

to use its own fund for lawful purposes.

The only reason(?) advanced why the funds should not be thus devoted is, that though the practice of polygamy has been abandoned by the Church it is still retained as one of its tenets. Is not this set forth in a manner that is scarcely accurate? Is the *practice* of polygamy still held as a tenet of faith? Is not simple belief in the principle all that can be truthfully alleged, now, as retained by some of the Latter-day Saints, while the practice being forbidden it is not a "cardinal point of its faith?"

But the whole argument is narrowed down to this point: The Church is to be prevented from having its own funds, for lawful uses, because some of its members believe that polygamy would be proper under certain circumstances which do not now exist. That is the logic of the report. If it is law, it is very bad law, and the justice that cries aloud for its own in every unprejudiced soul, revolts at it and denounces it in such terms as seem most fitting.

The findings will have to be considered by the Supreme Court of Utah, and will then no doubt go up to the court of last resort. There is yet a faint hope that right and equity will prevail, and that the Latter-day Saints will not be robbed of their property rights because of their alleged belief in an abstract doctrine which is contrary to public opinion.

"WELL DONE."

THE Chamber of Commerce has been faithfully served by President Fred Simon. His report will be found in another part of this paper. He will be succeeded by Col. John W. Donnellan, who will no doubt bring to bear all his well known ability, energy and experience in the work that lies before him. The public are indebted to Mr. Simon for the fidelity and devotion which he has exhibited to their commercial interests. He has a sagacious mind, and earnestly desires the business and social prosperity of Utah which has long been his permanent home. Although he retires from the position of President, the Chamber of Commerce will still have the benefit of his counsels and influence, and we have no doubt that they will be duly appreciated. "Well done, good and faithful servant."

PALTRY AND OUT OF ORDER.

THE report of Master in Chancery Loofbourow, in the Church case, was not filed in court until 10 a. m. today, yet it appeared in the morning papers.

It was thus placed before the public before being submitted to the court. A representative of this journal made an attempt to see the Master with a view to obtaining an explanation, but was unable to get near him. His clerk was applied to for the information desired, and that person said that it had been deemed advisable by the parties interested to give the document to the morning papers before giving it to the Court. This is evidently untrue, as Hon. F. S. Richards and Mr. W. H. Dickson both stated today that they were not and could not be made a party to anything of the kind. The evident purpose of the transaction was to get ahead of the evening papers, and is exceedingly paltry. It is likewise an invasion of the domain and rights of the Supreme Court of the Territory.

DEATH OF CARDINAL MANNING.

IN the death of Cardinal Manning, Archbishop of Westminster, which is announced in the dispatches, the Roman Catholic Church has lost one of the ablest and most industrious exponents of its faith in its history. He was son of the late William Manning, M. P., merchant of London, and was born at Totteridge, Hertfordshire, July 15, 1808. He was educated at Harrow and Balliol College, Oxford, where he graduated B. A. in first-class honors in 1830, and became fellow of Merton College. He was for some time one of the select preachers in the University of Oxford, was appointed Rector of Lavington and Graftham, Sussex, in 1834, and Archdeacon of Chichester in 1840. These preferments he resigned in 1851 on joining the Roman Catholic Church, in which he entered the priesthood, and in 1857 founded an ecclesiastical congregation at Bayewater, entitled the Oblates of St. Charles Borromeo. The degree of D. D. was conferred upon him at Rome, and the office of Provost of the Catholic Archdiocese of Westminster, Prothonotary Apostolic, and Domestic Prelate to the Pope. On the death of His Eminence Cardinal Wiseman, Monsignore Manning became Archbishop of Westminster, June 8, 1865. Dr. Manning wrote four volumes of sermons and other works before 1850; since that date "The Grounds of Faith," 1852; "Temporal Sovereignty of the Popes," three lectures, 1860; "The Last Glories of the Holy See Greater than the First," three lectures, 1861; "The present Crisis of the Holy See tested by Prophecy," four lectures, 1861; "The Temporal Power of the Vicar of Jesus Christ," 2nd edit., 1862; "Sermons on

Ecclesiastical Subjects, with an introduction on the relations of England to Christianity," 1863; "The Crown in Council on the 'Essays and Reviews,' a letter to an Anglican Friend," 1864; "The Convocation and Crown in Council: a second letter to an Anglican Friend," 1864; "The Temporal Mission of the Holy Ghost; or, Reason and Revelation," 1865; "The Reunion of Christendom; a Pastoral letter to the Clergy," 1866; "The Temporal Power of the Pope and its political Aspect," 1866; "The Centenary of St. Peter and the General Council," 1867; "England and Christendom," 1867; "Ireland: a Letter to Earl Grey," 1868; "The Œcumenical Council and the Infallibility of the Roman Pontiff: a Pastoral Letter to the Clergy," 1869; "The Vatican Council and its Definitions: a Pastoral Letter," 1870; "Petri Privilegium: Three Pastoral Letters to the Clergy of the Diocese of Westminster," 1871; "The Fourfold Sovereignty of God," a series of lectures, 1871.

Cardinal Manning was held in high public esteem, by people of all shades of opinion. This regard did not rest upon the greatness and fertility of his brain, but the excellent qualities of his heart. He was not only a distinguished ecclesiast, but a great philanthropist. This was indicated by the interest he took in inaugurating and assisting measures for the relief of the poor and distressed. On this account he had great influence with the masses of the English people, who in times of trouble applied to him to intervene in their behalf. He was appealed to no longer ago in this connection than last winter, at the time of the mammoth labor demonstrations in London, with which the military interfered.

A friend informs us that he listened to a discourse delivered by the Cardinal in 1876. On that occasion he reviewed the political and general situation of Europe, which then appeared dark and threatening. He attributed the perplexed condition to the "apostacy from the apostolic church"—meaning, of course, the Roman church. He asserted that he could see no other result than a future war which, for extent and destructive effects, would eclipse any other conflict in the annals of historic man. A short time after this there was a disturbance in Bulgaria which brought about the anti-Christian atrocities which resulted in Russia making the situation there a pretext for going to war with Turkey. At that time it was strongly hinted that the Pope had incited the Bulgarian Christians to revolt against the Mohammedan authorities, but there was no proof of the allegation. It was