

Brother George Goddard sang "Maggle's by My Side," and made a few appropriate remarks.

Brother C. R. Savage delivered a feeling speech, expressing the gratitude of the committee and the guests for the handsome treatment received at the hands of the Springville people. He said Springville was the Old Folk's banner town. The reception exceeded anything ever before tendered them. Old people were passing away, but more people were getting old and though five cars once fully sufficed to carry the company, now it took fifteen cars to accommodate them. He thanked everybody who had contributed to the enjoyment of the day.

The benediction was pronounced by Bishop Packard, and the company slowly dispersed. There were during the day nearly 2000 people on the grounds. No accident happened and we heard of no incident there to disturb the general harmony that prevailed.

Too much praise could not be given to Bishop Packard, the Springville committee and the ladies and gentlemen who gave their guests such a magnificent entertainment. It was truly a royal reception, and the immense labor and generous spirit attending it are duly appreciated by all the Salt Lake people who were present. The committee were—Nephi Packard, H. M. Dougall, Don C. Johnson, L. D. Frantan and F. C. Boyer.

The train returned as safely, smoothly and with as much pleasure as the trips southward. Nearly every one of the old folks received an appropriate present on the way. The singing, the refreshments, the friendly chat were renewed and though some of the veterans were a trifle less lively than in the morning all reached the depot safely and in good spirits.

The management of the train was perfect. Every official was attentive, prompt and gentlemanly, and the smoothness of the line and comfort of the coaches were commented upon frequently and favorably.

The Old Folks' Committee—W. B. Preston, George Goddard, C. R. Savage, William Eddington, William Naylor, W. L. Binder, John Kirkman and Nels. A. Empey—worked with their old time vigor assiduity, good nature and constant watchfulness for the benefit of the Old Folks, and the benedictions of many families in Israel will rest upon their untiring and loving efforts in behalf of the aged. Andrew Jensen, one of the committee, was absent in the south or his able efforts would have been added to those of his compeers.

Old Folks' Day of 1891 will stand in-

deed as "a red letter day" in the lives of the aged people of Salt Lake. And we hope that respect for grey hairs and care for all who are on the downward slope of life will increase among our people as the years pass on.

#### DOING GOOD WORK.

THE plain reasons, couched in terse and gentlemanly terms, put forth by the Salt Lake *Times* in its editorial columns, why the action taken by the "Mormon" people should be received in good faith, and why "Liberalism" should now stand out of the way of Utah's advancement, have set the "Liberal" scribes in a frenzy. Their attacks on the *Times* writer are as bitter as though he were a "Mormon," and because his arguments are fairly unanswerable they accuse him of being young. This is an old trick of old politicians worsted in a debate, and it was clearly shown up many years ago by a famous young and brilliant English statesman. The *Times* editor takes his own method of demolishing the sophistry of his antagonists, and does it in a most effectual manner. The ability and straightforward honesty exhibited in the editorial columns of the *Times* on the living Utah question are made the more striking by the exactly opposite qualities conspicuous in the columns of his unprincipled and bewildered adversaries.

#### COMMENTS ON CONFISCATION.

THE Chicago *Times* has a strong editorial in denunciation of the attempt, by the Supreme Court of the United States, to find a way out of the dilemma occasioned by the Act of Congress for the escheat of "Mormon" Church property. It calls the decree of the court "beating the devil round the bush," and the law as "an assault upon the liberty of conscience." As to the latter, it says:

"It is an ill business to make special legislation destructive by indirection of religious freedom. It is worse business that the supreme judicial tribunal of the United States should approve in the face of the constitutional direction that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," of such insidious assault upon a valuable fundamental provision as was made when Congress passed an act directing the attorney-general of the United States to bring a suit to wind up the affairs of the corporation known as the Latter-day Saints."

The New York *Mail and Express* publishes a learned legal dissertation on the subject, attempting to defend the action of the court. But it draws a parallel between the power of the king in English jurisprudence and that of the Government of the United States,

which will not be recognized as part of our national polity. As a way out of the muddle in the disposition of the property, the writer says:

"The decree expressly provides that the funds shall be devoted to charitable uses, lawful in character. Would it not be a cognate charitable purpose to devote it to the education of children born of polygamous marriages in Utah, or for the establishment of hospitals in Utah for the relief of the sick and suffering of the Mormon faith? These are simply instances which would be lawful, not opposed to public policy or morals and sufficiently cognate, we think, to the intention of the donors to come within the equity jurisdiction of the Supreme Court of the United States."

The Oakland, Cal., *Echo* has an editorial on the subject, from which we clip the following:

"This is the latest phase of a transaction that has a big precedent in history. Henry VIII, that immortal English sovereign, levied tribute as arbitrarily. That founder of the Church of England, alias the Episcopal denomination, 'declared escheat all the abbeys, nunneries and treasure of whatever material value of the Roman Catholic Church in his domain. He constituted the throne sequestrator of all that ecclesiastical booty. Had that rapacious monarch possessed temporal power of ample jurisdiction he would have pauperized the Roman Catholic Church wherever that hierarchy had foothold. Henry VIII when he closed his eyes for the last time, January 28, 1547, little realized what a massive influence his career would have on posterity. His policy of confiscation, to use slang, was simply immense. Had the Italian gentleman then holding office as Supreme Pontiff foreseen the result of his declination to promote the English King's matrimonial measures he most certainly would have proven himself less antagonistic. In this particular the Mormon Church had no ground for diplomacy. The Edmunds law was the consequence of heavy cannonading, so to speak, by pseudo moralists. Polygamy, which was all right when practiced by Solomon and other Biblical personages, was all wrong when made a religious tenet in these times. Because a system of plural marriages was in successful operation in Utah and thereabout, these zealots, who regarded universal concubinage with unconcern, bombarded Congress until repressive statutes were enacted."

The Washington *Independent* makes these remarks:

"The Tacoma *Every Sunday* very timely declares the late decision of the Supreme Court of the United States a bad precedent in relation to the property of the Mormon Church escheating so far to the State as to leave it to Congress to say what charitable uses it shall be put to. Let that money alone be used by former if not present members of the Mormon Church to dispose of. It will not do for courts to interfere with religious contributions of any kind. It shows a tendency to meddle where the meddler has no business."

#### REDEMPTION OF ARID LANDS.

GOVERNOR THOMAS of Utah is taking an active interest in the irrigation question. A day or two since, he mailed invitations to all the governors of the States and Territories in which arid lands are located, to co-operate with the people of Utah in devising