt, that the conspirators will meet their doom under the law, because they are wealthy. For while it is claimed that in this republic the people are sovereign, it never yet has up from every part of the land that "money is king."

Social communion, the result of countless and counter combines, all more or less secret in their genius and operations, is a striking feature of the times. The voice of revelation, through Joseph Smith, the prophet, directed the Elders in the performance of their duty in proclaiming the Gospel, to warn those who should be converted in the east to flee to the west, because of that which was coming upon the earth, and of "secret combinations." The Book of Mormon is also explicit in regard to "murderous combinations," whose object should be to "get power and gain," which should exist in this country in our day. It points out that the domination of such combines must necessarily be destructive to the nation. But no heed is taken to the solemn warning and those threatening anarchistical episodes are accumulating on every hand.

SACRIFICES OF THE MOSAIC LAW.

IN ALL ancient systems of religion, sacrifices formed an essential part. The ceremonial law of Moses directed the worship of the people, and its ceremonies consisted of directions as to what to offer and how, in order that the sacrifices might be acceptable to the Lord. Such directions are scattered all over the Pentateuch.

It may be difficult at times to perceive the spiritual applications of many of the ceremonies, connected with this form of worship, but the student should always bear in mind that every ceremony was intended to convey a spiritual lesson in regard to coming dispensations. The importance of the subject now under consideration lies in the fact that these ceremonies are the first lessons of theological knowledge, without which many higher truths cannot be comprehended. All religious ceremonies instituted by God (those of our own dispensation not excepted) have this object in view, to guide the worshipers to the right understanding of spiritual truths.

The sacrifices offered under the Mosaic Law were the following: Burnt-offerings, thank-offerings, sin-offerings, trespass-offerings and meal and drink-offerings.

The burnt-offerings consisted in the immolation of male animals, either sheep or goats or turtle-doves. The animal was to be without blemish. It was slain on the north side of the altar by the officiating priest, who then deprived the victim of the skin and washed it well in clean water. The altar was sprinkled with the blood. The officer cut the animal in pieces and laid each piece on the fire until the whole was consumed. The altar was placed at the door of the tabernacle and the priests had a fire continually burning on the altar.

The design of this sacrifice was to typify the atonement (Lev. i. 4). It was offered daily in behalf of the whole people, every morning and every evening, and it constituted one of the great features of the celebration of the day of atonement as well as of the three yearly festivals. (Lev. xvi. 3.)

Private persons who had become unclean (Lev. xii. 6-8; xv. 1-15), lepers, Nazarites, etc., were to bring this symbol of the atonement before the Lord, and in later times, according to Josephus, even the leaders presented them.

The thank-offerings were essentially different from the preceding. They consisted of animals from either the herd or the flock. The victim was to lay its hands upon the victim and kill it on the south side of the altar. The blood was sprinkled round the altar, the fat, the kidneys and the suet were consumed on the fire. The breast and shoulder were "waved" before the Lord and given to the priests, the representatives, and the remainder was used for a sacrificial feast, a type of the Lord's supper (1 Cor. x. 18), and no doubt also of the great "marriage feast of the Lamb." These offerings were always presented as an expression of gratitude or in fulfilment of a vow (Numb. vi. 14). They are also called peace-offerings, and were intended to express that the officer enjoyed peace because he was reconciled to God.

The sin-offerings were presented as an atonement for any sin committed in ignorance. They were of various kinds. A priest who had sinned was to present a young bullock without blemish. A male kid of the goats was the sacrifice prescribed for a "ruler," and a female kid, for any of the common sort. A female was to be sacrificed for the whole people if they inadvertently sinned and repented.

The victim was brought to the door of the tabernacle and the sinner laid his hands upon the animal, as if to confer his sin and its consequences upon this substitute. When the sacrifice was brought for the whole people the Elders laid their hands on the victim which was then killed. The priest took the blood, dipped his finger therein and sprinkled seven times before the veil of the sanctuary. Part of the blood was then put on the corners of the altar of sweet incense which stood in the first compartment of the tabernacle. The rest of the blood was poured out at the foot of the altar of burnt-offering, which was placed upon the entrance of the tabernacle in the court. All the fat of the animal and the kidneys and the caul were thrown on the fire on the altar of burnt-offering. The rest of the animal, the head, legs, skin and everything was to be carried away outside the camp and consumed by fire (Lev. iv. 23-30). The ceremonies with which the sacrifice was offered on the great day of atonement must, as the people of that day, have been exceedingly impressive. They set forth the work of our Lord in this atonement in a clear and comprehensive form.

The trespass-offerings do not differ materially from sin-offerings. Commentators seem to have had much difficulty in understanding the real nature of this kind of sacrifice. It seems, however, that certain sins required both a burnt-offering and a sin-offering, and that these two sacrifices were combined into one are called trespass-offerings. The passages are Lev. vii 1-10; Numb. vi 12; 1 Lev. xiv 12, 13; Lev. xix 20-22. Compare Ezra x. 19.

When a man knew of the commission of sin in others and he did not reveal it, he was considered a partaker of the sin and held guilty. A trespass-offering was prescribed for this kind of offence. He also was to bring half a shekel of silver, according to Jewish money, and then present a sacrifice. This kind of offering was also required as an atonement for lying or for swearing falsely, or for injuring a neighbor, or for taking that had been entrusted to one's care.

Meat and drink-offerings always accompanied the sacrifices and particularly the thank-offerings. They consisted of flour, cakes, parched corn, frankincense, oil and wine.

Unleavened bread was made of flour baked with oil was offered at the consecration of the priests. These cakes were thin, and taken from other occasions they were waved before the Lord and otherwise baked.

The sacrifice offered when a leper was purified is very peculiar. When the officiating priest had assertained that the sick person was healed from his leprosy, he was to take two live birds and cedarwood, scarlet and hyssop. One of the birds was killed in an earthen vessel, over running water. The living bird and the cedar wood, scarlet and the hyssop were dipped in the blood, some of which was sprinkled upon the leper seven times. The living bird, remained with them, was then set at liberty. The leper performed various ceremonies relating to his purification, such as shaving his head, bathing, etc., and on the eighth day he was to present a trespass-offering consisting of two lambs for a burnt-offering and one ewe-lamb for a sin-offering. To these were added flour and oil for a meat-offering. All this, together with the officer, was presented before the Lord at the door of the tabernacle where the animals were slain. Some of the blood of the sacrifices was then put on various parts of the body of the leper, on the ear, the thumb, and the great toe. The oil was also similarly applied to the body. Then he became purified and could join the people in their worship as well as mingle with them in their daily life. (Lev. xiv. 1-32.)

Salt was to accompany every sacrifice.

No sacrifice was to be left over or to be eaten on the third day after it had been slain.

No fat and no blood was to be eaten. No Levitically unclean person could eat of a sacrifice.

Human sacrifices were expressly forbidden.

Violations of these rules were punished with death upon the violator.

A ROLAND FOR AN OLIVER.

Charles Ellis Does More Fare His Records to The "Tribune."

Editor Deseret News:

Your issue of February 11th contained an "open letter" from myself to the "alleged and actual" owners and editors of the Salt Lake Tribune in answer to a scurrilous attack upon me by that paper. Friday, February 13, the aforesaid Tribune commented an editorial in reference to my letter in the News. I said that one of the Tribune men, who had made a very excellent report of my lecture on "Ill in '73," told me that he had to make his reports to suit his employers. The Tribune editorial of the 13th is headed "He Lies." That means me evidently, for in the first sentence I am referred to as "the rotten-hearted Ellis." The editor then proceeds to refer to my statement of his reporter to the effect that if he had reported my lecture as he would have liked to do, he would have lost his position, and says—"That much of it we found so entirely false, so false to the heart of Charles Ellis is by nature and by education, and shall hold to that belief until he tells us who this reporter was who made such a statement." Now, I have not, and shall not, tell, for everyone who knows anything about the Tribune and how it has acted in the past knows that no reporter who is in the employ of the Tribune can answer if he never gave a false report of anything.

That is one, as I said first in the silence of Friday's lively morning paper, the North Branch I fancied I could hear the shouts of the mountains starting with uncontrollable laughter. The time-old gloaty, does not know that every man and woman in Utah knows that, if that statement were true, if it were opposed to his payer and its pay-preachers, the editor of the Tribune would not appear again until it had issued a new crew from "cavin" down to "management editor" and "space" writing lawyer.

In reference to the Tribune editor's challenge that I give the name of my informant, I will be bound to say that I gave the name to my "open letter" and you saw it not. I need the name again but that detail of the omission is not and upon the name was not given and you positively refused to publish the name on the ground that it would be "such a scandal against the Mormons." That is the reason the name does not appear, and I put it above as a remarkable manifestation of Mormon morality, that a man who knows the facts that reporter has upon your fortune, sees that what I gave as the language of that reporter is true, the editor of the Tribune knows it and yet I do, because he knows, without my coming him, just who the man was, and knowing that he knows it, knowing ability to misrepresent anything and everything that is Mormon, or just in the Mormon people.

Feels the Tribune editor proceeds to say "The best possible exhibition of Charles Ellis is to publish him as he is, in his native state he is simply a moral, and intellectual monstrosity." How does the Tribune editor arrive at his conclusion? Why does he not tell us how he arrived at it? Has it his authority? I really enjoy the above concession of the opinion for genius of the Tribune. It gets me into the full of that person who said of Byron, "The scum fated him wrote the above words C. L. Broadhead "a rattler" and the adjective of "monstrosity" called him "a prude and a blackguard." If Wm. George Tribune Curtis knew—"a fact and knew or a shrieking blind," "a prude" "a blackguard" or finally McDonald it called "a rude monstrosity," an "ill bred presence." Bella Lockwood was written down by the Tribune "a rude monstrosity." Now, I am written out "a moral and intellectual monstrosity." I am cited in such good company that I can only rejoice that I have at last struck the Tribune phase called the monstrous.

The Tribune proceeds: "He (Ellis) came here with a tainted reputation he was picked up by some good men and trying to undo they were confined that his friend was as a rotten mackerel." Those "good men" must have been afflicted with metal scratch the extent of metal-scratching, as they would have detected the "rotten-mackerel" odiumism. Were they dogs that they wanted something to roll out? Who are those "good men" and how did they "pick up" Ellis? Half a dozen articles lived in Salt Lake in 1873. Unknown to lecture in Salt Lake in 1873. They acted him to pronounced a man who ought be indicted in remote several prosecutions. He recommended me, having known me for over twenty years. Those articles acted me to leave and having heard me wanted more. I stood and lectured. I was condemned as far weak, but otherwise I was reported to be "a gold mine." I was hired to remain three months at a fixed remuneration. I was told that, while they all hated the evangelical character, it would not do to "gitch him down." I was "everything not Mormon is Liberal," but I could become a power by giving the Mormons "hell." My course before was on Utah. I was the Mormon question. Since they observed it and space of the after impossibility of having anything truly liberal in such a curious conglomeration as "Utah Liberalism." They called me a Jack-Mormon. They refused to pay me and yet owe me $207. Since then they have sued me to pay for the hall, kept it six months and declared for me to pay for the hall limitation. It appears that Belva and I are "monstrous" because we have never denounced the Mormons. The Tribune knows of "Liberals" who are pointy as non Mormon "cousin" in the "gen." If it is true, it is true that it would not keep a lying reporter "one minute," why does it not have such men exposed and brought to justice?

The Tribune goes on: "Then he (Ellis) went over to the Salada, and they are using him precisely as a drug store keeps somebody, or a German restaurant keeps limburger cheese." That is a little obscure, but if it is true I suppose "the rotten" are using me to "stick out" the Tribune. Well, they would be as good as any for that purpose. I would be used in that way, and judging from the earliest condition of the Tribunals of "the Tribune pole-cat's nest" it would seem that I am getting in my work in a very effective manner.

I have many times challenged the Tribune to produce to proofs of all the monstrous it uses on my name and I now make it a further proposition. It shall tell all it knows of Ellis, and Ellis shall tell all he knows of its editors, managers, owners and backers, both sides to be published in the Tribune, for the benefit of the Tribune readers. The Tribune being a Gent and dirt, here is an opportunity for it to reveal its "rotten mackerel," "scandalous and lubricper chess" to its heart's content. Will it accept the challenge?

It is said to be a fact that when the rattlesnake gets out road and cannot strike its venom into anything else it will bite and poison itself. I have been tormenting the Tribune rattlers until they have evidently taken to biting themselves with such effect as is seen in the editorial from which I have quoted above. This is either have lost all sense of justice, all regard for truth is seen in every line it publishes in reference to the Mormon people, or in any sane or woman who tells the truth in regard to the situation in Utah.

When the poor State of Nevada became so sick in stomach with the "rotten-mackerel" scandalous anti-polygamy-clamor" insanity that had been playing tape-worm in her intestines for years and living like the parasite it was, she (that is Nevada) took an emetic and ejected the "rotten" her bosom into Salt Lake, where it immediately began to devour the Mormon people. It has succeeded in getting from them a large part of their church property, but is working for more. It has strown for years to make a citizenship in the people of Utah they took as a heart and made a garden, and of citizenship in the minds of Mormons of them were born.

The thing that is doing this in the Salt Lake Tribune and the environs that are doing it are the editors and owners of that paper. I make the statement without fear of contradiction that the history of the press cannot show so monstrous, vile and untruthful a sheet as has been this Tribune. Does the time when its owners gave it to an editor on condition that he should make it an anti-Mormon organ until now, in matters relating to Mormonism and the Mormon people. It is so remarkably as it is malicious, and I believe that I cannot do a better work for our country and for humanity than to consider myself "called" to play the "rotten mackerel" and "blackguard chess" set upon it until I have driven it down to the father of lies. If in the day of judgment the editors, managers and owners should be called over to the infinitude of Satan, and "100 Nickels" should concern them to stay in the place of torment until they pay back the dirt they had written and published against the Mormons and their friends, they would be "a rotten" to them for at least a thousand years. The work is what they will get. Then they will beg me to come down and give them "a fine mackerel, scandalous and lubricper" to take the place of the rotten to them, needs, and I suppose I will be just fool enough to let them have one.

CHARLES ELLIS.

(It is true that Mr. Ellis named the author referred to in his letters but we agreed that the name out of the story in both instances for the reason he has stated.—EDITOR D. E. N.)

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