

from passion. For it must be clear to every sane mind that God will not recognize that which He does not authorize, and that any Divine command must take precedence of a man-made edict. The Divine character of a law, ordinance or ceremony may be open to dispute, but the truth of the two foregoing propositions is indisputable. To deny them is to say that God must conform to the will of man and that humanity is superior to Deity.

The "Mormon" Church does not interfere with the secular laws in regard to the union of the sexes. The legality of a marriage performed outside of its fold is not drawn in question. It does not refuse to recognize the validity of contracts made according to human enactments. Neither does it interfere with or seek to annul them. On the contrary, persons who have been married by the forms or ceremonies established in various nations and societies are considered as under obligations that are binding. But these are human arrangements. They belong to time. They do not reach into eternity. They are not acknowledged of God, because He did not authorize them. They have an end when the parties are dead. A divine marriage, which is the true marriage, must be performed by Divine authority. The root of this matter is in the doctrine that marriage is ordained of God. It is a Divine institution and should be under Divine regulations. When it is not, it is only a human ordinance and stands simply on that ground.

The "Mormon" Church claims to be of Divine origin. Its Priesthood acts by virtue of authority revealed from heaven. What is sealed by that authority on earth is sealed in heaven. Its marriage laws and ordinances, and covenants and promises, have been received from the Almighty. It makes no difference to the argument if this is disbelieved by the people outside of the Church. What they dispute is settled conviction with the members of the Church. They have the right to view this matter as they understand it, and to regard marriages not solemnized in the way they believe God has ordained, as imperfect and unacknowledged of heaven. And as long as they do not compel others to adopt their views and conform to their customs, they are entitled to the free exercise of their religion.

The laws and regulations established by governments in regard to matrimony are to be respected for what they are. They do not claim to be anything but secular and for the purposes of this world. They need not intrude upon that which is ecclesiastical and for the world to come. In this country, under the restrictions of the Constitution, the Government has no right to infringe upon the domain of the Church in this important "establishment of religion." Marriage is and always has been a religious matter, and subject to religious regulations. It is therefore, in its religious aspect, beyond the domain of the State. On the same principle the Church does not intrude upon the province of the State in regard to its enactments concerning civil marriages.

As to the choice between Divine and human laws when the two conflict, it would almost seem idle to contend. No sincere and consistent believer would hesitate a moment as to his duty. The question would only turn upon his conviction. If he was satisfied that a given injunction was really of God, how could he think of preferring a contrary enactment of man? Were it not for the attacks made upon the "Mormons" for their course on this question, it would not be viewed as open to controversy. Skeptics may deny the divinity of a purported revelation or commandment, and even of any communication from on high. Governments may act upon this infidel hypothesis. But the faith of the believer would not be affected by this, nor should his actions be hindered thereby. Reason says he must, to be consistent, obey the Divine behest and risk the earthly consequences.

The province of religion and the domain of the State are divided by a sharply defined line. Faith must be left free and also actions springing from faith which do not infringe upon natural or acquired human rights. Governments are for the protection of citizens and the maintenance of liberty, not for its improper curtailment or destruction. Devotees of any creed should have freedom to obey every law which they deem to be Divine, so long as they do not encroach upon the rights of others. This applies to marriage regulations as well as other religious affairs, because marriage has an essentially religious element.

The Catholic Church has just as pronounced views on these matters as the "Mormon" Church, and has given them much stronger official utterance. Marriage is a Catholic sacrament. It has always been regulated by ecclesiastical law wherever Catholicism prevailed. The encroachment of State influence upon it led to the establishment in 1741, under Pope Benedict XIV, of the office of "Defender of the Marriage Tie." In 1884 that office was instituted in this country by the Plenary Council of Baltimore, and after its submission to Rome, and its approval and publication, a choice was made and a Defender elected. In his official executive acts he only proceeds in the settlement of questions that arise after marriage has been celebrated. He reports to the Bishop of the diocese in which the parties reside, who is the Judge before whom all matrimonial cases must be tried. The Catholic church

does not recognize any marriage as valid when either of the parties has not been baptized. Neither does it recognize the validity of a legal divorce. Thus the Catholic church claims power over marriage questions superior to that of the State.

The general law of that church in regard to matrimonial causes has been extended to the United States, and its most important application is found in the Instruction of the Sacred Congregation of the Propaganda, the first article of which lays down the following "unalterable principle."

"Matrimonial causes are to be tried before an ecclesiastical judge, for such only is competent to decide as to the validity of marriage and to determine the obligation thereof. The civil effects of marriage are defined by the courts. The Church receives from God her right over the marriage of Christians, and hence no state can ever deprive her of it. The marriage contract of Christians—that is, all baptized persons—is a sacrament and is entirely under the jurisdiction of the Church, both as to its substance and to the obligations that naturally flow therefrom. This does not prevent the state—even a state not Christian—from making laws with regard to the civil effects of a marriage and citizens are bound to obey such laws. If the state, however, should enact laws in conflict with the Divine ordinance, they can have no binding force upon the conscience. Even in some countries called Christian, the State claims jurisdiction over the sacred contract itself, pretends a right to decide what makes it or breaks it, as if its sanction were derived from government or society, whereas this contract and its sanction antedates all government. The Church, however, under these circumstances, tolerates recourse to the civil courts to secure the civil effects of her own judgments in matrimonial causes. It matters little that the civil courts assume to decide about the substance of the contract itself."

Is there anything in the "Mormon" position more pronounced than that? Mark the words we have italicized. They govern all Catholics, whether in the United States or any other country. They refer specially to the marriage question, and generally to any matter of conflict between Divine and human laws. Yet, though these enunciations of the Catholic Church affect the conduct of millions in the United States, they make no commotion in the land, while similar views entertained by a few thousands of Latter-day Saints stir up such a storm of opposition that the country is continually agitated thereby, and Congress is besieged with applications to deprive the people of Utah of all political rights because they hold to these opinions.

The Catholic church is strong because she maintains the divinity of her teachings, and acts on that hypothesis. The Protestant sects assume to have divine authority and act as though they did not believe in their own pretensions. Any religious society or individual that views a law of man as superior to a law of God proclaims his own hypocrisy. That which is Divine must be supreme. Only what Deity recognizes is valid in religion. And he who truly believes in God will be willing to obey Him in all things, as the highest and greatest of all powers and authorities, in heaven or on earth in time or in eternity.

THE CLOSE OF THE YEAR.

The end of the year has come. The final breath of eighteen hundred and eighty-six is departing, and before we can greet our readers again a new year will have taken the place of the old, and Time will have marked one more figure upon the eternal calendar. Thus the periods pass away like men, and their places are filled by others, and the world goes on as ever. But as no man can live his brief season without producing some effect, great or small, upon others, so each year affects the sum of events of all the cycles of eternity.

The expiring year has been very eventful. It has been a time of floods and fires, of earthquakes and tidal waves, of volcanic eruptions and aerial cyclones. Shipwrecks and railroad disasters have hurried hosts of mortals into sudden and frightful death. The murder list is long and shocking. Anarchy has reared its gory head and manifested its monstrous power. Fraud and corruption—official and private—have been exposed in high places. Revelations of depravity and immorality in the highest circles as well as the substratum of society have shocked and startled the world. Death has laid low many of the notables of earth. Gigantic and determined efforts have been made to destroy the Church and Kingdom of God. Many excellent men have been thrust into prison for living with and supporting the wives whom they had vowed to love and cherish for time and eternity. And Satan has raged while the wicked have combined to trample down the Saints of the Most High.

But the close of the year finds the people of God unmoved. Zion has so far safely outlived the storm. No progress against her has been made by the enemy. The faith of her sons and daughters is unshaken and their fidelity to God and each other remains firm as the rock of ages. The prospects are more favor-

able as the year fades out than when it entered upon its eventful career. And to the eyes of the discerning there opens up in the vista of coming years such a promise of victory and reward for past endurance as to cheer the heart and make every bosom glow with hope and confidence.

We bid our people be of good cheer. The Millennium day is dawning. The night shades will flee away. The glorious sun of permanent prosperity will arise and fill our firmament with its effulgence. Every year brings us nearer to the goal of our redemption and further fulfills the predictions made through the Seers and Prophets of ancient days. There is no need for fear nor doubt nor gloom. Let gladness fill the hearts of the righteous and union abound among the people of the everlasting covenant, for the set time to favor Zion is near and the sons of those who afflicted her will bow themselves down at her feet.

With these anticipations we welcome the coming of another year, and invoke upon our readers the blessings of heaven and earth, and heartily wish them all a prosperous and Happy New Year.

OGDEN OCCURRENCES.

More Cohabitation Arraignments—A Probably Long-Lived Case on Trial—General Notes—A Happy New Year.

Thursday morning the District Court was opened in the usual way. Francisco Durfee, who resides at Beaver Dam, Box Elder County, was brought into court, and his was the first business attended to this morning. He was arraigned on an indictment charging polygamy. Another indictment against him contained two counts of unlawful cohabitation. He took the statutory time to plead.

Peter Petersen, of Morgan, in Morgan County, was next arraigned, on a two-count indictment, charging unlawful cohabitation. He pleaded not guilty. The time for trial has not been set, but of course the defendant is under the usual bonds, \$1,500. Mr. Durfee's bonds are \$1,000; so you see the Edmunds mill does not lack grists, and there are a number more to come.

After these matters were disposed of, the case of Tarpey against the

DESERET SALT COMPANY

was resumed, and no one can at this time tell when the *State* will be. Nearly all the day has been occupied examining two witnesses, Mr. Pack, of the land office, and Mr. Atkinson of the Surveyor General's office, in examining maps, plats, charts, and voluminous documents, letters, laws, etc., to prove dates and genuineness of files, entries, payments of fees, etc., in interposing objections, or giving the points, reading authorities, rulings of various courts on kindred cases to the one now being tried, etc.

THE SALT WORKS

have been established about ten years, and occupy some twenty or thirty acres of land. That claimed by the plaintiff in this suit is about sixty acres. But it is claimed by the defense that it is located in the fractions of the unsurveyed sections, and that the plaintiff can therefore have no legal claim whatever to the real estate. It is a knotty question, and apparently difficult of solution. There will be a night session, at which aliens will have an opportunity to become naturalized. Some applicants are waiting from abroad to be elevated to citizenship.

GENERAL NOTES.

There has been but very little done in the justice's court to-day. A few differences were adjusted, which benefited the attorneys, financially, more than they did the litigants, still the victor is willing to pay for the honor of vanquishing his antagonist. It is frequently a dear-fought triumph.

The rain continued nearly through the whole of last night and most part of to-day. But the weather otherwise has been pleasant. The air is mild and overcoats for warmth have not been in much requisition. The rivers are all open at present, and neither they nor the ponds have been frozen over this season. Skates have not been in demand. Not a pound of ice has been made by Dame Nature so far this winter, and many are asking, what will the harvest be?

Although many of our streets are full of mud and pools of water, it is different in other altitudes. I was told yesterday by some persons from Ogden Valley that sleighing is still good in that locality. Some of the citizens in that upper region, when coming to Ogden, travel part of the way in sleighs and the remainder in wheeled vehicles.

"QUEEN ESTHER"

was again presented at night in the Tabernacle, which was comfortably well filled with an intelligent audience, and the rendition of the several parts again elicited the admiration and applause of the people. It is pleasing to see the press and the public sustaining these laudable enterprises. The oratorio will be repeated again on Friday night.

The young people here are enjoying the holiday entertainments under the direction and watch-care of the Bishops and other guardians of the youth in the wards of this city.

Well, sir, at the hour of 12, midnight, the metallic tongue of time will announce the demise of the old year—1886; the iron tongue will also pro-

claim the birth of 1887. Thousands of your readers will be here to greet him, but whether this writer will be here or elsewhere he cannot say, but he now wishes you and them a **HAPPY NEW YEAR.**

WASHINGTON.

Utah Affairs in State Quo—But Little Hope for That Precious Bill—A Conspiracy? to Do the Proper Thing—Utah Postoffices Delinquent—Who Uses the Money—Another Lecturer, Etc.

News' Special Correspondence.]

WASHINGTON, Dec. 25, 1886.

So far as Utah is concerned there is little, if anything, of importance transpiring here. The adjournment of Congress for the holiday recess has put a temporary quietus on many schemes besides those of the lobby of the would-be despoilers of your people. What the political pot may, in its boiling, bring to the top with the other scum we can only wait to ascertain. I saw in a local paper the other day an item which was rather surprising. It intimated that a conspiracy was organized for the purpose of getting Utah

ADMITTED AS A STATE;

that Secretary Lamar has written Mr. Cannon with a view to aiding the successful accomplishment of the undertaking. A conspiracy to give a Territory its rights is one of those delightful phrases which must bring joy to the hearts of those who deal in paradoxes. But Mr. Lamar has declared that the charge was too contemptible to notice, yet he noticed it by giving the story an emphatic denial. Why he should so vehemently repudiate an action, why deem too contemptible for notice that which is but right, is one of those things which only men who become cabinet ministers can solve.

The Utah postoffices came in for another share of curtailed attention. The New York Herald has a special stating that by a conspiracy on the part of a number of Utah postmasters the government has been defrauded out of something like \$40,000. That the law may, in some cases, have been violated, is not at all improbable, and such cases are not confined to Utah, but that the government has lost any such amount is ridiculous. Since, however, Utah has been given credit for the biggest land stealings and timber thefts, then perhaps it is quite in keeping with other statements that she should be given credit also for colossal postal robberies. It makes the whole arrangement more harmonious. Like all the rest, it will

AMOUNT TO NOTHING.

You are of course acquainted with the fact that Arthur L. Thomas has been appointed a commissioner and has been confirmed. I heard some talk of Mr. Thomas' great anxiety to qualify, and as there is no secretary, and the governor is absent, there were inquiries as to what Governor West would do. If Secretary Thomas has qualified, your governor will be compelled to shake eastern dust from his feet and lie him away to his position amidst the "orful Mormons." This will put an end to his efforts in conjunction with the ring—not that he wilfully labors that way, for I cannot say he does—but that his sympathies being with them, he is compelled to use his influence in that direction. His very presence in Washington uninvited, viewing his recommendations, is a menace to the people of Utah.

THE MURDER

of the man Dalton has caused the 2 B's to perform a species of gymnastic feats they had not bargained for; but they have not been able to destroy the evil effects in their designs. To defend themselves from the charge of an interest in the "Loyal League" collections of Hollister, they have published that they received no pay for their services. This is good, but it is known to be false. They still maintain the old tactics of charging that the Mormons have an immense lobby here with an abundance of money which is being freely spent. The only Mormons here that I have seen are Mr. Calne, his secretary and Mr. John Irvine, a correspondent. As a correspondent I have for years heard about the vast sums of money which the Mormons spend to defeat legislation, but I have never seen any of this money, nor have I come in contact with any one that has. If any man of influence or position believed half that these two men state, they would have a surprisingly sudden invitation to tell the exact nature of the knowledge and reveal some of the names. Conscious that they can say what they please and never be questioned, they keep on reiterating

THAT PUTRID CHARGE.

When Demeut, a United States officer, made allegations—a man who for the time being was looked upon as truthful—how soon he received a chance to explain. The fact that these men keep on repeating the allegation of the use of money by Mormons and are never challenged, shows clearly that everybody looks upon them as falsifiers with a grievance, and a grievance is what damns most men here. On the other hand, however, the fact is notorious, that the anti-Mormon lobby is spending a great deal of money. Who pays for the dinners they give, for the liquors they drink and give to others, and the fine cigars that are smoked while they perform the confidential

enlightening trick? Does any person suppose they are paid for by the two B's, or come out of their allowance of \$33 a month—these men who get nothing? Well, hardly. Why, a man is here who makes no secret of the fact that he has received \$1,000 as a retainer for working—lobbying is the ordinary term—in behalf of the measures which these men urge on Congress. The charge of Mormons using money comes with a good grace from this brace of B's, and when, in connection with it, is considered the more recent of Hollister's efforts to bleed the members of the League for more, the allegations that Baskin and Bennett work for nothing, and that the "Mormons" use so much money—when no one has seen a dollar—is the most charmingly refreshing thing I have heard for some time. I know men here who perpetually

DAMN THE MORMONS

because they do not try the power of money, and who say that \$20,000 will beat all the Utah legislation that the "ring" gentlemen may urge on. So unsavory is the reputation of Mr. Baskin, that a G. A. R. man who is working in the same direction abuses the first of the B's frightfully, and uses epithets in connection with the name of Baskin which I trow he never learned in a Sabbath school.

Last year the worthy Baskin and his confederates used the lash on Mr. Tucker because he did not do as they desired regarding the latest Edmunds bill. Well, Mr. Tucker came to time; but he has evidently again incurred their displeasure. Mr. Bennett has managed to get himself again interviewed, this time in the New York Tribune. The article begins, "Randolph Tucker's continued absence, which seems to threaten the fate of the Utah bill, reported from the House Judiciary committee last summer, is exciting some unfavorable comment. He was instructed by a practically unanimous vote of the committee to secure a special order for this measure. At present it lies buried on the calendar under a number of unimportant bills. Except it is made a special order

IT WILL FAIL

at this session to receive consideration. The Speaker is believed to be sincere in his desire to see the bill passed. In view of this fact, Mr. Tucker's lack of interest, shown by absenting himself when he should be carrying out the orders of his committee, is, to say the least, strange." It might be saying too much to declare that Mr. Tucker was, last year, whipped into aiding the anti-Mormons, and whipped just as an attempt is now being made to whip him again, but it does look like it. Notwithstanding the fact that he has gone back on the record of a long and honorable life, and he worked into the hands of a howling and conscienceless ring and its paid lobby, because he does not devote his every moment to their wishes they again turn on him, not only through their own organ in Salt Lake, but also with such other methods as are open to their influence. Gratitude! Well, it should not be named. I have already told you that Mr. Tucker had obtained an indefinite

LEAVE OF ABSENCE,

it being understood that he was going to attend the trial of a very important case. If his constituents desired any explanation for his absence he doubtless could and would give them one amply satisfactory, but his constituents do not require it. The two intellectual "colossi" from Utah, however, are not satisfied, and he must forthwith receive the lash. Mr. Tucker, from the treatment he himself has received, should have some inkling of the kind of people into whose hands he is working, and as they are not satisfied unless he gives himself to them body and soul, so also will they never be satisfied until they have Utah on the hip and can bleed her people till they are glutted. Mr. Tucker should be proud of his mentors in Utah matters. I may add that he lighted in Washington by a late train on the night that Congress adjourned, and I walked through the station, looking curiously around, his lips puckered as it were half inclined to begin whistling the Virginia Reel.

There is occasional reference to another invasion by an anti-Mormon lecturer. This one last heard from was in Chicago, under the name of Rev. J. B. Stoddard. I hear there is a promise that he may find it very interesting if he comes in this direction.

WALTON WOLD.

Endorsement of a Leading Physician.

"I have used Darby's Prophylactic Fluid extensively as a disinfectant and deodorizer, and find it an admirable preparation. Whenever there are offensive discharges from wounds, abscesses, etc., it is wonderful in its action. I consider it the best preparation I know as a gargle in diphtheria or scarlet fever." J. CRESWELL, Lewis, M. D., Phila.

The most efficacious stimulants to excite the appetite are Angostura Bitters, prepared by Dr. J. G. B. Siegert & Sons. Beware of counterfeits. Ask your grocer or druggist for the genuine article.