

birth its circle of friends become more extended and the sphere of its influence is further enlarged. And as the years roll on, its desires to enlighten, comfort, battle for and defend them grow deeper, and its determination to maintain their interests, is more firmly fixed.

Christmas, 1886, finds Utah, notwithstanding her trials, in very fine condition. There is plenty in the land and no man or woman, youth or child, need suffer for lack of food or shelter. The display of goods in the windows and on the shelves of the stores, and the well-clad smiling crowds, that flock to purchase them, with the full bins and abundant stacks in rural districts, mark the pecuniary condition of the Territory. And the fast diminishing stock of holiday attractions witness that the seasonable custom of gift-making is the fashion in Utah as elsewhere, and that the little folks are to be made glad on Christmas morning. This is a place of large families and, therefore, in that respect is rather out of the fashion; but the hearts of our fathers and mothers do not contract as the family numbers increase, and the little children, whom the Master loved, will be as joyful in Utah on the celebration of His birth as in any part of either continent.

There will be less real want, too, here, than anywhere else in Christendom. The very wealthy are not numerous, but the very indigent are also scarce, while no one is allowed to remain destitute. The "Mormon" system comprehends regular provision for the wants of the poor, and when others least they are not permitted to go hungry or cold or unclothed.

Some of our good brethren are in prison, victims to a prejudice and to measures that are not all Christlike. But they, too, will be supplied with comforts at this blessed season, and we are happy in the assurance that, like their Divine preceptor, they will bear no malice to their enemies, but rather cry like he did: "Father, forgive them, they know not what they do!" Others, including most of our leading men, are driven from their homes by the same merciless measures. We hope they will share in the good things of the time, and though absent from those whom they hold dear, will be comforted and made happy by the Spirit of Him who suffered for their sake as well as others.

This Christmas finds the cause which is uppermost in our hearts unharmed by the snafus that have been hurled against it, and its principles more firmly rooted than ever in the souls of its advocates. And so it will be at each succeeding Christian anniversary. The fidelity of its adherents gives joy in heaven and is a guaranty of its triumph on earth. In its mission is embodied the sentiment wafted on the breeze at Bethlehem, when the angels sang at night nearly nineteen hundred years ago. And the spirit brought to earth by that mighty Being who became the young child Jesus, is in it as a re-incarnation to remain and flourish and prevail.

May the sweet influence that surrounded the Savior hallow the day we celebrate, in all the homes of the Saints, and whisper hope and peace to those who are parted for a season. May the feasting and gaiety, pastimes and pleasures which will be the order of the occasion, be seasoned with temperance and made profitable by wisdom. May gladness reign in every heart and union in every house. May faults be forgotten, and fends be buried, and the bonds of fraternity be drawn firmer and closer. With a fervent God bless you, we wish all people who in their way, whatever it may be, desire to do right, a cordial, Merry Christmas.

#### WHAT IS CHRISTMAS?

CHRISTMAS, contrary to its name, is now a popular festival rather than a religious service. It is of Romish descent and title but of Pagan origin. Mass is the Catholic communion, either for the living or the dead. Christ means "the anointed," and refers specially to the world's Redeemer. Christmas, then, is Christ's mass, and was established to commemorate His birth. But though the twenty-fifth day of December has for nearly fourteen centuries been settled upon in Christendom as the anniversary of Christ's natal day, it is not by any means established as the correct date of that momentous event.

When Pagan Rome was converted to the corrupted form of Christianity which had taken the place of the pure religion of Jesus, many of the heathen customs, feasts and ceremonies of the empire were grafted in to the new forms of faith, and became identified with them. The month of December was a season of such revelries, in commemoration of "the golden age of freedom," and in honor of "the unconquered sun," and slaves and children especially, were objects of favor, receiving gifts from the wealthy, and illuminations by means of wax tapers and ornamentation of trees with presents for the juveniles and as offerings to various deities, were features of the season, as well as libations and excesses, all of which have been pretty faithfully copied by the so-called "Christian" imitators of the Romish heathen.

As those Pagan festivals in December had become part and parcel of the

social life at Rome, it became the policy of the Catholic priests to blend them as much as possible with the services of the growing creed. But not until the beginning of the sixth century was the day now celebrated throughout Christendom fully settled upon as the Christian anniversary. The people whose traditions led them into pagan festivities were thus drawn away from their idolatry into the forms of the Church, and instead of a revolution of customs there was a fusion of the two elements with Catholicism predominating.

Under ecclesiastical influence Christmas was a holy day. It was specially observed in adoration of the holy child. High mass was celebrated with all the insignia and paraphernalia, flowers, candles, paintings, adornments, genuflections, robes, holy water, gifts, confessions, absolutions and ceremonies of mingled Pagan and Christian rites. The poor were specially remembered in Christian charity, and the little children cheered with seasonable gifts. But as time rolled on, the feasting, merrymaking and revelry of the day caused its carousings to be more prominent than its devotion, and it has come to be more of a holiday than a holy day. The forms of Romish ecclesiasticism are still kept up with pomp and show and much display, but the masses of the people, whether Catholic or Protestant, spend the day in jollification, rather than in worship, and think far more of the fun and the feasting than of the event which it was designed to commemorate, or the Divine Being whose birth it was intended to honor.

The actual date of the birth of Jesus of Nazareth is shrouded in the mists of antiquity and uncertainty. Every month in the year has been contended for by some advocate of a special theory, and each one with some degree of plausibility. In the third century, the 20th of April, as shown by Clement of Alexandria, was considered the day of the nativity, while some claimed the 20th of May. Gresswell and Alford, the chronologists and biographers, both fix upon the 5th of April, while other writers claim other days, making the round of every month in the year. The late Professor Orson Pratt, was firm in the opinion from astronomical and other arguments and data, that the wondrous birth occurred on the 6th of April, and that the organization of the Church of Jesus Christ of Latter-day Saints was divinely appointed on the anniversary of the important day.

There are good grounds for believing that the event occurred in the spring or summer time rather than in the winter. It was taxing time, as related by Luke, when every one had to go to his own city to be taxed, and it is not probable that this was arranged for the winter. Then, too, the shepherds were out in the fields watching the flocks at night when the angelic choir hymned the announcement of the heavenly birth. December is the rainy season in Judea, and it is far more likely that the sheep were taken out to the new spring grass, and their keepers were able to spend the nights in the open air in April than in December, even in oriental Palestine.

But as the date is not certain, and the event ought to be kept in mind, it is better to unite on a wrong day, than contend about the right one, when honor is to be given to him whose spirit was sent forth to unite mankind and establish harmony and peace. Like many things in the creeds of modern Christendom it is "open to dispute," and the advocates of various dates had better "agree to differ." The main thing to be kept in view is the event, and the important results that come from it to mortals are of infinitely more value than times and seasons.

No being who ever walked the earth, though born in a palace or descended from the most illustrious ancestry, ever made the impression upon this world that has been stamped upon it by the life and influence of the babe of Bethlehem, "born in a stable and cradled in a manger." "All the nobler impulses of humanity are thrilled into activity and the baser feelings of animal nature are conquered and controlled, by the spirit and precepts of the Son of Mary. He is the perfect pattern for all mankind. He is the crowning product and glory of the human race. And he will be King of Kings and Lord of Lords, when this earth's probation is over and every knee shall bow and every tongue confess to God and his Christ.

Then, while we celebrate the day of his nativity, let us remember him, his works and his ways, and strive to be like him in act, in word and in spirit, so that we may grow up in his similitude and become fit to dwell in his presence. Thus while we shall lose no real pleasure and miss no true enjoyment, for he was no advocate of lounging asceticism, the day of feasting will be sanctified, we shall keep it in its true intent, and it will be both a holy day and a holiday, a genuine, peaceful, fraternal, charitable, pleasurable and merry Christmas.

#### EXPLANATORY.

IN wishing our numerous readers the compliments of the season, we take pleasure in presenting them with the Christmas Issue of the News. The original articles in the supplement are from the pens of local writers well known to the public.

We are especially pleased to have among the contributors Zion's poetess, whose productions, taken as a whole, entitle her to a position in the front rank of the poets of the age. Her writings are of the highest type in point of imagination, sentiment, and beauty of expression. The "Psalm" which appears in this issue was written hurriedly, on exceedingly short notice, and in the midst of business matters in which the gifted lady was engaged.

No less gratified are we to be able to present "A Christmas Reverie," from the capable pen of Zion's poet, Bishop Orson F. Whitney. While the theme does not admit of that scope for native imagery in which he is always so prolific, there is in the poem a solemn grandeur one of the chief charms of nearly all his poetic writings, many of which rank as masterpieces.

It is unnecessary for us to allude to the contributions in detail; we will merely express the hope that our readers will derive pleasure from their perusal.

After the first side of the four-page insert had been printed, it was, upon due consideration, thought that a sufficient number had not been struck off to meet the probable demand for copies. As the matter had been distributed it was determined to print a number of extras in single sheet form, embodying all the matter appearing in the inside of the double one. This explanation is given that those who purchase copies of the issue after regular subscribers are supplied and the double number is exhausted, may know the reason for their only getting a single sheet extra with the usual issue.

#### HOLLISTER AS A LEAGUE HIGHWAYMAN.

THE exposure of the Squeezing process of the "Utah Loyal League," by which half-dollars are dunned from non-"Mormons" and working men are threatened with loss of employment, has made that Mormonian O. J. Hollister fairly froth at the month. In a column and three quarters of characteristic Tribune drool, he vents his venom against the people of Utah and exhibits his canine qualities and disregard of truth with such recklessness as to disgust every respectable reader, however opposed to the people barked and foamed at by the fifty cents collector.

His falsehoods are so grossly overdone that they defeat their own object; everybody familiar with Utah affairs will smile at or scold them, while no credence will be attached to them by any one possessed of ordinary penetration. We need not waste time in refutation or even a denial of his ravings. But we will clip a little from the closing paragraph of his Tribune tirade:

Let 'em beg, let 'em squeal, but let the good work go on. Let us act as we talk, or for the future keep still. I trust the miners will all join the League and never rest while a Mormon is employed in their respective camps. They have got the organization, anyhow, since they are in the majority, if they all join, and can make of it what use they please. And if they don't and can't make it answer the purpose of a boycott of Mormon labor in the mines, they are fools to have ought to do with it.

This precious morsel shows up one of the objects of the League. It is to drive out "Mormon" labor from the mining camps and smelters. Perhaps that will be a good thing for the "Mormons" who have gone to work at such places, as it will send them back to less dangerous employment and much better society. But it exhibits the true spirit and intent of the promoters of the League, in connection with the desire for half dollars.

The complaints made through these columns that a species of compulsion was being exercised in places where non-"Mormon" labor was largely employed, to swell the numbers of the League and increase its cash collections, appear to be too true to be denied. The threats of discharge of non-Leaguers who refuse to be bled at the rate of fifty cents per month to further the projects of political intriguers, have a definite meaning. The Hollisterian method of establishing "liberty in Utah" is to drive out every "Mormon" who will not join the League from every mining camp in the Territory. The O. J. H. understanding of the rights of the majority is to "make what use they please" of their power, and to begin with, they should drive out "Mormon" labor and "they are fools if they have ought to do with it." Of course the Tribune approves of this sort of "liberty" and this kind of boycotting.

The advantages to capitalists and mining and smelting companies in losing "Mormon" labor are not very apparent. They will be deprived of the most reliable and trustworthy part of their working forces, and will not be very likely to establish fairer relations between laborer and employer by the change. To be wholly at the mercy of a "Gentile" league might not be viewed as exceedingly desirable. It is possible they may have something to say on this question, and when the half-dol-

lar contributions to Hollister's hole-and-corner society have been equandered to no purpose, the result being unperceptible to the naked eye, it may be that the intended boycott, like all the intents of the conspiracy will be a conspicuous but expensive fizzle. We knew the publication of Hollister's wall for extra half-dollars would make him mad, but did not think he was quite so far gone in the disease that sometimes affects his species as to develop into the rabies that is exhibited in his latest outbreak. What condition he will be in when the two B's come mutely back after exhausting the four-bits treasury, with their sting gone and not a speck of money for Loyal League comfort, is a little too awful to anticipate. We can't help feeling sorry for Hollister, he takes things so much to heart and has so little in the prospect to cheer his wildly glaring eye.

But we think there is something in his ravings, of which we have offered a small sample, that may be of profit to thinking "Mormons." It is the warning it gives of the course that may be expected from the class to which Hollister belongs, if they should once gain the object of their plotting ambition. We have occasionally directed the attention of our people to the sound economy of trading with their friends and letting alone their enemies. To the folly of putting a knife in the hand of a foe wherewith to cut their own throats. To the absurdity of complaining about the passage of oppressive laws, and contributing to the means whereby such legislation is procured. Perhaps the boycott advocated against "Mormon" labor may wake up our people to the danger that threatens them if they pursue the suicidal policy which many of them have followed.

Of course, the statement that the "Mormons" never employ "Gentile" labor nor patronize "Gentile" trade, and that they are so advised, is a Hollisterian prevarication which vulgarly bears a much stronger epithet. But we acknowledge that we favor the policy which would withhold from those who fight to destroy our liberties, the weapons that are essential to the warfare. To swell the profits of a trader who curses the "Mormons" in words and plots for their disfranchisement in deeds, who spends the very money he gains from their toil to bring them into bondage and to tear down that which they work to build up, is the very height of "Mormon" folly, and proceeds either from dense stupidity or surprising heedlessness. No sane person can dispute this proposition.

The League line which is sought to be drawn, ought to make this clear to the dullest eye. It must have its effect on people with common sense. It is a menace with a meaning that cannot be mistaken. It is an avowal that the mild and rational policy that has been denounced and held up for detestation when advocated by the "Mormons," is considered advisable in the most extreme and perverted form when possible against the "Mormons." It is not only opposition to the "Mormon" system, it is war against the "Mormon" people, it is a premature expression of League intentions. It is the highwayman's demand on "Mormon" laborers—"Stand and deliver! That is, send half a dollar a month to Hollister or quit work." Labor means bread. "Your money or your life!"

We hope there is no "Mormon" in camp or smelter who is so craven as to knuckle down to this "knight of the road" demand, and that there is manhood enough in some "Gentile" labor centres of Utah both to resist the brazen requisition for monthly tribute and the cowardly suggestion to drive those who will not contribute, from their daily occupation at the loss of their daily bread. Hollister has been a conspicuous failure in many roles, we do not think he will be a howling success as the Loyal League highwayman.

#### A VERY IMPORTANT CASE.

HON. F. S. RICHARDS left Orden this morning for the East. He is on his way to Washington to prepare for the case of Lorenzo Snow, which is to come up on a writ of habeas corpus before the Supreme Court of the United States on the 17th of January. He will be associated with the celebrated George Ticknor Curtis in arguing this important case, and it will therefore be conducted with that care and skill which the friends of Elder Snow and of the cause of justice desire.

The main issue before the court is the much disputed question of "segregation." Brother Snow has served out the term of six months imprisonment, which with a fine of three hundred dollars is the maximum penalty for the offence of unlawful cohabitation, with which he was charged but of which he was not proven guilty. He is now serving out additional time for which the law makes no provision, but which was imposed upon him by the absurd and arbitrary ruling of the Utah courts.

We say he was not proven guilty of any offense. That is exactly correct. He was accused of cohabiting with more than one woman, and it was proven by the witnesses for the prosecution that he had only cohabited with one since the passage of the Edmunds Act. Yet he was convicted because of the peculiar rulings of Orlando W. Powers, then on the bench but now going down to the oblivion that he merits.

The injustice of this conviction, however, is not before the court of review, but the right of grand juries to segregate that which the law has made one offense into many offenses at will is the question before the court. This will be argued on both sides with vigor, and we hope will be decided with that impartiality that should rule in a court of the exalted character of the highest tribunal in the land.

We have strong hopes that justice will prevail, and that Brother Snow and others who are affected by the same ridiculous and oppressive rulings of the Utah courts, will receive that relief which a favorable decision will bring to them. The case is in able hands, and we hope that when Brother Richards returns it will be with joyful tidings. We wish him every success in his onerous task at Washington.

#### GENERAL LOGAN GONE.

GENERAL JOHN A. LOGAN died at his residence in Washington on Sunday, at 2:57 p. m., of acute rheumatism, its effects, apparently, inducing mental paralysis, his sufferings toward the last being intense. He was born in Jackson County, Illinois, on the 9th of February, 1826, and was therefore nearly sixty-one years of age, though he came of a hardy, long-lived stock and did not look to be so old by at least a decade.

Logan, who had previously gained prominence as a local politician, at the outbreak of the war raised a regiment of soldiers, having formerly been tendered a colonelcy through the influence of President Lincoln and the active services of Governor Yates, of Illinois. He had previously been a staunch Democrat, and had even, on one or two public occasions, expressed sympathy for the Southern cause; but, whatever may have been the impelling power, he enlisted in the service of the Union when it became a question of actual hostilities, and fought valorously to the close of the great conflict. He was promoted for meritorious conduct until he reached the post of major-general of volunteers, the highest position a soldier not in the regular army of the United States can attain to. In 1868 he was nominated by the Republican State convention of Illinois as candidate for the position of Congressman-at-large and elected by a large majority, being re-elected to the same place two years later. He had not served out the second term when he was chosen United States Senator by the Legislature of Illinois, taking his seat in the Senate on the 4th of March, 1871; the remainder of his political history is pretty well known to the general reader.

As a soldier and a statesman, Logan was bold and aggressive to an extent running oftentimes beyond the point of discretion. "He knew no motive but interest, acknowledged no criterion but success," and as a partisan his record possesses the distinguishing feature of unswerving fealty. He was the most stalwart of the extreme stalwarts, and was always at the front as the champion of any measure looking to the furtherance of Republican interests and the defeat and discomfiture of his former allies, the Democrats. He was not in any sense a nationally great or strong man, lacking the judgment which should temper combativeness and the education necessary to round out the successful politician's career. His prominence was due mainly to a certain ability to push himself, the certainty of his party friends not being mistaken in him at any time or in any place, and the possession of decidedly good judgment of men and methods coupled with sound sense and unremitting industry. As a man, he had a host of friends, not all of whom were of his own political faith; and as a husband and father, he was above suspicion and beyond reproach.

General Logan was in Salt Lake City during the visit of the Grand Army, and made one of his characteristic speeches at a campfire held in the Pavilion. He seemed in the best of health then, and his sudden death at this time will create quite a shock throughout the country.

Mrs. C. Kellogg, Edgewood, Cal., says: Red Star Cough Cure is the best medicine she has ever used for colds for the children.

Mrs. RUTH BROWN, Coldwater, Mich., if you write, enclosing a stamp, will tell you it is true that in July, 1885, she "was suddenly Paralyzed, and became entirely Blind, as her doctors claimed, from an enlargement and inflammation of the Kidneys and Liver. She was in an unconscious state for two weeks; face and body bloated, with agonizing Pain; could not keep anything on her stomach; irregular action of the heart. Physicians pronounced her case incurable. Within a few weeks the Paralysis left her, Bloat went down, Enlargement of the Liver Subsided, action of the heart became regular, and she became well in three months and has felt in good condition ever since." Warner's safe cure did this amazing work for her and she will tell you so.