

Then pure and supernal,  
Our friendship eternal;  
With Jesus we'll live and His counsels obey;  
Until we're in heaven,  
And worship the Lord of the beautiful day.

Twenty-one boys and twenty-one girls, selected from the twenty-one Sunday Schools in the city, recited in concert the

## ARTICLES OF FAITH.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our own consciences, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul "We love all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.—JOSEPH SMITH.

Elder B. H. Roberts made the following

## ADDRESS:

My Brethren and Sisters: We have met on this occasion to bear witness to the world that we hold in sacred remembrance the entrance of the Pioneers into this region.

The story of that very remarkable journey of the pioneers across those dreary plains between the eastern base of the Rocky Mountains and the Mississippi river, together with the arrival of the Pioneers in these mountains and the results growing out of their labors has already been related by a son of one of that noble few who took part in laying the foundation of this commonwealth in this valley, a thousand miles and more from the frontier of the United States. That story was briefly but eloquently told.

It has been my fortune to travel considerably through a number of the United States, and invariably have I noticed that the old settlers, the Pioneers, were held in very high esteem by communities that grew up around the district of country where they first settled. It is eminently proper that the pioneer of any land should be held in honor, for I know of no labor that is more noble in its character than that which is performed by those brave men who go out into the wilderness, erect their rude cabins, break up the virgin soil, and who say to the elements by which they are surrounded, "I will build a livelihood; under God I will make here!" Their self-denial in leaving the luxuries of civilization for the toils and hardships of pioneer life could knit them to our hearts in bonds of steel. If the doctrine that Socrates enunciated is true, that "he who causes two spears of grass to grow where only one grew before," is a benefactor of mankind, how much more are these pioneers benefactors of mankind, who laid the foundation of States and empires, and made it possible for the crowded communities of the East to find homes in God's sunshine, where health and plenty and peace crown the labors of their hands.

"Humble their lot; yet theirs the race  
When Liberty sent forth her cry,  
Who thronged a conflict's deadliest place,  
To fight—to bleed—to die!  
Who clambered Banker's heights of red,  
By hope through weary years were led,  
And witnessed Yorktown's sun  
Blaze on a nation's banner's spread—  
A Nation's freedom won."

My friends, they were pioneers as well as patriots.

Utah in the past has not been found wanting in paying honor to her pioneers. As the great wheel of time has brought to us the anniversary of the entrance of our Pioneers into this valley, we have welcomed it with praise and thanksgiving to the Giver of all good; with the roar of cannon, with songs of joy, and every demonstration of gladness. The exercises of to-day, however, are of a different character from those that have been customary in the past. The music is solemn, the drum is muffled, and in the decorations of this hall are the emblems of mourning. Why is that?

Because, forsooth, in this land whose prosperity was founded by the toil and labors of the Pioneers, we find the silver-haired men that used to crown these platforms are not with us. They are driven from the homes that they build by their own toil, they are absent from the families that they love. What for? The crimes that they have committed? No; but you read why it is in the motto that is printed upon that arch: "Exiled for conscience' sake." It is written elsewhere too (indicating other mottoes on the stand): "Those not here are in jeopardy, in prison and in foreign lands, because they prefer to obey God rather than man." "Those who are absent choose to be wanderers in their own land in preference to being the victims of those who have selected them for ruin." These mottoes all tell us the reason why the Pioneers are absent from us; and under these circumstances, would it be fitting for us to celebrate Pioneer Day as we usually do, with the Pioneers absent—in exile? Nay, we would rather have around us the emblems of mourning, because of the injustice that has been heaped upon their devoted heads. We prefer to place ourselves in harmony with the divine injunction, "Weep with those who have cause to weep, and rejoice with those who have cause to rejoice," and, when the clouds have been swept away, as they will be, when our silver-haired pioneers shall be able to take their place in our midst, for one I feel like saying that then, and not till then, shall the voice of rejoicing be heard on Pioneer Day.

Let us pause for a few moments just to enquire what our enemies are trying to accomplish. These Pioneers in years past married our mothers; and, under God's law, in the holy bonds of matrimony, they begat the children that now throng this vast hall. Our enemies demand that the wives that they then took shall be banished from the households of these men. They demand that they shall be degraded from the honored station of wifehood; that a brand of infamy shall be placed upon their offspring, and they nobly refuse to accept such terms of accommodation as these. They say to those who desire them to yield, that this is a part of their religion. The answer comes from our enemies that it is not religion—it is a crime. We ask, who gives them authority to step between this people and their God, and dictate to them what shall be their religion? If it is not theirs, it is ours; nevertheless we propose to be true to our fathers and our mothers.

Let our enemies look over the history of the past. Surely they have read history to little profit if by force they hope to crush out the religious sentiments and convictions of the human heart. Why, during the reign of Mary, Queen of England, the daughter of Henry the Eighth by his wife Catherine, you remember a persecution was waged against the Protestants in her kingdom, and during the five years of her reign 277 were tied to the stake and burned to death. Fifty-five of these were women; 4 of them were children. But did this awful persecution crush out the convictions of religion in the hearts of those people? No. In spite of the fagot and the flame, their faith rose triumphant over all the persecutions, and they established their religious system of worship which led to the granting of religious liberty to all English subjects, and we in America have inherited the fruits of their achievement. With this lesson of history before them, can our enemies hope to crush the conviction of our hearts? With a united voice we tell them no; they can not; it will not be done.

Here will we hold. We love the institutions of this great Republic, and hold them dear; we believe it to be our destiny yet to rescue that sacred instrument, the Constitution, from the hands of those who would destroy it. We will remain true to those principles that have been bequeathed to us by the fathers of the Republic. But we will not surrender the convictions of our hearts, or be untrue to our parents, or untrue to our God—we refuse to make that sacrifice; and as that motto reads "Under the Everlasting Covenant God must and will be glorified."

Twenty-one boys and twenty-one girls, under the direction of Brother George M. Cannon, repeated in unison the following

## PRAYER.

Our Father, who art in heaven, hallowed be Thy name. We, the children of Thy people, call upon Thee in solemn prayer. To-day we celebrate the advent of the Pioneers into this valley. We acknowledge Thy hand in leading them thither. We praise Thee for the changes that have been wrought since their coming. The wilderness has been turned into fruitful fields; waters have sprung forth in the desert; and orchards and gardens and pleasant homes through Thy blessing upon honest toil, now beautify the land which was then a barren waste. Plenty smiles on every hand and peace flows like a gentle stream. Schools and assembly halls, tabernacles and temples have been reared for our benefit, and the voice of inspiration has guided us in the path of light and life. We thank Thee for all Thy mercies; for Prophets and Apostles, for revelations and counsels, for parents and teachers, for Thy Holy Spirit, for gifts and blessings without number. Yet, Oh Lord, we mourn the absence of our leaders. Because of ignorance and iniquity Thy righteous laws are opposed, and those who proclaim them by Thine authority are shut up in prison or driven into exile. We pray for their

deliverance. Fond hearts are filled with sadness, the places of loving husbands and fathers are vacant. We beseech Thee to comfort and bless them and all who suffer for the truth's sake. May the trials through which Thy people are passing tend to purify Zion, divide the righteous from the wicked, hold up the standard of the gospel to the world and glorify Thy Name in the earth. Have mercy upon those who bring trouble upon Thy people, that they may see their errors and repent. But may their wicked schemes fail and their wrath be made to praise Thee. Help us to be good and true, to walk in the path of the just, to follow the footsteps of our faithful parents and to grow up in purity and in honor before Thee. Bless the Pioneers and their posterity for ever. Soften the hearts of the rulers of this nation, that they may do justice to Thy people. Let Thy light shine! Come to the help of Thy Zion! Glorify Thy name in the triumph of Thy truth in all the world! Prepare us for every trial! Give us power over all evil! We worship and adore Thee as our Father, our King, and our God. We consecrate our lives to Thy service forever, and ask all and dedicate all to Thee in the name of Jesus Christ, Thy Son, our Redeemer. Amen.

The Tabernacle choir rendered the part song,

## NOW PRAY WE FOR OUR DESERET.

We hail thee, lovely Deseret,  
Thou art our chosen home;  
To thee our hearts will ever turn  
If from thee we'er should roam.  
All peoples and all nations  
Thy glory yet shall see—  
Time soon will bring that happy day  
When thou wilt be made free.

We love thee, favored Deseret,  
Though all the world despise;  
For millions yet will sing thy praise  
And laud thee to the skies.  
When laws unjust are ended,  
And tyranny shall cease,  
Prosperity will favor thee,  
And bring thee joy and peace.

Now pray we for our Deseret,  
That she may ever be  
Pure, happy, blest and prosperous,  
And from bondage ever free.  
Who blesteth her is blessed,  
So peace be in her walls,  
And joy in all her cottages,  
Her temples and her halls.

Supt. John C. Cutler expressed the following

## SENTIMENT:

Presidents, Apostles, High Priests, Seventies, Elders and Bishops: Pioneers, in laying the foundation of a great commonwealth, and in rearing the glorious fabric of civil and religious liberty, which has made Utah the glory of our common country, ye are absent from us on the anniversary of this memorable day, not for wrong done to God or man, but because your virtues contrast so resplendently with the baseness of the conduct of those who persecute you. Ye stand as a living rebuke to the wickedness of this generation. No wonder, then, that men in power would destroy you or immure you from the light of day in prisons and penitentiaries. We are thankful to our God for giving us such leaders, and we ask him for strength and courage to emulate your glorious examples.

At its conclusion the vast congregation, led by Assistant General Superintendent George Geddard, rose to their feet *en masse*, and raising their right hands endorsed the sentiment with a hearty "Amen."

"Nearer, my God, to Thee," was played by the Sunday School Union Band.

The children sang

## HOPE OF ISRAEL.

Hope of Israel, Zion's army,  
Children of the promised day,  
See, the chiefest signals onward,  
And the battle's in array!

## CHORUS.

Hope of Israel, rise in might,  
With the sword of truth and right;  
Sound the war-cry—"Watch and  
Vanquish every foe to-day." (Pray)

See the foe in countless numbers,  
Marched in the ranks of sin;  
Hope of Israel, on to battle,  
Now the victory we must win!

Strike for Zion, down with error;  
Flash the sword above the foe;  
Every stroke disarms a foeman,  
Every step we conquer go.

Soon the battle will be over,  
Every foe of truth be down;  
Onward, onward youth of Zion,  
Thy reward, the victor's crown.

Captain Beesley's Martial Band played the closing piece, "Dead March in Saul."

Patriarch Lorenzo D. Young, a Pioneer, pronounced the benediction, and the congregation dispersed, the exercises having lasted two hours and fifteen minutes.

## ABSOLUTISM VS. REPUBLICANISM.

A PRIVATE telegram from Washington to-day announces that Justice Harlan has granted an appeal in the Treasurer's case. This gives Mr. Jack the same opportunities as those obtained for Mr. Clayton, and the offices over which there has been so much contention remain in their hands for the present.

This news will be received with pleasure by the people of Utah, and with corresponding chagrin by the

hungry office-hunters and the clique that have put them forward against the wishes and interests of a large majority of the citizens. They are endeavoring to belittle this victory, and pretend to wonder why there should be any gratification in the postponement of the issue. It is not many days since they were so exultant at the certainty of their triumph over the popular voice, that they could not keep their jubilation within prudent bounds. Now they are "down in the mouth," they cannot see where the fun comes in, of course, and wonder why anybody can be glad over the tidings.

Whatever may be the final result, it is gratifying to know that there is still a prospect for the adjudication of this important cause before a competent court. It is possible that the Supreme Court of the United States may deny its own jurisdiction of the cases when they come up for trial, as in the case of *Apostle Lorenzo Snow*. But the jurisdiction this time turns on other questions than were involved in that case. There is ample room for a decision favorable to the jurisdiction in these cases, and the technical question in the other is not pertinent to this occasion. The fact that both Justice Miller and Justice Harlan consider there are grounds for an appeal is favorable to the anticipations of a trial on the merits of the cause, and we have a reasonable foundation for the hope that a full investigation will be had.

As we have stated before, there is a principle at issue in this controversy which is far beyond and above the mere struggle for the offices. It is not simply a question of who shall be Auditor and who Treasurer. It is the right of the people to elect their own officers to transact their own business which is at stake. It is a question of popular government against autocracy and absolutism. It is the democratic principle defending itself against the assaults of tyranny and monarchism. It is for the maintenance of the People's rights that we contend, and not merely for the retention of office by certain individuals. If the present incumbents had been the appointees and the elected office-seekers the elected officials, our position would have been the same. It is not the men but the principle that we fight for, and we support the men who hold the offices because they are the People's choice, are faithful to their trust, and represent the principle.

Our position is this: Utah, although not a State of the Union, is an incipient State. It is within the boundaries and under the institutions of a republic. The government prevailing therein should be republican in form. If it be granted that Congress has the extraordinary powers claimed over the Territories, no other than republican methods can be constitutionally adopted for their government. The General Government is not endowed with monarchical powers for any purpose. And even in the exercise of the authority assumed over those citizens who are outside of State lines but within the boundaries of the public domain, the National Government must not assume the attitude of an absolute ruler over a conquered province. The government of the United States is republican, whether in relation to the sovereign States or the inchoate commonwealths called Territories.

The very essence of republicanism is the rule of the people. If people are governed without their consent, that government is not republican. The Territories not being yet admitted to the full rights and privileges of Statehood, must to some extent be under the jurisdiction of the General Government. This is necessary in order that the interests of the latter may be maintained. But these must be preserved without infringement upon the inherent rights of citizens, or of those privileges conferred which have become rights by recognition, possession and usage. The citizens of the United States who live in the Territories are not subjects of a dominant power, they are a part of the sovereign People. They are entitled to the privileges and immunities of citizens, although they have not attained to the full autonomy of the States. Such authority as the General Government exercises in relation to them in order to be legal must be in accordance with the principles upon which the republic is founded and by which its existence is preserved.

The right of the People of the Territories to manage their own domestic concerns is measurably recognized and guaranteed in their respective Organic Acts. The principle upon which the General Government proceeds in relation to them is, the delegation of the power of local government in those things that only affect the people of the locality, and the retention of national power over all things that belong to the nation. For this reason the Legislatures are endowed with powers over all rightful subjects of legislation, consistent with the Constitution and their Organic Acts. This principle was enunciated by the Supreme Court of the United States in the *Eugenebrecht* case, in which an issue was raised similar to that in the Auditor's and Treasurer's cases. The right of the Legislature to pass an act providing for the election of a Territorial Marshal was in question, and that is the main point in the present dispute in regard to the election of an Auditor and a Treasurer. The court said:

"The theory upon which the various governments or portions of the territory of the United States have been organized, has ever been that of leaving to the inhabitants all the power of self-government consistent with the supremacy and supervision of the national authority, and with certain fundamental principles established by Congress. As early as 1784 an ordinance was adopted by the Congress of the Confederation, providing for the division of all the Territory ceded or to be ceded, into States, with boundaries ascertained by ordinance. These States were severally authorized to adopt for their temporary government the constitution and laws of any one of the States, and provision was made for their ultimate admission and of delegates to the Congress of the United States. We thus find the first plan for the establishment of government in the Territories authorized the adoption of State government from the start, and committed all matters of internal legislation to the discretion of the inhabitants, unrestricted otherwise than by the State constitution originally adopted by them."

The reservation of power by Congress to disapprove of the Acts of the Territorial Legislatures, was ample protection against any legislation that might be deemed inimical to the General Government, or subversive of the rights of citizens, or an encroachment upon Federal authority. And in the case of Utah, the power of the absolute veto was a still further check upon the local authority, and while it was utterly unrepugnant and opposed to the spirit of the institutions of the country, formed a barrier against any undue assumption by the local power. The creation of the offices of Auditor and Treasurer was a necessary act of the Legislative Assembly, and the right of the people who paid the taxes to designate the officers who were to handle them, must certainly be conceded to be republican, while the selection of such officers by one in whose appointment the people had no voice, cannot be considered anything less than an exercise of autocratic and anti-republican authority.

It is for the maintenance of this absolutism in opposition to popular right, for the prevalence of the one-man-power over the voice of the people, for the rule of monarchism over republicanism, that the advocates of the Governor's right to thrust men into offices which the Legislature has made elective, contend in the fight for the offices of Auditor and Treasurer. Whether they will succeed or not it would be premature now to decide. But if they do, it will be the abrogation of principles which are essential to the institutions of our country, and the triumph of absolutism, tyranny and autocracy in a government which claims to be a republic and to be established for the purpose of preserving and promoting liberty, while it sets up within its own borders oppression greater than prevails in many hereditary monarchies. Let us hope, for the good of the nation, that such inconsistency and injustice will not be permitted by the highest judicial body in the land.

## PRINCIPLES, NOT "SPOILS."

The struggle in great Britain which has resulted in a temporary defeat for Gladstone, was very different in one respect from a political campaign in America. It was not a fight for the offices. It was a battle for principle. The policy to be pursued toward Ireland was the issue, and it was for the vindication of his Home Rule policy that the great English statesmen went to the field.

Gladstone has resigned, and in all probability Salisbury will succeed to the Premiership. But beyond the formation of the Cabinet and a few contingent positions, the change of parties in power will not bring about a change in the offices. In England men are selected for official positions because of their supposed fitness, not simply on account of their political opinions. "Spoils" is not the grand object of the British statesman. It did not cut any figure in the fight just concluded. Principles, not places, were the points at issue. The incoming of a Tory Cabinet does not mean the outgiving of a body of officers who are in the service of their country.

This is something worthy the attention of politicians in the United States. The officers and their emoluments seem to be the main objects to be gained in all the political contentions in this country. The contrast is not favorable, in our view, to the American system, and although the influence of family and society has much to do, no doubt, with official appointments in Great Britain, the efficiency, honesty and steadiness that generally characterize the public service "over the water," testify to the superiority of the English over the American policy in regard to government appointments.

Gladstone is down for a little while. But he is still the leader of the Liberals and will be of the "Opposition" in the House, and his power as a parliamentarian and champion for his party will be felt as of yore, in spite of his age and the setback he has experienced. The cause of Home Rule is not dead yet, and will not be while Gladstone lives.