

He hoped the family would continue to be united by holding together in the bonds of affection, and that the eldest son would call them together at least once a year and have a family re-union and a time of rejoicing. He invoked the blessings of God upon them and all present.

President C. O. Card of the Cache Lake Stake said that he had been closely associated with Brother Rich previous to his sickness in the Logan Temple matters in which he had taken a great interest. Brother Rich was President of the committee of the Logan Temple district and he had labored faithfully in that position up to the time he was stricken down. The speaker bore testimony to the truth of the remarks of the former speakers and spoke comforting words to the family and friends of President Rich. After which an opportunity was offered to any of the congregation who might wish to make a few remarks, and Elders H. H. Dalrymple and E. A. Williams availed themselves of the privilege, bearing testimony to the exhortations and words that had been spoken, and to the good works of President C. O. Rich.

President Osmond gave some instructions in regard to the procession, etc., and the choir then sang the anthem, "Nearer my God to Thee."

Benediction by President Geo. Osmond.

Forty-seven vehicles followed the remains to the cemetery. Apostle Moses Thatcher offered the dedicatory prayer at the grave. It was snowing and very cold.

The direct descendants of Brother Charles Colson Rich will have but little trouble in tracing their genealogy to a patriarchal pedigree, as the following figures will show that their family is nearly as numerous as some of the families of the ancient patriarchs.

By six wives he is the father of 51 children, 30 sons and 21 daughters; 37 of whom are living, 26 sons and 11 daughters; 85 grandchildren, the last one a son, born in Salt Lake City to the wife of Fred. C. Rich, while attending his father's funeral; 22 sons-in-law and daughters-in-law. Total, 164.

MILANDO PRATT.

IN RELATION TO MR. HOLLISTER.

In another column will be found a communication from Col. Hollister. We do not believe we have done him an injustice. We do not know of any person living from whom such a complaint could come with a worse grace.

We believe there is gall in his heart. He even ejects venom in the sentence immediately following the one containing his disclaimer, by designating a noble and free community as an aggregation of slaves and hoodlums. No gall in that, of course, especially when he knows it to be false. He is more in a slave than any man in the "Mormon" community. When in office he dared not vote the Democratic ticket in any form, had he been so disposed. His official head would have been the price. We have heard any number of non-"Mormons" denounce him as paltry, spiteful and insignificant in his unjust and unscrupulous opposition to everybody and everything "Mormon," while with his more intimate friends his venomous disposition in that regard has been a sort of standing joke.

All classes of people know that his anti-"Mormon" course in Utah has been a constant stream of vituperation, abuse, disgusting and extravagant comparison, falsification and insult. He has insulted the ladies, by whom he is despised. When he has made them the subjects of his sneers he knew that there were no better nor purer women on earth, if the absence of sensuality is an evidence of virtue, even from the very nature of the institutions in which they believe.

When his false statements have been pointed out to him he has crawled out of the matter by stating that he had been told the things he published and that he did not believe them to be lies. He knows that he never took the trouble to find out whether they were false, but eagerly seized them for disreputable and unjust use.

We have heard things about him that if told would make his head swim, but we would be ashamed to descend to his level, and do even him an injustice by throwing hear-

say scandals at him. Nobody with a speck of manhood would resort to such cowardly progress. We prefer to have matters substantiated first, and then only use them should occasion demand. That condition might possibly arise.

Evidently Mr. Hollister is among those who are ready to believe the opposite of the truth, that their condemnation may be complete. Our young men as a whole are not hoodlums. There are instances of a few of them acting in that direction, but they are comparatively isolated. He knows that such a result is not caused by "Mormonism," but chiefly by drinking saloons, which the "Mormon" sentiment has sought to suppress, while they have been forced on the community by Federal officers and others. If he did not persist in believing, or rather professing to believe, that which is untrue he could ascertain from reliable statistics that four-fifths of the crime of this city is produced by the non-"Mormon" one-fifth of the population, and that the preponderance is still greater in the same direction in other towns of Utah.

When it has been pointed out to Mr. Hollister that he has misrepresented gentlemen whom he has interviewed as a journalistic correspondent, he has crept out by stating that his copy had been departed from by the paper to which it was supplied. He never, so far as known, attempted any rectification. After this fashion he slips away from the responsibility of his crusade against the co-operative institutions of Utah, one of which, that of Brigham City, never survived his onslaught. He lays it at the door of his superior officer, without saying that it was he who took the initiatory steps, knowing at the same time as any intelligent man familiar with the subject does, that the co-operative scrip did not come under the law relating to circulatory notes. But these co-operative institutions were purely "Mormon," intimately connected with "Mormonism," against which he says he has always done all he could. We are certain that he tells the truth in that, at least.

What Mr. Hollister states regarding the manner of his being dropped from office is doubtless correct, but we still hold the dismissal was deserved, because of our conviction that he has, under its cover, inflicted injury upon a number of deserving and industrious people. His action in regard to the co-operative institutions looked too much like a man shooting at his victims with "Uncle Sam" as a breastwork. We have never said he was a defaulter in the ordinary sense.

We are sorry that Mr. Hollister should be so paltry in relation to what he terms Beadle's book. In the absence of a "superior officer," a prevaricating newspaper, or a scandalmonger, he adroitly shifts the responsibility to the shoulders of poor Beadle, whom he holds up as a paragon of intelligence and goodness. To state it mildly there is a wide discrepancy somewhere. We have received at different times a number of pictorial manifestations of the work. The illustrations are so disgusting that their character would put the *Police Gazette* to the blush. They are flaming, sensational, disreputable and utterly false in what they aim to represent. The names of two authors are given, one being "Beadle, Clerk of the Supreme Court of Utah, and O. H. Hollister, Collector of Internal Revenue." We do not see that we have put the matter of assistant authorship any more strongly than that. Mr. Hollister's pretended belief in the correctness of the alleged narrative of the scandalous work will be one of the strongest proofs possible to all who know him of its utter unreliability.

We have given Mr. Hollister the compensation he desired, although, in view of the contemptible fabrications he has uttered concerning us for which we do not care a straw, and ask no compensation—he was broadly our debtor. But, unlike him, we believe in being magnanimous. We trust his expectations in relation to the enhancement of his digestive ability may be realized. We believe we are done with Mr. Hollister, and do not desire to have anything more to say concerning him. We wish him well, but do not believe that any man acting as he has toward a good and honest people will continue to prosper.

Two deserters from the Fort were brought down from Ogden yesterday.

Correspondence.

SALT LAKE CITY,
November 24, 1893.

Editor Deseret News:

Sir.—You do me injustice in your editorial of last evening on Mr. Beadle's book, and I ask a little space to show your readers wherein. First, there is no gall in my heart with respect to any Mormon, or anybody else. I am opposed to Mormonism, because I believe it makes slaves of men and women and hoodlums of children. I have always done what I could against it, and always shall unless my convictions with regard to it, change, which I cannot conceive to be possible. Secondly, I never for an instant, as an officer of the revenue, treated a man differently because he was Mormon, Jew, or Gentile, and I challenge proof to the contrary. In the cases to which you refer, I acted under direct orders from my superiors in office; and the same orders in similar cases, have been given and executed throughout the United States and in the Territories. Nor, has the Supreme Court of the United States decided against me. It has not yet heard the cases. The Supreme Court of this Territory decided against me, or rather against the Government, in one case, and in my favor in the other. Thirdly—you say I was dismissed from office and deservedly. I was collector for Utah more than fourteen years, and was never faulted. When my district was consolidated with others, I was retained as Collector of the consolidated district without a word on my part to the President, or on the part of any of my friends. The Governor of Montana being in Washington at the time, and able to show that the collections of that district exceeded those from this district by 30 per cent., got the President to change headquarters of the new district from Salt Lake to Helena, and that let me out. But you will see that it is not as you represented by any means. You can't, I think, name a Federal officer who ever served in Utah much more than one-half as long as I did.

Fourthly—in reference to Beadle's book: Beadle is not the writer or publisher of "Beadle's dime novels." He drove an ox team to Utah about 15 years ago, was on the Gentile press here and at Corinne for some time. He mingled personally with all classes of Mormons, and studied all the books on the subject on both sides. He is as intelligent a man as ever came to Utah, and as respectable in his life. He asked me to write him a sketch of the movement of affairs in Utah after about 1875, when he left for the States. I did so, and he used my matter, running it in with some of his own, in the latter part of the book. As near as I can tell, my matter is on pages 455, 473, 485, 522, 565, 568 and 571-2. There are no lies in it, and no abuse of anybody. And so far as I can judge of the book itself, while its title is a little sensational perhaps, the work of the publisher rather than the author, it is as true a history of the facts, as, I believe, was ever written of any series of facts. But all the same, I didn't write it, except as above, and I think the way I am given as a sort of assistant author, is a little strong. I should digest better the bitter false things you always seem to feel at liberty to say about me if you would lay this brief statement before your readers; I should feel as though it was, in some sense, a compensation.

Respectfully,
O. J. HOLLISTER.

EL MAHDI, CALLED THE "FALSE PROPHET."

EL MAHDI, generally designated the "False Prophet," is looming as a personage of considerable importance. The eyes of the entire population of the civilized world are now turned toward him.

About the time the British troops were operating against Arabi Pasha, in 1882, a revolt which had been fermenting some time in Soudan, broke out into open hostilities. The rebels were in want of a leader, who soon appeared upon the scene in the person of Mohammed Achmet, a boat-builder of Dongola, on the west of the Nile, a section at the extreme south of Soudan. He proclaimed himself as the Deliverer who has been looked for by the Muslims from the days of the original Mohammed,

to come and establish full and universal submission to God.

Singularly enough, this man has one if not all of the peculiarities of person that was to characterize this anticipated individual, one of his arms being much longer than the other.

Soudan has a population of about 1,000,000, and can only muster about 50,000 fighting men all told, but believers in the divine nature of his mission flocked to his standard from the surrounding regions. Several attempts were made to subdue him, but his strength being greatly under-estimated, he almost annihilated several comparatively small forces sent against him. In one instance he attacked a body of regular troops with such ferocity, his men armed only with spears and long knives, that the regulars threw down their arms and fled. These victories greatly added to El Mahdi's popularity, and caused numerous accessions to his forces.

In the beginning of last winter the "False Prophet" met with a great reverse, being defeated with great slaughter by the government troops, his losses being estimated at 15,000. His slain in all the engagements combined was placed at 30,000. His men, being inspired by a religious feeling, are reckless regarding exposure to danger, and altogether he is rather a formidable foe.

Since his defeat in the early part of last winter, El Mahdi had been comparatively still until recently. The active renewal of hostilities between him and the regular government, against which he is in revolt, reached a startling denouement on the 3rd, when he practically annihilated an army of no mean proportions and equipments.

This latest phase of the situation will put an end, for the present, to any proposal toward the evacuation of Egypt by the British troops, who will doubtless take a hand in the endeavor to bring El Mahdi to terms.

We think we can see a prospect of this embroglio producing complications that will reopen the eastern question, in which all the nations of Europe have a more or less conspicuous interest.

AN INHUMAN SUGGESTION.

SOME of the measures suggested for the solution of what is called the "Mormon problem" are so inhuman that a person not familiar with the bitterness in many men's hearts on the subject would doubt their being advanced seriously. The suggestion of Governor Crosby, of Montana, is either a burlesque, or a piece of barbarity. The measure which he voices, however, is not original with him, his enunciation of it being in the nature of an echo.

In addition to robbing the majority of the people of Utah of every right of self-government, he would add outrage to outrage, by resorting to the diabolical process of starving them. He wishes them deprived of the right to purchase and secure titles to lands from the Government. We do not believe that a stride so monstrous will ever be taken. The deprivation of the common right to purchase is only a step this side of actual confiscation of acquired possessions. It would be denounced as the same of tyranny in the most despotic nation on earth. Such anti-human means of crushing a conscientious community are based solely on the popularly objectionable character of the religious belief of the great majority of the proposed victims, against whom even the charge of plurality of wives cannot be entered.

When men give expression to inclinations such as those exhibited by Governor Crosby, they utterly disregard and ignore the Constitution. And although we have no idea that such despicable extremes will ever be resorted to, the fact that men of some prominence and character can entertain them in theory may well lead magnanimous thinkers to query whether or not the culminating point of civilization has been reached and a returning descent toward anarchy and barbarism begun.

By private note from the editor-in-chief we learn that he and Mr. Savage had been delayed by slow trains on their journey westward on the southern route, and would not reach San Francisco as early as anticipated. They will probably arrive home about the end of the present week.

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[Continued.]
CHAPTER II.
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