

Christianizing the Mormons.

A great deal of windy nonsense is indulged in about redeeming the "Mormons" from their, said to be, fallen condition. There may be some misinformed people who really believe that the "Mormons" need Christian sympathy from the, said to be, more advanced generality of people of the world, but the most of those croakers are perfectly aware that in all the Christian virtues the "Mormons" are ahead of any other community professing to be Christian on the face of the whole globe.

One of the leading Christian virtues, yes, even the chiefest of them all, is charity, for, as the Apostle Paul put it, unless a person had charity all his other qualities went for nothing. Now a most excellent opportunity is being presented to the people of America to display a trifle of charitable feeling for their fellow beings who live in Nebraska and other places, whose crops were destroyed during the past season by the ravages of grasshoppers; and many are availing themselves of the opportunity, and flour and provisions are rolling in to the people of that section, not only from the general government, but also from sympathetic private individuals. Well, that looks like charity and Christian feeling, but the charity of the world is of a limited character, showing the truthfulness of the saying of the Savior, "The world loveth its own; if ye were of the world the world would love you, but because ye are not of the world the world hateth you." This was exemplified in the case of the "Mormons," whom the Pharisees of modern times are so anxious to "turn from the error of their ways," when their crops were destroyed five years in succession. Where was the charity of the country then? It was invisible. So far as appearances went, the grasshoppers might have started to eat up the "Mormons" themselves as well as their substance and the country would probably never have entered the mildest kind of a protest; and that is about the kind of charity that has invariably been dealt out by the world to the "Mormons." But this community has survived the hardships and privations they have had to endure from grasshoppers and from the kind of charity they have received at the hands of modern Pharisees, consisting frequently of the roughest and most brutal treatment. They did not, like many of the Nebraskans, get up and leave because the grasshoppers devoured their crops, but stuck to their adopted homes in the valleys of Utah, and have come out in good order, although they never received one five cents' worth of aid from the country that pretends it wants to convert them.

The relative value of example and precept is about the same as in the matter of prevention and cure; an ounce of the first being worth a pound of the second, and it is the "Mormons," more appropriately named Latter-day Saints, who have shown examples of Christian charity while towards them the reverse has been manifested, both in word and in deed. When the wires brought the appalling intelligence to Salt Lake that Chicago was being consumed by a devastating fire the sympathy of the citizens here, of every class, was manifested, the "Mormons" being not a whit behind any others, and this city did probably as nobly as any other in the Union in proportion to her population. Did the "Mormon" contributors stop to ask whether the sufferers differed from them in faith and practice? No, it was sufficient for them that they were in adversity, they needed help, they were their fellow-creatures, children of a common father.

We are not sorry that the country has not acted as magnanimously as the "Mormons," or shown that degree of Christian charity toward the "Mormons" that the latter have shown them; in other words, that in their adversity the "Mormons" have not received outside aid, for they therefore owe the country nothing, and in that they have "the glorious privilege of being independent," as Burns expressed it.

A little less precept and a little more example from the would-be reformers or regenerators would look considerably better, to say the least.

A Parisian Dramatic Festival in Behalf of Virginie Dejazet.

The newspapers of Paris have published lengthy and interesting details of a dramatic performance which took place in that city on the 17th of September in Ventadour Hall, for the benefit of the above-named most popular actress, an outline of which may prove interesting to the readers of the NEWS.

First, a few words of introduction to this queen of song. When five years old, Virginie Dejazet commenced her dramatic career, with her sister Therese, in a ballet at the Grand Opera. After having spent fifty-five years in delighting the Parisians and the chief cities of France with the superiority of her performances as an actress in light comedy, and as an exquisite singer of popular songs, she left the stage. About two months ago a journalist started the whole dramatic and artistic corporation of the French metropolis by stating that their former charmer was living in their midst in a painful state of poverty; in fact, the old maid was entirely destitute because, in imitation of Alexander Dumas, sen., who squandered over two millions of francs in rescuing from starvation hundreds of literary beginners, she was as charitable as this celebrated romances.

A most magnificent dramatic festival was immediately organized for the benefit of Virginie Dejazet. The Duke Decazes, minister of foreign affairs, and his lady, two representatives of Marshal MacMahon, several members of the diplomatic body, scores of millionaires, the financial, commercial and artistic princes, in a word, the whole foreign and native aristocracy of Paris were present to pay a last tribute of sympathy to Virginie. The pit, the five galleries, every corner of this splendid hall, was filled with ladies covered with diamonds and gentlemen of high fashion. The programme of the representation was printed on satin-velvet, and every one was sold in a few minutes at forty francs (eight dollars) a piece.

The festival commenced with the overture of "La Muette de Portici," a grand opera. Then the curtain was drawn for "Les Jurons de Cadillac," an amusing comedy, whose parts were played by the best artists of Paris. Then the third act of "Tartuffe," one of the masterpieces of Moliere, the first comic author of all nations, in which act Got, and the most popular artists, male and female, were immensely applauded. "Monsieur Garat" was the next play, one of the favorite performances of Virginie Dejazet. When she appeared on the stage, she was greeted with a tremendous explosion of enthusiastic applause, and then she shed tears of joy.

The play being ended, the hall was deserted by the spectators for its immense saloon, where a surprise had been prepared for them. Round the walls were disposed small tables, covered with plaster medallions, portraits of Dejazet; and lottery tickets, at two dollars each, were sold by fair ladies to complete the benefit. Then a quest was organized by these ladies, and in a few minutes one thousand and four hundred dollars more were collected.

In the meantime the curtain having been drawn, Madame Gueymard appeared on the stage, with Villaret, singing and playing in exquisite style, the duet, so very passionate, of the fourth act of the "Huguenots." Then the third act of "Guillaume Tell," the masterpiece of Rossini, was played, in which Tamberlick, the favorite old tenor of the Parisians, Faure and Belval, electrified the whole house by their wonderful rendering of the famous trio, which was encored, an event which we believe was never accomplished before.

It was midnight, and only half of the festival was over. A triumph then followed for the *Mass of Verdi*, which was sung by Messrs. Ritter, J. Garcin and J. Cohen, and for an unpublished tarentelle of Th. Ritter, by him performed on the piano. Then Miss Julie, a pupil of Dejazet's school, sang a new song with immense success. The amusing Ballet of *Coppelia*, in which Madame Beaugrand with her fairy feet is so wonderful, was then performed as an introduction to the most enchanting part of the festival, *La Lisette de Beranger*, and the coronation of Dejazet.

It is half-past one o'clock. The stage, filled with the most popular artists of Paris in their gorgeous

costumes, presents a spectacle which for fairy like splendor can not be described. Dejazet sings *La Lisette de Beranger* with the voice of her best days. The effect on the assembly is marvellous.

"Enfants c'est moi qui suis Lisette, La Lisette du chansonnier."

Every lady and every gentleman in the house shed tears.

After this celebrated song, Dejazet sat down in the midst of hundreds of bouquets, and then an endless procession of dramatic artists is formed, each one in turn shaking hands with her and throwing a crown or a bouquet at her feet. Frederic Lemaire is received with a thunder of applause. And when Dejazet embraced him and kissed him most affectionately, an endless clapping of hands shook the house. It was a perfect ovation. Then Duprez, the great tenor, came forward and, in the name of *Le Caveau* (a celebrated society of Parisian singers) placed a crown on her head—the king of singers crowned the queen of song!

The festival was ended by a beautiful song composed by a member of the *Caveau*, presented to Dejazet in its name, and admirably sung by Mr. A. Lionnet.

The receipts from the performance exceeded eleven thousand dollars, and from the lottery eight thousand dollars. The lottery is being enriched by contributions from the most distinguished artists. For instance, Diaz, the well-known landscape painter, sent one of his own pictures, with the following note, "For the benefit of Dejazet, a landscape from the undersigned."

"N. DIAZ."

The provinces will also send their mite, and henceforth Lizette will enjoy an annual income of over three thousand dollars.

LOUIS A. BERTRAND.

Correspondence.

Lectures, Literary Institutions, Instruction and Amusements.

LOGAN, CACHE CO., U. T., November 13, 1874.

Editor Deseret News:

For the past few weeks I have been visiting the northern settlements and filling engagements to lecture for the benefit of Sunday Schools.

My principal subject has been Physiognomy and the study of human character by the appearance, walk and deportment, introducing some points on Phrenology, Physiology, and the laws of health. I have "read" a great many persons on the platform, which heightens the enjoyment and aids in elucidating the subject.

I find a great necessity for the introduction of intellectual amusements among the young, and as these become more frequent, the grosser class of entertainments, such as "monkey shows" and low lived farces, will cease to afford the rapture which is now occasioned when those exhibitions are announced. Our boys and girls are just as fond of fun as those in other communities, and unless intellectual recreation is furnished they will partake of an inferior type. I have beguiled them to my lectures with comic title and funny announcements, and so got crowded houses, but while I furnished them with plenty of the jocular and some of the ridiculous, I have labored to sow in their minds the hidden germ of instruction and intellectual development. I am confident I shall be remembered by them for many days, perhaps when giddy youth shall have ripened into mature old age. Who can tell the great good to be derived from continual attendance at our literary institutions which now exist in many places throughout the country?

And while on this subject permit me to recommend these institutions, in searching for means of instruction, to not forget that in order to benefit the youth we must "gild the pill," and keeping in view the ultimate spread of scientific knowledge, study to maintain cheerfulness of mind and buoyancy of spirits, so that proper vitality may be established. The acquiring of knowledge can thus be made pleasant and agreeable, and more popular among all classes.

Times are not very brisk here in the north, but everybody seems tolerably happy. Crops were not very good, and money is scarce.

Adieu. GILEAD.

CONTESTED ELECTION.

Contestant's Notice, and Reply to the Same.

To George Q. Cannon, claimant for a seat as Delegate from Utah Territory in the Forty-fourth Congress of the United States of America.

You are hereby notified that I, Robert N. Baskin, will appear before the House of Representatives of the United States of America upon the 10th day of March, A. D. 1875, or as soon thereafter as I can be heard, and then and there contest your right to a seat as Delegate from said Territory in said Congress by virtue of the result of the general election for a Delegate to said Congress held in said Territory on the 3rd day of August, A. D. 1874, which result was duly announced in the presence of the Governor and Secretary of said Territory, yourself and myself, on the seventh day of October, A. D. 1874, and duly certified to and recorded in the public records of the office of the Secretary of said Territory, a copy of which, duly certified, is herewith annexed and made part of this notice, or by virtue of any certificate of your election as such Delegate, which has been, or may hereafter be, issued to you by the Governor or Secretary of said Territory, based upon the result of said general election, on the following grounds—

1st. That you were born of alien parentage out of the jurisdiction of the United States of America, and on the 3rd day of August, 1874, were not, and are not now, a citizen thereof.

2nd. That you now are and have been for twenty years or more last past a member in full standing and fellowship of an organization incorporated under the laws of Utah Territory, called the "Church of Jesus Christ of Latter-day Saints," that a revelation, claimed to have been given by God to said so-called church, through one Joseph Smith, its founder, sanctioning or commanding the formation and practice of the relation of plural or celestial marriage by the adherents of said so-called church, that is to say, the marriage and cohabitation of one man with more than one woman at the same time, has been and still is adopted by the members of said church, both as a faith and practice; that as a member of said so-called church, and a believer in said revelation, since the passage of the Act of Congress entitled "An act to punish and prevent the practice of polygamy in the Territories of the United States and other places, and disapproving and annulling certain acts of the Legislative Assembly of Utah Territory," approved July 1st, 1862, you were married to Eliza L. Young and Martha Zella under and in accordance with the laws, customs, forms or ceremonies relating to marriages made, passed, established, or adopted by said so-called church; that at the time you, as aforesaid, married and joined in wedlock with the said Eliza L. Young and Martha Zella you then had and were cohabiting with a first and lawful wife, whose maiden name was Elizabeth Hoagland.

You also had and were then cohabiting with a plural or celestial wife by the name of Sarah Jane Young whom you had before married and joined in wedlock with, in pursuance of said revelation, and under the forms and ceremonies relating to marriages of said so-called church; that your first and lawful wife is still living; that you have never been divorced from her, and ever since your marriage with her you have lived and cohabited with her as your wife, and still continue so to do; that said Eliza L. Young, Martha Zella, and Sarah Jane Young are also still living, and ever since you respectively married each of them, as aforesaid, you have, notwithstanding your said relations with your first and lawful wife, continued to cohabit with them as your plural or celestial wives, and to observe, maintain, and practice with each of them the same relations which by virtue of a lawful marriage legitimately exist between husband and wife, and that you regard and claim your said marriages and relations with your said plural or celestial wives to be valid and binding, notwithstanding the provisions of said law of Congress.

3rd. That since the passage of the aforesaid act of Congress, you mar-

ried a woman in pursuance of said revelation and under the said forms and ceremonies of the aforesaid so-called church, and have ever since continued to cohabit with her as a plural or celestial wife and observe, maintain, and practice with her the same relations which by law exist between husband and wife, and that you regard and claim your said marriage and relations with said woman as valid and binding, notwithstanding said law of Congress, and that you had at the time you married said woman a lawful wife, with whom you were cohabiting, and with whom you continue to cohabit, and who is still your lawful wife.

4th. That said so-called church is a theocracy, and the obligation of obedience which you yield and acknowledge to said revelation and said church you regard as superior to your obligation of obedience to said law of Congress, which was enacted in pursuance of and is in harmony with the Constitution of the United States, but notwithstanding which you regard and treat said law as nugatory and void so far as its provisions conflict with said revelation, or the doctrines of said so-called church; and not only have you yourself openly, definitely, knowingly, and wilfully violated the provisions of said law of Congress in the manner hereinbefore set forth, but have exerted your influence to induce others to violate the same in this, that as an apostle of said so-called church, both by preaching and teaching, you have enjoined upon the adherents of said church the formation and practice of the relation of plural or celestial marriage as a religious or social duty, and as such apostle have frequently officiated in solemnizing or performing the forms and ceremonies of plural or celestial marriages between other persons, notwithstanding the provisions of said law of Congress; that by reason of the premises you cannot, without mental reservation, or purposes of evasion, take the oath required of Delegates in Congress.

5th. That the House of Representatives at the last session of Congress, to wit, on the 3rd day of April, 1874, passed a bill to the effect that thereafter no bigamist or polygamist should be eligible to a seat in Congress, and the House of Representatives being the sole judge of the qualifications of its own members, the passage of said act was a public expression of the sense of said body as to your ineligibility as a Delegate to Congress, yet, notwithstanding which, and the fact that on the 3rd day of August, 1874, it was notorious in Utah Territory that you were openly living in polygamy, your constituents voted for you, and thereby wilfully threw their votes away.

6th. That by reason of the premises and by virtue of said general election I am entitled to the seat as Delegate from Utah Territory in the Forty-fourth Congress, and will therefore claim the same.

October 13, 1874.

ROBERT N. BASKIN,
Contestant.

Canvass of votes cast in the Territory of Utah, for Delegate to the 44th Congress, made in the presence of the Governor, and Robert N. Baskin, and George Q. Cannon, candidates, October 7, 1874—

Counties.	No. of Votes cast for George Q. Cannon.	No. of Votes cast for Robert N. Baskin.
1 Beaver.....	519	112
2 Box Elder.....	1,224	287
3 Cache, (thrown out, see*).....	2,508	5
4 Davis.....	1,090	5
5 Iron.....	566	28
6 Juab.....	762	213
7 Kane.....	626	
8 Millard.....	653	25
9 Morgan.....	328	1
10 Piute.....	3	44
11 Rich.....	249	
12 Salt Lake.....	5,219	2,385
13 Sanpete.....	2,460	3
14 Sevier.....	678	
15 Summit.....	582	6
16 Tooele.....	1,019	1,208
17 Utah.....	3,574	44
18 Wasatch.....	355	2
19 Washington.....	812	
20 Weber.....	1,641	150
	22,280	4,513

The following votes are scattering—Wm. H. Hooper, 1 vote; Joel H. Childs, 1 vote; F. S. Richards, 1 vote; Barker, 1 vote; and William Bringham, 4 votes.

I hereby announce and certify that the foregoing is a true and cor-