

## BEECHER IN SCOTLAND.

Mr. Beecher enjoying a respite from ministerial labors in New York, has made a tour through France, Switzerland and Italy, and at latest dates, in the British Isles, on his way home again. The London Times thought it a pity to let him leave without a broadside and so fires off the following:

[From the London Times, Oct. 6.]

The resolution announced by the Rev. Mr. Ward Beecher of abstaining during his residence in England from addressing public meetings or handling controversial political topics has not been proof against his zeal, his love of notoriety, or his desire of no longer keeping under a bushel that light of which he believes himself the appointed holder and dispenser. "A man that is a Christian," according to Mr. Ward Beecher, "is in blossom," and Mr. Beecher has been blossoming so long that it is time he should bring forth fruit after his kind. He professes himself an imitator of the Author of Christianity. "Wherever there is want, or sorrow, or suffering, there is a need," and the only question with the Rev. Mr. Ward Beecher is, "Can I supply it?" His religion is love. Even temperance and abolitionism are not enough for him; he requires something more. Love is his principle, and the power of saying things that folks need and don't want is his practice. Such is the amiable being who has come among us, and, as there seems to be but a scanty supply of love sympathy and such Christian graces in America at this moment, we rejoice greatly that this gifted man has condescended to break his vow of silence, and at a meeting of the friends of temperance at the Cobden Hotel, Glasgow, has given us all the opportunity of appreciating the manner in which what is passing in America can be reconciled with the theory and practice of the Christian religion.

Mr. Ward Beecher was driven to make an admission which should be taken note of by every person who wishes to understand the motives of the war Christians of America. We have been in the habit of supposing that the party of which Mr. Beecher is the apostle and the ornament were actuated in their support of a war policy by sympathy for the negro race; that if their hands are stained with blood, the motives of this bloodshed, though overstrained and fanatical, were pure, and that no worldly ambition, no national pride, no lust for dominion, mingled itself with the convictions which have led them to call aloud for fresh sacrifices, to rejoice over the reeking slaughter of every battle field, and to adopt a policy of extermination. According to Mr. Beecher, we were entirely mistaken. The first object was the restoration of the Union; the abolition of slavery was only an after thought. "Rebels became so potent, and their aims so alarming, that the President was obliged to have recourse to the crushing of the rebellion by abolishing slavery, which struck right into the heart of the enemy." What then was the war made for? "If there is any feeling in our own country as extensive as the atmosphere, as deep as the ocean, as immovable as the mountains, it is this: that our nation shall not be cut in two; we will rather give the last child we have—the last penny we possess. If there be one thing we count as a decree of God, it is that the Union shall stand for God and liberty."

We love our country; it is religion to do so. We now begin to have a little more insight into Mr. Beecher's doctrines of love and sympathy. We understand clearly that the preservation of the Union is the end, and abolition only one of the means. His love is not for his fellow-men; his sympathy is not for human sorrow or human suffering; the spirit with which he believes himself to be filled, and which he considers to be divine, he dignifies by the name of the love of country. What he understands by "country" we know not; he cannot mean the mere soil of the American Union, for there is no danger that it will pass away, whatever may become of the furious antagonists who tear each other to pieces on its surface; he cannot mean the inhabitants of America, for he would inflict upon them without flinching every injury that human ingenuity can devise, would sacrifice the North by hundreds of thousands in the battle field for the sake of confiscating the whole property of the South, burning their cities, making their homes desolate and their fields a desert, in order that the survivors of the sword and the proscription may beg their bread in foreign lands as monuments of the vengeance of their victorious brethren. This he calls preserving the Union for God and liberty; and we shall believe him when he can persuade us that the great Being who is forever in his mouth, and who he seems to think has directly inspired all the follies and crimes of the American civil war, recognizes the lust of dominion as the paramount motive of human conduct, and all things lawful that tend to gratify that passion, and when he can show us that the cause of liberty is promoted by overthrowing free government in the North in order to impoverish, to expatriate or destroy five million men in the South.

In what page of the Bible was it ever written that the preventing one large community from dividing into two was a cause so holy and so sacred that for the sake of it every commandment in the Decalogue, every precept in the Gospel, may be lawfully violated and set at defiance? It is untappily no new thing for men to extenuate the evil means which they use by the goodness of the ends which they seek. We can listen with patience to a statesman who seeks to demonstrate

that the unity of the American republic is an object of such paramount importance that any sacrifice must be made to attain it. We can listen to any one except a minister of religion who blasphemously tells us that this purely secular end—the maintenance of the American Union—is a religious end; that it sanctifies the means in the sight of God; that those who offer up their children to this Moloch of merely human pride and ambition are to be likened to Abraham offering up Isaac, and that the sorrows of a nation thus afflicted resemble the woe of the garden of Gethsemane. Still less are these things endurable when they are interspersed with the most commonplace remarks on paper currency, the seizure of the Trent, the garrisoning of Canada, and we know not how many other trivial and entirely secular subjects. This may be the manner in which the enthusiasm of the American people is influenced and supported, but we believe no English audience can possibly listen to such language with any other feeling than that of disgust. It is not a question of good taste; it is not even a question of the familiar introduction of the most sacred names and most venerated associations into the arena of party politics. It is something far worse than all this. It is the deliberately setting up, not as an object of worldly ambition, but of religious worship and devotional veneration, that extravagant vanity and desire of overwhelming power which has long been the mainspring of American politics, but which is nevertheless not more opposed to sound views of national happiness than it is to the first principles of the meek, humble and peaceful religion with which it seeks to identify itself.

To say that in Mr. Beecher's view of the preservation of the Union is an article of religious belief is to do scant justice to Mr. Beecher's views. The preservation of the Union, according to him, is so paramount a doctrine of Christianity that rather than it should be violated every other principle of the religion may lawfully be set aside. The truth is, that Mr. Ward Beecher and his brother war Christians are the inventors and propagators of a new belief—religion we will not call it—and may take their place accordingly. The formula of their creed is simple enough. The Union is one and indivisible, and Mr. Ward Beecher is its prophet. If you ask for the evidence of a faith which seems intended so entirely to supersede the spirit and precepts of Christianity, the answer is the answer of Mahomet—the sword. The belief is true, because Mr. Beecher and his associates are prepared to exterminate five million human beings who deny it. It certainly has not yet derived much edification from its prophets, but, on the other hand, it has been beyond almost any religion on record fertile in martyrs. At the present moment the evidence seems somewhat doubtful, and the news of the last great battle may shake the faith of the weaker brethren, but we have no fears for the Rev. Mr. Ward Beecher. The man who has persuaded himself, and thinks he can persuade others, that any divine element is involved in the transactions which have during the last two years and a half made the great American republic a pandemonium on earth is elevated far above, or sunk deep below, the possibility of conviction. He stands or falls to himself alone, and looks down with sovereign contempt upon all who cherish any sympathy for their fellow creatures, either black or white.

## RUSSIAN RULE IN POLAND—DREADFUL SCENE AT AN EXECUTION IN WARSAW.

The following description of one of the late executions in Warsaw is from an eye witness, writing in the *Schlesische Zeitung*:—I had been to the five places, and everywhere found a numerous assemblage of spectators. At length I proceeded to the Bank square to witness the execution of Kosinski, as he was stated to be the youngest of the five who were to be executed, and I therefore expected that he would show the least firmness. The procession appeared about half past nine. It consisted of a common cart, on which Kosinski sat, with a Capuchin monk opposite to him, both appearing to be deeply engaged in confidential talk, and a detachment of gendarmes and Uhlans. The cart stopped at a stake near the Bank buildings, and a loud cry of anguish came from the assembled crowd. Kosinski, a youth of nineteen years at most, stepped quietly to the ground, and looked around him in a friendly way and with evident calmness. His smiling face only became clouded when the crowd gave vent to their emotion in loud cries and sobs. At a signal from the commanding officer the band began to play, and an usher who held a paper in his hand read with a loud voice something which was probably the sentence, but which was not heard on account of the music. It was now a quarter to ten. The Capuchin monk, who had also alighted from the cart and had placed himself near Kosinski, now gave him a small crucifix. Kosinski kissed the crucifix reverently, and afterwards the Monk's hand. Two provosts now led him to the stake, bound his arms lightly to it and tied a bandage over his eyes. While these terrible preparations were going on the handsome features of the young man again cleared up. The officer now gave the word of command, and twelve soldiers of the Grenadier Guard came forward. I closed my eyes involuntarily, and only opened them after I had heard the volley fired. I saw the body of Kosinski stagger, and then slowly recover itself. Strange to say, the grenadiers, whether from awkwardness or on purpose, had aimed badly, and only hit the unfortun-

nate man's legs. He was living still. Two soldiers then came close to him and fired two or three shots with their revolvers at his chest. Then only Kosinski fell. The sound of weeping and mourning filled the air. The body was then taken up by the gendarmes and thrown on the cart, which slowly drove away. The blood had flowed abundantly, and as some plaster had come off on the stake, two plasterers immediately came forward and plastered up the spot there and then. Forbidden arms had been found on these young men—an offence which, perhaps, deserved punishment, but surely not that of death.

## CORRESPONDENCE.

Elder W. D. Cooper writes from Washington, Washington county, Nov. 1, that they had a severe frost about the middle of Oct., and since then the weather had been unusually cold and windy for that region; on the 1st inst., the mountains were white with snow, a month earlier than usual.

He says the cotton is of a better quality, and estimates the crops at double the amount of last year. Cane and corn were of an average quality, and the fruit was good.

The health of the people generally is better than in past seasons, though some are sick with chills and fever.

## Married:

In Pine Valley, Washington county, Oct. 24, 1863, by Elder Bill Whipple, Mr. W. W. CLUFF, of Provo City, and Miss ANN WHIPPLE, of this place.

At Mendon, Cache Valley, on Sunday, Nov. 1, 1863, by Bishop A. P. Shumway, ROGER LUKHAM, of that place, and MARGARET ROGERS, from Glasgow, Scotland. [Mill. Star please copy.]

## Died:

In Logan, Cache Valley, Sept. 24, 1863, ELIZABETH GILLIONS, wife of James Quayle.

She was born in Upper Caldecot, Bedfordshire, England. [Mill. Star please copy.]

In St. George, Oct. 19, ELIZABETH MARY, daughter of Isaac and Ann Hunt, aged 1 year, 1 month and 16 days.

In this city, Oct. 16, 1863, of pneumonia, SOPHIA, wife of Thurston Simpson, aged 52 years and 3 months.

She was born in Odessey, county of Fellerup, Denmark; was baptised a member of the Church of Jesus Christ of L.D.S., 26th of February, 1857. She lived and died a Saint. [Scandinavian Star please copy.]

At Myrum, Cache Valley, Sept. 14, 1863, of inflammation of the bowels, ZERRA ALDRENT, son of Thomas and Elizabeth Williams, aged 5 months and 14 days.

At East Weber, Summit county, on the 26th of Oct., 1863, JOHN LOWE, of inflammation of the lungs, after a week's severe illness, aged 21 years and 10 months.

Before his death he was ordained under the hands of Elder Jesse C. Fox and his father, into the 36th Quorum of Seventies. The deceased was the eldest son of John Lowe of this city, a young man most respected in life, and in his death much lamented by his relatives and acquaintances.—[COM.]

At Beaver, Beaver county, October 23, 1863, ANN WOODHOUSE, of dropsy and worm fever, aged 6 years, 1 month and 17 days.

At Holytown, Scotland, on Sep. 17, of consumption, MARGARET REID, wife of Dr. McHAULAN.

At Deseret City, Millard county, Nov. 2, 1863, ROBERT C. EGBERT, aged 42 years, 5 months and 20 days.

Deceased was born in Green county, Indiana, May 12, 1821; was baptised into the church by Elder David W. Patten, in the year 1833, was a member of the Mormon Battalion, a faithful Saint, and highly respected by all who knew him. He has left a widow and seven children to mourn their loss.

In this city, Nov. 6, of inflammation on the lungs, LOUISA ANN, daughter of William and Mary Ann Rogers, aged 6 months and 12 days.

[Mill. Star please copy.]

At Petersburg, Millard county, Oct. 12, 1863, of consumption, CHARLES HOPKINS, aged 54 years 7 months and 22 days.

Deceased was born in the State of New Jersey, Feb. 20, 1809, was baptised in 1844, went to Nauvoo in 1842, and in 1846, left for the western wilderness. He served in the Mormon Battalion, and retired to his family at Council Bluffs in 1849, he brought his family to this Territory in 1853, he went to Iron county, where he resided till 1859, when he departed for Fillmore. He died firm in the faith of those principles revealed from the heavens in these last days, and which had governed and sustained him for upwards of twenty years.—[COM.]

In Tooele City, Oct. 15, 1863, after a short illness, JAMES GILLESPIE.

Br. Gillespie was born in Glasgow, Scotland, and became connected with the Saints in the 18th year of his age. He left Glasgow in Sep. 1848, and arrived in Alton, Illinois, in 1849, where he labored to assist the emigration of his father's large family, which being accomplished, in the Spring of 1853, he started with them to the valleys of the Mountains, and arrived in G.S.L. City the following September. He was ever ready and willing to do all in his power to help roll on the work of the last days, and has left a wife, three children and a large circle of friends.—[COM.]

[Mill. Star please copy.]

In this city, on the 9th inst., of mountain fever, EDWARD LIDGARD, formerly of Wiltshire, England, aged 24 years.

At South Cottonwood, on the 8th inst., of childbirth, HARRIET, wife of John Guit, (now in England) aged 21 years.

In this city, Nov. 12, 1863, of congestive fever, SARAH, daughter of William and Sarah Ann Shire, aged 3 years, 3 months and 26 days.

## New Advertisements.

## MERINO RAM.

A VERY FINE three-quarter breed, FOR SALE.  
174 DAVID O. CALDER.

Bring on your MAMMOTH LOGS!  
RED OR WHITE.

I WILL pay STORE-PAY for LOGS suitable for STAVE MAKING, at my Cooper Shop, on west side of East Temple Street, 18-1 W. H. PERKS.

## CASH paid for HOPS

Delivered at N. H. FELT'S Liquor Store.

18-1\*

## ANOTHER DRIVE!

THOSE who now want to send stock to Fillmore Range for the winter, can do so by driving them to the Church Corral, on Wednesday, Dec. 9.

All Stock brought for this herd must be well branded on horn and flesh, and only recorded at the office of Recorder of Marks and Brands.

For herding and driving the charges will be reasonable.

STEPHEN TAYLOR,  
ISAAC SEELEY.

18-2

## NOT STRAYED OR STOLEN.

FOR the benefit of all who "want to know" and wish to know of my whereabouts, and especially for the information of Isaac Hunt, I state that I am living in the enjoyment of good health and a contented mind, at the residence of C. V. SPENCER'S, 13th Ward, G.S.L. City.

HANNAH WEBB.

## ADMINISTRATRIX NOTICE.

ALL PERSONS having claims against the Estate of A. SIDNEY A. KNOWLTON, deceased, late of G.S.L. City, are hereby notified to present the same properly authenticated, to the Probate Court of Great Salt Lake County, and those indebted to said Estate are notified to come forward and pay the same without delay.

HARRIET KNOWLTON, Administratrix.

G.S.L. City, Nov. 12, 1863.

## GRAND EXHIBITION.

THE Citizens of the Settlements South of Great Salt Lake City are respectfully notified of my intention to visit their portion of the Territory at an early day, giving exhibitions of the Planetary System, showing the orbits, comparative sizes, etc., of the planets and of various comets, by means of the

## Phantasmagora Lantern,

Together with a varied display of Artificial Fireworks, Modern and Ancient Scenery, Moving Pictures, Electric Magnetism; also including a series of highly amusing experiments—the Magic Coil, the Enchanted Coil, the Dancing Stipper, etc.

Due notice will be given of time and place.

18-1\* J. MATTHEWS.

## FLAX AND HEMP.

WANTED A MAN who understands the Manufacture of Flax and Hemp from the raw material. Apply to ANSON CALL, 10 miles North of Great Salt Lake City.

18-3

Mr. JOHN T. DAVIS, of Spanish Fork, and Mr. SAMUEL BENYON, of West Jordan.

ARE informed that their OXEN and an OX branded A. COOM on left horn, have been in my care since June last.

JOHN BIDDLE, Herdsman,  
Ogden City.

STRAYED from the 1st Ward, OCTOBER 27th, two SHEEP, one Wether and one Ewe, marked square crop, slit and underbit on right ear.

The owner will satisfactorily reward whoever returns them to JOSEPH GRAMAM, 1st ward.

18-1

## ESTRAY.

CAME to my inclosure on the 5th of April last, one brindle yearling HEIFER CALF, some white on its belly and three white feet, no marks or brands visible. The owner is requested to prove property, pay expenses and take her away.

SIMON SMITH,  
Sugar House Ward, G.S.L. City.

18-3

## LIST OF LETTERS

REMAINING in the Salt Lake City Post Office, Nov. 17, which, if not called for before December 17, will be sent to the Dead Letter Office.

## Gents' List.

Bates Nelson	Kennard J J
Baker Joseph M	Kirby H
Beatty Robert W	King Charles T 3
Bell W R	L
Benedict R B	Langley Nathan J
Bonham John J	Lewis John
Bowen David	Locklin Lyander L
Bridge John M	M
Brim Joseph H	Manley James
Brown Alexander	Morrison George
Cannon James H	McFarlane Hugh
Caldwell David H	McKinnon Archibald
Cheaney Zachary	O
Colton Alonzo	Orton James
Crawford Samuel	Owen Peter 2
Cunningham Robert	P
D	Perry Benjamin
Dawson J W	Palmar Jabez
Dinkelspiel S B	R
E	Ray David
Edwards D F	Richardson John B
Ethier A	Ryan John T
Faylor Josiah	S
Fox Charles	Schaaf Aaron
G	Smith Henry A
Gardner Christopher	Smith George W
Giles Thomas	Smith George L
Griffith & Son	Stonmore Josiah
Griffith James	Sylvan B W
H	T
Harnes Jacob T	Thomas William J
Hamilton John M	Thomas Thomas F
Harris John	Tanner Sidney
Henrichsen C E	Taylor Joseph S
Honsholder Jehnithon	U
Hodges Gies	Underwood D 2
Huff Job	W
K	Winelett John W
Kenna James	White Robert T

## Ladies' List.

Oakorn Theresa V	Newman Mrs M A O
Gates Martha	Parkin Mrs Ann
Goodrich Penelope R	Spencer Mrs Charles J
Hillson Mrs	Williams Sarah J
Keen Miss Elizabeth	Watkins Anna
Morrison Hannah	Welby Mrs J C A
Nielsen Marie	

P. S.—In asking for the above, please say they are advertised and give date.

T. R. H. STENHOUSE, P.M.

G. S. L. City, Nov 17, 1863.