

al of the United States against the corporation called the Church of Jesus Christ of Latter-day Saints to forfeit the property as provided by the act of Congress of March 2, 1887, I was appointed by the supreme court of Utah Territory to be the receiver of the property of the corporation pending the sale. The hostility of the Mormon people to this law and the proceedings to enforce it are well known. It was believed that in anticipation of its passage large amounts of property really owned by the Church, but held in the names of private parties in trust in its favor, had been conveyed to evade the enforcement of the law. It seemed to the supreme court that the means and powers which as marshal I had at command, would greatly facilitate my acquisition of this property as receiver, and thus to the duties of marshal were superadded those of receiver, thus imposing upon me labors and responsibilities of the most extraordinary character. I accepted the post with hesitation, though had I then known of its magnitude I should have declined it altogether. I gave a bond for a faithful performance of my trust in the sum of a quarter of a million dollars, and although there was voluntarily delivered to me by the Church authorities property to the amount of \$145,000 in value, in less than eight months I had, with the aid of persons I had in my employment unearthed of property held in secret trusts, and reduced into my possession as receiver, a further amount of property aggregating nearly \$800,000 in value. I will not detail the difficulties and annoyances of the position. It demanded constant vigilance, attention and labor on the part of my solicitor and employees and myself. I know that my duty was faithfully done. I believe it was well done, but I did not escape censure.

The success of your administration, though not of your political faith, I most earnestly desire; especially do I hope that in naming from among your many supporters in Utah a man to take charge of this, its most important office in your gift in the Territory, you will choose one who will be able to do honor to you and the government which he is required to represent. A stranger to the masses of the people and their methods of opposing the enforcement of the law against their peculiar institutions would, until he had learned by experience what was required, find the office a burden to which he would be unequal. Fortunate for the officer whoever he may be, the ordinary divisions of politics prevailing elsewhere will not be found. Republicans and democrats, who are not Mormons, find substantial agreement in all local matters. I have been sustained in the discharge of my duties by men with whom politically, in national questions, I totally disagree, and my successor will find when he discharges his with the single purpose to do his duty, as hearty support from myself and men of my political faith as if we were one. The redemption of

Utah from priestly control, and its restoration to lawful government, the reformation of its people and the final exaltation into the American Union as a redeemed and a regenerated community, is the common wish and hope of all true American citizens.

In all your efforts to accomplish this end you will have the hearty support, sympathy and commendation of one who now begs leave to retire from office and return to pursuits more pleasant and congenial than holding any official position.

Again tendering you my best wishes for the success of your administration I subscribe myself,

Very respectfully,

FRANK H. DYER.

RELIGIOUS LEGISLATION.

The State of Arkansas appears to have difficulty in enacting laws in harmony with the Constitution of the United States and the great self-evident truths enunciated in the Declaration of Independence, that all men are created equal and endowed with certain inalienable rights. Four years ago the State Legislature of Arkansas repealed an exemption clause to the State Sunday law which granted those who conscientiously observed the seventh day of the week the privilege of laboring on the first. This working hardships, even to the fining and imprisonment of many respectable citizens, the next legislature of '87 re-enacted the exemption. But according to the *Arkansas Gazette* of March 5, a bill has been introduced and already passed the Senate, to again repeal the exemption clause.

Various opinions were entertained by the different Senators as to the propriety of legislating upon religious affairs, some holding that it was not in the province of civil law to prescribe a day or manner of worship, that every sect should be allowed to observe the day of their choice, and that to abridge in any way the laws of personal liberty was wrong in spirit and theory. Senator Miller said that he held a membership in the Methodist Church because he thought them the most liberal, and opposed the bill because it proposed "the worst kind of religious intolerance." Another Senator said if the bill should become a law some of the best citizens would leave the State. Senator Tillman, the projector of the bill, though styling those who would be seriously affected by the passage of the bill as "a very devout and respectable people" and "generally good citizens," favored their expulsion rather than the toleration of a diversity in religious customs.

This appears to be quite a digression from the spirit of American liberty and freedom and out of harmony with the principles of the Constitution of the United States, which prohibits Congress from making any laws respecting the establishment of religion or prohibiting the free exercise thereof. What is true of Congress in this respect ought to be true of State legislatures.

The Constitution also says that no religious test shall ever be made as a qualification to any office of public trust under the United States. Neither should any test be made as a matter of right to citizenship or a standard of civility in the United States. The fourteenth article or amendment bears directly upon this point, which says, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." It also requires each State to grant to every person within its jurisdiction "equal protection of the law." This, it appears, the bill introduced by Senator Tillman and already passed by the Senate fails to do. It guards one citizen in his religious rights but not another. It allows one man to labor six days in the week and obey his conscience, and another but five if he obeys his. In other words, it interferes with the rights of conscience and assumes the right of the State to make choice in religious matters.

The words of Washington should be commended to the Arkansas legislature. Said he, "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience." This is not only good doctrine for law-makers and religionists, but it embodies the very principle upon which our government stands—civil and religious liberty.

W. A. COLCORD.

INFIDELITY.

The merely casual observer of life in its various phases must be aware of the fact that infidelity is growing to a most alarming extent. Pamphlets, newspapers, orators, authors sow the seed in every corner of the "Christian" world. At many universities infidelity takes the lead. Even theological professors and not a few clergymen are infidels, although paid for preaching the doctrines of Christianity, and among the masses of the people it is quite fashionable to have something to say against God and His word. Young men and women, though almost destitute of literary acquisitions, quote with admirable readiness the quintessence of stupidity exhibited to view by Voltaire, Rousseau, Payne, and lately by Ingersoll. While formerly it was a shame to profess infidelity, it is now openly boasted of, and it seems to be thought a disgrace to adhere to and advocate the old-established truths of Christianity. It is a cause for serious reflection that this state of affairs should exist mostly in Protestant countries. Germany, whose soil is bedewed with the blood of the heroes who fought for the principles of Protestantism, whose colleges and chapels once resounded with the voices of Luther, Melancthon, Arndt, Spene and Zinsendorf, is now the very school of religious corruption. But the causes of the growing evil are as apparent as the evil itself, and are well worthy of consideration.

The natural tendency of man is