

# DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - APRIL 28, 1880.

## A NEW "CRUSADER" IN THE FIELD.

It is not often that a Catholic clergyman goes out of his way to make an attack on "Mormonism," or assail any of its ministers. But in this city priests and preachers of all sects and denominations, sooner or later imbibe the spirit of antagonism against the latter-day work, unless they happen to embrace its principles. "He that is not for us is against us." There is a priest in this city by the name of Maloney. We were not aware of his existence until he thrust himself before the public to run a tilt against one of our prominent men: Father Maloney, as his name denotes, comes of a pugnacious stock, and not only raises his clerical shillalah at a "Mormon" Apostle, but against a Presbyterian preacher who has uttered a good deal of nonsense in several desperate attempts to gain notoriety as an anti-"Mormon" orator.

The Pope of Rome has recently issued an encyclical letter to be read in all the churches. It treats on the subject of marriage, and its presentation here afforded Father Maloney an opportunity to touch on the matrimonial question in Utah. The learned head of the Romish Church rightly holds that marriage is a sacrament, and traces many of the evils of modern times to the degradation of marriage to the condition of a mere civil contract, "a creature of the law," which can be broken by the caprice of the parties. And he desires all people to aid in restoring marriage to its original status as the only means of preserving and purifying society. So far, so good. But "His Holiness" does not take into consideration the fact that priestly celibacy and enforced monogamy, both dogmas of the Romish ecclesiastical system, are as much opposed to the original form of society—the patriarchal—as described in holy writ, as the modern, unsanctified and easily sundered matrimonial relation, against which he invokes the sentiment and opposition of the princes and rulers as well as the common people of the world.

But leaving the Papal Potentate let us come down to our Maloney. It appears that he had the privilege of attending the General Conference and of hearing Elder Erastus Snow preach to the vast congregation assembled in the Tabernacle, and being unable to advance any argument against that Apostle's arraignment of the evils of Christendom, he attempts to assail him with small wit, very small indeed, much smaller than one would expect from a gentleman with the suggestive name of Maloney. Here is a specimen:

"I will say from myself and from his angelic countenance, that he may be pious, learned and diligent, but certainly the simplicity and beauty of his diction shall never merit for him the title of the Athenian muse, nor of the honey bee of the Territory of Utah! Nor can we say of him as Quintilian said of Xenophon, 'that the graces dictated his language, and that the goddess of persuasion dwelt upon his lips.'"

Now, we ask how could the orator of the Tabernacle possess those graces of language when they are all monopolized by Maloney? And why should the goddess of persuasion shift her seat, when she rides on the lip of Maloney? Is a "honey bee" noted for "simplicity and beauty of diction?" Or would a son of Erin, however gifted with the powers of language, or a New Englander however "pious, learned and diligent," be a proper claimant to "the title of the Athenian muse?" Who could frame a more elegant and perspicuous phrase than, "I will say from myself and from his angelic countenance?" Maloney must have studied "the graces of diction" at Donnybrook instead of Dublin, and the rules of logic in the bogs of Monaghan rather than the halls of Maynooth. So much for this would-be critic's graces of language. Now for his veracity and reasoning powers. He says:

"Now, this Erastus Snow advances polygamy as the only means of saving the world. According to his idea, if you want to live pious, virtuous, and pure, you must go back again to the innocent old days of patriarchal simplicity, when, like another Solomon, each gentleman can take to himself a thousand wives; and when a thousand women must try and make themselves happy in the embraces of a single man! According to this gentleman, the Mormon tabernacle was the grand palladium of liberty and of virtue, and in the largeness of his heart he invited all to come from the sin and corruption of this modern Babylon of would-be Christian civilization into Salt Lake, where you will find purity by the bushel in this Church of Jesus Christ of Latter-day Saints. This gentleman holds out the hand of Mormon fellowship to all the world, and invites Pope, Protestant, Priest, Jew, Gentile, Hindoo and Mohammedan alike to partake of its sweets. I don't believe that the Pope will accept this kind invitation, and for my own part I am sure I shall not, and can only say, that if the world is not to be saved except by Erastus Snow and polygamy, the sooner it sinks into Pluto's regions the better."

Those who were present on the occasion referred to know that the paragraph we have quoted is a gross perversion of the Apostle's remarks. They were reported in full and will be published shortly, when the public can judge the extent of Maloney's mendacity. Elder Snow drew a vivid picture of the corruptions of modern Christendom, and we find that his word-painting was not too highly colored, according to the standard of the Pope, or—to descend again to small things, judging even by the admissions of Maloney, who speaks of

"Those horrors of profligacy, deism and infidelity which desolate Catholic and Protestant countries, and which have gnawed and torn away the fairest and loveliest relics of faith and morality, and for which they were once conspicuous before the so-called reformation."

He says further:

"We all agree in saying that the spread of immorality is not decreasing, and that there must be something wrong in Denmark."

"There is something wrong with the world. A mason would say it was not plumb, for its very frame seems to fly from its centre. Why not reform it and realize the philosopher's dream?"

We ask why has not the Church of Rome effected this desired reformation? With all its wealth and age, and power secular and ecclesiastical, the same social evils that exist in Protestant countries, prevail in Catholic countries. Elder Snow did not state, and we do not pretend, that the great cure-all is polygamy. But we do say that one of the causes of some of the terrible evils of society, is the enforced condition of celibacy which modern Christendom imposes on multitudes of women, by its narrow, contracted, Rome-derived laws, that prevent men with souls large enough to marry and care for more wives than one, from practicing the ancient and holy Biblical laws of patriarchal family government.

What reasoning does Maloney offer against this, or even in opposition to what he untruthfully presents as the utterances of Elder Snow? None whatever. He merely consigns the world—or polygamy—it is not clear which, to the dark realms of Pluto. This "Christian" priest who sets himself up as a critic on language, falling of figures in the "Christian" vocabulary, falls back on the mythology of the heathen. What a contrast between the "Mormon" preacher's charity and the Catholic priest's intolerance! The former invites dignitaries and peoples of all creeds and races to "fair freedom's feast," and accords them the liberty to worship as they will and whom they will in their own way. The latter consigns those who differ with him to the infernal regions.

But Maloney strikes out to the left as well as the right. He devotes more attention to the Presbyterian preacher, in this city than to the "Mormon" Apostle. McNeice is the gentleman's name; we introduce him to the people of Utah as well as Maloney. He has been "pitching into the Mormons" too. It didn't hurt them at all. Indeed very few if any of them knew aught about it. So many flies and wasps are buzzing around that one more or less attracts little notice. Maloney

shows McNeice up as an ignoramus, at fault in mathematics and in history, twits him with his folly in appealing to Luther in his arraignment of "Mormon" marriage, and says:

Luther, as everybody knows, taught and preached bigamy and polygamy, and if Mr. McNeice wishes to be consistent, instead of declaring against polygamy in his next philippic, we may expect to hear something grand in defense of it."

This is very true, and we hope the anti-"Mormon" admirer of "the immortal Luther" will make a note of it. Most of the sectarian preachers who come to this Territory and wage their small warfare against the "Mormons," firing off their little popgun philippics, and trying to make the world believe that they are raising thunder and cannonading the strongholds of "Mormonism," are great in nothing but pretension. They inveigh against the lack of education among the people of Utah and display their own consummate ignorance. They are generally, superficial, arrogant and boastful. They are the small fry of the clerical fish-ponds, and wiggle along in the waters of Utah society without notice from the multitude, while they imagine or pretend that they are making a terrible splash and commotion. Maloney may be numbered with them. It is of little consequence what he says from the pulpit or the press, or what he does in public or in private. We have noticed him this once; it is not probable that we shall do so again. But we suggest, for his own sake, that when he goes to the Tabernacle or any religious meeting again, he pay closer attention to what is said while there, or stricter regard to the ninth commandment when he comes away; and further, that before he attempts any more criticism on the elegancies of diction, he follow his own advice to the Presbyterian preacher, and study for a term or two in some "Mormon" or other public school.

## A STANDING REBUKE TO EVIL.

A TEMPERANCE lecturer in Nevada lately made quite a stir among the bibulously inclined young men of that State by urging the young ladies not to associate with youths who drink or visit saloons. The boys were worried a good deal over this, so the local papers state, fearing that the girls would unite in acting on this suggestion.

Is not this wise advice? Are young men who make a practice of frequenting saloons and who have formed a habit of using intoxicating drinks fit companions for a virtuous, pure-minded girl? Is there any reliance for the future to be placed on youths who contract such habits, and is any young lady warranted in trusting herself to the care and keeping of a young man who thus wastes his time and money, burns up his vitality, weakens his mental faculties, and blunts his spiritual perceptions with alcoholic drinks?

We believe that if the young ladies of Utah were to take this good counsel it would not only be for their own benefit and preservation from suffering and woe, but that it would have a deterring effect upon the young men themselves. Let it be known as a fact, that the company of those who use intoxicants will not be received by the young ladies, and it would have a marked effect upon the former.

We think that the ladies, young and old, should have self-respect enough to show to all, that they do not countenance evil in any form. That the habitual user of intoxicants, the libertine and the unchaste cannot receive a welcome at their hands, and will not be received into their society. Such a course would preach louder than a thousand sermons and be a standing rebuke to evil. Try it, ladies.

## JOURNALISM.

The following, which we clip from an article in the *Denver Tribune*, true though it is, will not be very encouraging to youths ambitious to make their mark in the field of journalism:

"A man who has a keen, bright intellect makes a decided mistake in entering journalism. It is the most

thankless of professions and the one which offers the most trivial rewards. Law, medicine—even general literature if he is possessed of versatility—are better. Those who enter it and reach positions which are at all responsible, find that editorial writing is the least of their duties. It would be easy enough to write two or three columns of presentable English a day if there were nothing else to be done, but the range is far wider. The "leader writer," as he exists in England is almost unknown in this country. A few of the Eastern and Middle States and middle western papers have one man who holds such a position, but in most of the offices there is a queer jumble of city editor, night editor, managing editor, exchange editor and editorial writer, which makes everybody about the establishment a jack-of-all-trades except those engaged strictly in reportorial work. This is why there is so much careless writing done. The man who has the editorial as part of his duties has little time to think about style. The idea which he intends to convey is uppermost, and the language in which it is couched is usually made secondary. If hurried composition is hurried and bad manuscript gets through the hands of the compositors and proof reader in even respectable shape, the result is something to be wondered at instead of criticised."

## LAW CONCERNING FOREIGN CORPORATIONS.

THE Legislative Assembly of this Territory, at its late session, passed a law amending the statute in regard to corporations in several important particulars. Among other provisions of the new law is a requirement that foreign corporations doing business in this Territory shall file certified copies of their articles of incorporation with the Secretary of the Territory. Following is the language of the law:

"Sec. 11. All corporations not organized under the laws of Utah, now doing business in this Territory, shall, within sixty days after the passage of this Act, and all other foreign corporations within sixty days after commencing business in this Territory, file with the Secretary of the Territory, and with the Probate Judge of the County wherein their principal office in this Territory is situated, certified copies of their articles and certificates of incorporation and by-laws; and in case of alteration and amendment of said articles or by-laws thereafter, shall file certified copies of such alteration or amendment with each of said officers within thirty days after its adoption. Such corporations shall also, within sixty days after commencing business in this Territory, designate some person, residing in the county in which its principal place of business in this Territory is situated, upon whom process issued by authority, or under any law of this Territory, may be served, and shall file such designation with the Probate Judge of said county, and with the Secretary of the Territory; and a copy of such designation, duly certified by either of said officers, shall be evidence of such appointment; and it shall be lawful to serve on such person so designated any process issued as aforesaid, and such service shall be deemed to be a valid service thereof. Any such corporation failing to comply with the provisions of this section, shall not be entitled to the benefits of the laws of this Territory, limiting the time for the commencement of civil actions."

We are informed by good authority that the only foreign corporations which have complied with the law are the annexed:

First National Mining Company, Wm. A. Pratt, agent; filed March 4, 1880; incorporated in Ohio.

Central Pacific Railroad Company Thomas Marshal, agent; filed March 20, 1880; incorporated under an act of Congress.

Stormont Silver Mining Company, Charles M. Rolker, agent; filed March 23, 1880; incorporated in New York.

Excelsior Mining Company, Wm. Bredemeyer, agent; filed March 23, 1880; incorporated in New York.

Utah Consolidated Mining Company, William Bredemeyer, agent; filed March 25, 1880; incorporated in New York.

Leeds Mining Company, no agent designated; filed March 27, 1880; incorporated in California.

Ontario Silver Mining Company, R. C. Chambers, agent, filed March 27, 1880; incorporated in California.

Wells, Fargo & Co., J. E. Dooly, agent; filed March 29, 1880; incorporated in Colorado.

The Great Basin Smelting and Mining Co., P. E. Connor, agent; filed April 7th, 1880; incorporated in Connecticut.

The Rush Valley Mining & Smelting Co., P. E. Connor, agent; filed April 7, 1880; incorporated in New Jersey.

The Pacific Express Company, Williams & Young, agents; filed April 9, 1880; incorporated in Nebraska.

Maatschappij tot Exploitatie van Zilvermijnen genestigd te Amsterdam, Johan H. Van Euschem, agent; filed April 14, 1880; incorporated in Holland.

Jones Bonanza Mining Co., James C. McGregor, agent; filed April 16th, 1880; incorporated in New York.

Parley's Park Silver Mining Co., B. W. Morgan and J. G. Kennedy, agents; filed April 16, 1880; incorporated in New York.

The London Bank of Utah, limited, Anthony Godbe, agent; filed April 19, 1880; incorporated in Great Britain.

Societes des Mines de Argent, F. Medhurst, agent; filed April 19, 1880; incorporated in France.

Kearsage Mining Co., Samuel D. Connor, agent; filed April 19, 1880; incorporated in New York.

Royal Fire Insurance Co., Henry W. Lawrence, agent; filed April 19, 1880; incorporated in London.

Star Fire Insurance Co., E. A. Orth, agent; filed April 19, 1880; incorporated in New York.

It will be seen from this that only two of the insurance companies doing business here have complied with the law. This neglect or defiance of the statute is not any recommendation to the companies derelict. Of course we do not know the reason why they have treated the law with contempt, but if it is because there is no penalty attached to it except that which appears at the close of the section, it offers a poor guaranty of their respectability. It leaves the fact of their incorporation and the stability of their standing open to question, if not suspicion. We should think that for their own sakes those companies would hasten to comply with such simple and reasonable requirements, without any stimulus in the shape of legal penalties. Perhaps the next Legislature may take steps to secure the enforcement of the law.

## MEASURE FOR MEASURE.

News has come by telegraph from San Francisco of the killing of Chas. De Young, chief editor and proprietor of the *Chronicle*, by I. M. Kalloch, son of I. S. Kalloch, pastor of the Metropolitan Temple and mayor of the city. This is measure for measure. It is not long since De Young shot with murderous intent at the senior Kalloch, inflicting wounds which were near proving fatal, and now the son of the wounded man, in fulfillment of threats made at the time of the attack on his father, has assailed the would-be murderer with deadly success.

The quarrel grew out of politics. I. S. Kalloch, who was of the Kearney party, being nominated for Mayor of San Francisco, the *Chronicle* commenced a series of personal attacks on him, raking up his past career and accusing him of crimes and misdoings of a heinous character, and carried this abuse so far as to besmirch the character of Kalloch's father. Stung to fury by these personalities, Kalloch publicly uttered foul statements in relation to De Young's birth, which reflected severely on the latter's mother. De Young, like most slanderers, could not brook an assault with his own weapons, and in the most cowardly manner sought out Kalloch and shot him in the breast. Being bailed out after his arrest, Chas. De Young went east and spent some time, it is believed, in raking up evidence of Kalloch's wrong-doings. On his return a pamphlet was published anonymously containing these particulars, and it is supposed that this provoked young Kalloch to the shooting. It should be understood that both of the Kallochs are "Christian" ministers. Comment on that is needless.

The *Chronicle* is an able and widely circulated paper, but is of the sensational order and is often shame-