

EDITORIALS.

THE AVOWED OBJECT.

ONE of the most recent charges against the "Mormon" Church is a singular one. This time it is not "treason," nor "rebellion," nor "political supremacy;" it is this:

"The Mormon Church owns all the irrigating ditches, and hence can admit or exclude whom it will."

This "incorrect and ridiculous assertion could come from no other but a sectarian source. For a double-distilled decoction of anti-"Mormon" nonsense apply to the parsons. The quotation above is from an appeal made by the "New West Education Commission," a religious organization which wants money to "help fight Mormonism in Utah." It claims to have four academies and fifteen other schools in this Territory with sixteen hundred pupils of whom, it boasts, "seven hundred are children of parents who are or have been Mormons."

Of course it is not true that the "Mormon" Church owns all or any of the irrigating ditches in Utah; they belong to the people who own the land, not to the Church. Most of the land is worthless without water to irrigate it with, and water-rights are usually owned by the same persons who have title to the land. This is vested in individuals who have acquired it under the land laws, as in other parts of the United States.

But we wish to call attention to another part of this appeal, which appears in the New York Sun. After the boast about the number of children of "Mormon" connection drawn into the schools under its control, the "Education Commission" remarks:

"But no loyal Mormon will for a moment think of allowing his children to go to a school established for the avowed purpose of overthrowing his religion."

The italics are ours. We wish to emphasize that remark. How does it strike you, pretended Latter-day Saints, who send your children to those schools and academies? You say, "They do not want to interfere with our religion, they merely educate the pupils." We have told you their real purpose. We know that our statements are denied or sneered at by the teachers sent here for the very purpose of leading the children away from the faith of their fathers. But here those who employ them for this work acknowledge the object in view. Say they, "We can't do anything with the old Mormons; they know too much for us; they are familiar with our weak tenets and watery orthodoxy and we can make no impression upon them. But if we can get their children under pretense of giving them secular education, we can thus undermine their religion and ultimately overthrow it." And on this policy they appeal to the sectarian world for money to aid them in "fighting Mormonism."

There is one thing that the Education Commission can see which some of you pretended Latter-day Saints do not seem to perceive, that is "no loyal Mormon will for a moment think of allowing his children to go to such schools." Open your eyes, put on your thinking caps and reflect on the situation.

MUCH MORE THAN A CUSTOM.

IN a recent lecture the pastor of Plymouth Church referred to the "custom" in the early Christian Church of ordaining ministers or bishops, pastors or shepherds—he said it all meant the same—by the laying on of hands. But said he: "It was only a custom, and nothing else. Nothing went out of the hands of the Episcopacy. There was nothing in it, and if they had touched the ministers on the head with a hat it would have amounted to the same thing. The custom may be continued, but it has no moral force."

The opinions of Mr. Beecher on these points are themselves of little moment. But he expresses the views of a great many ministers on this subject. They know that they obtained nothing by their ordination but a mere name and recognized authority in their respective sects, and imagine, therefore, that this was all there was of ordination

in the Church that Christ established. But the scriptures do not bear them out, and they profess to base all their authority for what they say and do upon the scriptures. When Jesus called His apostles he not only chose them but ordained them, that they might have the same authority as he held from the Father, being called "a Priest after the order of Melchisedeck." They in turn ordained others. And there was something more than a mere form in their ordinations. Paul thus exhorted Timothy: "Neglect not the gift that is in thee by prophecy and the laying on of hands of the presbytery." Also, "Stir up the gift of God which is in thee by the putting on of my hands." Paul was himself ordained by the laying on of hands, and without that ordination he would have had no right to administer as a servant of God in the ordinances of the Church. "No man taketh this honor unto himself but he that is called of God, as was Aaron." Joshua, the son of Nun, we read, was "full of the spirit of wisdom, for Moses had laid his hands upon him."

Of course there is a vast difference between the ordination of a man called of God by revelation or inspiration, under the hands of one having divine authority and the form of an ordination upon one called of man or his own imagination by another having no more authority than himself. This is one of the "customs" of modern churches, but ordination in any age when God's authority was on the earth imparted a virtue that could come through no other channel. It was power. It was the gift of God. It was divine authority. And the Lord confirmed it upon all who received and exercised it aright.

Because there is no power, virtue, gift or grace attending modern ordinances and ordinations, it is getting to be the fashion to pronounce them all mere "customs," and thus to account for their utter lack of influence and authority. But those who so pervert the truth as to teach that they were no more than customs in the Church of Christ, contradict the Scriptures from which alone they obtain their religious information, and are leading mankind astray. The blind are being led by the blind, and both falling in the ditch together.

But the ancient divine ordinations have been revived. Apostles who held the Melchisedek Priesthood in the primitive church have appeared and restored the true authority. And now men are ordained, as in days of old, to the Holy Priesthood which is the power of God in earth—vessels, and what they do on earth in the appointed way is ratified and acknowledged in the heavens. That is much more than a "custom."

AN ATTEMPT TO INTIMIDATE.

WE usually take no notice of anonymous communications. They are consigned to the waste basket and sent with other refuse to the paper mill, to be ground up into pulp. If correspondents want their letters noticed they must send us their names. If they do not wish to have them published we shall not expose them, but we require the name of a correspondent as a guaranty. The annexed, which we received this morning, however, is of such a character that we make it the exception to our rule, and insert it that we may add some comments:

Salt Lake City, U. T.
June 24th, 1883.

Editor Deseret News:

Are you aware of the fact that Postmaster J. T. Lynch is an intimate friend of the Secretary of the Interior, H. M. Teller, that he secured his place both the first and second time, through him? It has been thought by Gentiles that it was owing to his good account of you that the Mormons have been so favorably treated by the Secretary heretofore. The attack made upon Mr. Lynch, especially those placards, is the worst thing for yourselves you Mormons ever did, and will rebound on you as you little expect.

AN OLD COLORADIAN."

The writer of the foregoing has made a great mistake if he imagines that we are to be deterred from any course which we think to be right, by threats or dangers real or imaginary. We are not made of that kind of stuff. Such covert attempts

to intimidate are cowardly and contemptible, and their only effect is to stimulate us in the opposite direction to that desired.

Now, we wish to state that we have made no "attack upon Mr. Lynch." The "attack" was upon the character of the young men and women of our community, and purported to come from Mr. Lynch. The placard referred to contained simply the article published by the St. Louis Republican and the Chicago Times, and a simple explanation as to who was the alleged author of the libel. The DESERET NEWS has given to the public Mr. Lynch's verbal statement admitting parts of the alleged conversation, denying others. This is no attack on anyone. It is a defense of those who have been grossly, falsely and vilely attacked by a reporter who plainly names Mr. Lynch as his authority.

Mr. Lynch has had the opportunity to set himself right on the record. He can if he chooses make a statement of the facts over his own signature. We have offered him the space freely. The public think that he should correct the false statements of the Republican reporter coupling his name with the slander, if they are false, and make the correction as wide as the slander. This is his own affair however. He can do as he pleases, of course, and the public can think what they choose, or what appears reasonable to them. But Mr. Lynch's friends make a grave mistake in trying to intimidate us or the "Mormon" people by any such craven and despicable threats as couched in the foregoing communication.

We do not believe that Secretary Teller has been privately influenced in favor of the "Mormons" by any one. We have no faith in the potency of the Postmaster over that distinguished official at the seat of Government. We do not believe that however malicious may be the feeling and intent of Mr. Lynch, he can do the "Mormons" the injury insinuated by "An Old Coloradian." But if we believed that he had accomplished such wonders, and had the power and the intention of doing all that is threatened, it would not affect our course one iota. We expect to stand by the cause and character of the "Mormon" people and expose those who slander them, under all circumstances, in the face of every peril and in spite of every menace.

The "Mormons" are not responsible for our remarks nor for the placards. We shoulder the responsibility of our own utterances, and stand ready to meet it. Some prominent gentlemen of this city took the lead in getting out those placards that the people might know who was foully slandering them and their sons and daughters. If a man who is cited as the author of villainous defamations of character permits the libels to pass without correction, the public are justified in viewing the individual as responsible. It is the "Mormons" who have the real grievance. If Mr. Lynch has any it is against the Republican reporter and not against the "Mormons."

And now what is the character of the terrible vengeance to be wreaked upon the "Mormon" people? According to "Old Coloradian" they should tremble! It simply means if it means anything, that Mr. Lynch is going to use his great influence as the "intimate friend of the Secretary of the Interior" to "rebound" on the "Mormons" in a way that "they little expect." Very magnanimous, is it not? We are not aware of any particular favors received or expected by the "Mormons" from Secretary Teller. All we have ever asked from any official is fairness and justice. We want nothing but what is right. We kick against nothing but what is wrong.

Let Mr. Lynch tell Teller all about it. We have no objection. But let facts, not rumors figure in the telling. Mr. Lynch has credited vile rumors and is charged by the Republican reporter, not by the "Mormons," with repeating them for publication. If we chose to go upon rumors with very plausible backing, we could place the gentleman in a very unenviable position before the public. But we don't answer rumor with rumor, scandal with scandal, or reviling with reviling. If we should find it necessary to make a public statement of private matters we shall not depend on report, it will be undisputable facts that we place on record, with names and dates and figures that will stand the test of scrutiny and legal judgment if necessary.

Go away "Old Coloradian" and hide yourself somewhere, till you can see how mean and paltry are your threats and insinuations, or fling them at some one who can be scared by the hooting of an owl and turned from a right course by the secret terrors of a tale-teller!

HOW THE MATTER STANDS.

AS will be seen from the account of the proceedings in the habeas corpus case, Belle Harris is adjudged to be in contempt of the Second District Court. The errors of that court do not seem to have been noticed by the higher court, nor the fact that it is now impossible for the petitioner to answer the questions propounded to her by the Grand Jury, because that body is not now and will not be for some time in session. As a matter of fact the Grand Jury asked her no question whatever. The queries came from Zera Snow, then acting as deputy prosecuting attorney. He was the inquisitor; the Grand Jury opened not their mouths. They allowed him to take their place and then fathered what he had done. If they had known enough to attend to their own business and make him mind his, such an outrage as the Belle Harris case would not have appeared upon the records.

As the matter now stands, it is the doctrine of the Utah courts that a woman may be arrested and taken from her home to a distant city, brought into a room where a number of men are sitting in secret session, and compelled to answer any question about herself, her social status or her family relations that an impatient attorney chooses to put to her, on pain of indefinite imprisonment, perhaps for life in the penitentiary. That is how it stands to-day. Will it remain so? Wait awhile and see. And in the meantime let Belle Harris, who is a heroine and is standing up for the rights of her sex, be well cared for and made as comfortable as possible.

CALIFORNIA FIRES.

THE fires in California on Wednesday June 20th, particulars of which did not reach us by telegraph, throw the Salt Lake conflagration and explosion into the shade. In San Francisco the Morton block was destroyed with the contents of the buildings, the losses footing up to about half a million dollars. At Fresno ten buildings in the business part of town were burned to the ground with damages to about seventy-five thousand dollars. There are various causes assigned for the San Francisco conflagration, but the fire at Fresno is generally believed to have been the fiendish work of an incendiary. Hanging is too good for such dastardly criminals as "Fire-bugs."

A ROGUE INGRAIN.

FROM the San Francisco Chronicle we clip the following, in relation to the young man who robbed the mails in Ogden, but escaped punishment because of his connections. He was an anti-"Mormon," of anti-"Mormon" stock and proclivities and was therefore a fit subject for clemency. This is how he has shown his fitness for being turned loose upon the country:

"John A. Kimball, formerly postal clerk on the Utah Northern Railroad, was indicted last Tuesday by the Grand Jury for forgery. He was removed yesterday from the County Jail of Alameda Co., where he has been confined for some time past by the United States authorities, by Detective Officer Byron, and was given into the custody of Sheriff Connelly, of this city. Kimball is accused of tampering with the mails. It appears that last spring Mrs. Sarah A. White arrived here from Minnesota and took lodgings at the Russ House, where she was followed soon after by Kimball. While Mrs. White was absent from the city there came a letter to her address. It was taken out of the box in the hotel by Kimball, who opened it and abstracted from it a draft for \$700, drawn payable to the order of Mrs. White on the bank of California. Securing the services of an unscrupulous woman who on

the promise of a reward, induced to consent to act as personate Mrs. White, went to the bank. He was filed by G. W. Hildreth, clerk of the Quaker Bank, 607 Montgomery Street, who was of clerk himself, and was here and Ogden, and was ed with Kimball. Upon the endorsement of Mr. Hildreth, was paid by the bank to a bogus Mrs. White, who was ing the money with her disappeared.

But Kimball was not for more wealth, and knowledge of the person soon obtained a second. It was contained in a house of Hockfield, and was addressed to to whose order the draft by Williams, Dimmock on a similar plan, Kim successful in drawing this draft.

When Mrs. White Ruse House she made letter and on her copy was arrested and in Alameda County Jail by the Grand Jury transferred to the County Connelly, who has in County Jail.

THE SCHEME
SUCCESS.

THE case of Belle Harris will be referred to after it has been the release of. It is not a common case, proceedings which led to a desire to catch and a alleged polygamist, by a money which it was to be drawn or ex persons who were supposed grievances against him thought that out of spite be ready to tell things to be used in such a way as to nate the individual mispry of a deputy attorney. He judged the own low standard of his. But they did not repeat.

Belle Harris was matter that related personally. She was thing by way of an accused person. query was decided way for others. Her answer blocked the quires. "Are you man; if so, to who were you married?" tion put to her. She answer. We believe she ly right in the political ed. The Court thought and wished to compel The Judge was not of the infliction of a further remanded her of the U. S. Marshal would answer. If carried out we think will stay in custody by a hand which and officers and all tions. She is of a disposition, with the ness that remains. It fested by strong expressions or threats. "no" she means it. tered in a whole able to endure and word.

Supposing the proper one, would of the Court have sustained by the the five days' imprisonment by law? It looks mind. Why then Because this det part of the witness joint the plan deli crusade against ally by the process of dence from plural what's the matter. plan work? Not very Belle Harris could have answered the question which they did not would not have answered. But she deemed tinent and unlawful stood upon her rights she maintained the sex and of all witnesses to appear as she was.

Right here comes up of the prerogatives of attorney and of a Grand legal authority had Zera establishing himself inquisitor, and thus the office of the entire