

Again, under his strained construction of the "Hear Amendment" to the Congressional Appropriation Bill, he went to work to dispossess scores of officers of their official positions by nominating others. The law provides that the officers in question shall be elected by the vote of the people, and that they shall hold office until their successors are elected and qualified. The commissioners allowed the election to lapse, so the incumbents held over under the law; but the Governor disregarded the provision entirely, and appointed a full set of officers. The Governor, under the "Hear Amendment," had certainly the right to fill the vacancies caused by failure to elect; but there were no vacancies in those cases where the law directly and unequivocally provided that the officers should hold their respective offices until their successors were "elected and qualified." The cases wherein there existed a vacancy under the law were few, but, in spite of the provisions to the contrary, the Governor claimed that every office subject to election was vacant, and that in every instance he could appoint a successor. Thus did he, by reason of the negligence of the commission in not providing for the election of 1882, seek to deprive the people of their rights of franchise, and place the whole community under creatures of his appointment, in direct contravention of the "hold over" clause of the law regulating the same.

It is sometimes ignorantly or maliciously asserted that Mormonism is not a religion. What presumption for one set of men to declare that the faith and religious tenets of others are not a religion! Farewell to religious liberty when this is admitted. Soon the dominant sects in the land would secure religious uniformity by declaring all other bodies of worshippers non-religionists. When one man is permitted to decide what another's religion shall be, and to set metes and bounds beyond which he may not travel, then religious liberty is simply a misleading name, a delusion and a snare.

If the following oft-published tenets of the Church of Jesus Christ of Latter-day Saints—which are among the leading articles of the Mormon faith—do not constitute it a religion, and moreover a Christian religion, what does constitute religion in the eyes of those who assert to the contrary? We should be pleased to peruse their reply:

Here is inserted the "Articles of Faith of the Church of Jesus Christ of Latter-day Saints."

It is commonly believed that "an ecclesiastical government exists in Utah to-day, intended to meet all requirements as to the temporal affairs of men in this Territory." This is another fallacy. Our Church courts are simply courts of reconciliation or arbitration between Church members, and for determining charges of transgression, and in no way affect the civil powers or the duties and rights of the various courts of law, Federal or local. That this is so is proven by the fact that that there is not a member of the Church who is not just as amenable to the laws of the State as any non-Mormon. The decisions of the Church courts carry no penalties of a civil character; all they can do is to withdraw the fellowship of the Church from wrong-doers. These courts consist of Presidents of Stakes, High Councils, Bishops, etc. The Bishop and his Counselors exercise an ecclesiastical jurisdiction to settle difficulties arising between Church members. If parties are not satisfied with their decisions, they can appeal to what is known as the High Council, a body composed of the President of a Stake and his Counselors, and twelve other high Priests, which body forms an ecclesiastical court to hear testimony and decide on matters brought before them. In this way nine-tenths of the difficulties arising between Church members are settled without going to law, and without any expense whatever.

Complaint is made that the Church of Latter-day Saints holds property of a value in excess of \$50,000 in Utah. Has it become a crime, then, to be punished by spoliation and confiscation, to erect beautiful buildings for religious and charitable purposes? It is true we are erecting one beautiful structure on a piece of ground held by the Church before the prohibitory act was passed, which has already cost probably \$2,500,000; but it would be going back to barbarism indeed to forbid by Act of Congress the erection of all but the most primitive structures in which to worship God or perform

acts of charity. And, again, the Latter-day Saints are not the only religious body that owns more than the prescribed \$50,000 in the Territories; others would be affected equally with us if this ill-considered law was enforced in the manner desired.

It is customary for persons in talking about the marriage relations of the Latter-day Saints, to confound bigamy with plural marriage—commonly mis-called polygamy. There is in bigamy the essence of fraud which makes it the grievous crime that it is. A man contracts to marry a woman, until death does them part, and keep himself for her and her only. In violation of this covenant he unlawfully marries another, breaking his vows with the first, leading astray and ruining the second, and deceiving the minister or officer who performs the ceremony. In plural marriage there is no fraud, no deception, no breaking of the marriage contract. The parties who marry according to the rites of the Church of Jesus Christ of Latter-day Saints are united for time and eternity. They know that plural marriage is a doctrine of the Church, and accept the obligations of married life with that understanding. When a man thus circumstanced takes a second wife he breaks no vows, he deceives no one. All parties interested in the arrangement are acquainted with the facts, and both first and second wives understand the position they occupy toward their husband, that they are both his wives and he their husband, with hopes and affections reaching out into the next world, where they anticipate that their union will be eternal.

In plural marriage a man is expected to provide for all his wives and their children. We have no waifs and strays such as are found in the large cities of Christendom—the results of men breaking the laws of social purity. The children of our families do not gravitate to the poor-house, for we have no such establishments in the Territory; and our poor are cared for by the bishops and by the members of our ladies' relief societies.

We do not wish to complain, otherwise we might refer to some acts that have been to us very offensive. Houses of assignation, bagnios, gambling houses, drinking saloons, and other disreputable establishments are not our institutions, but are importations. The efforts of the municipal authorities to suppress them have been defeated by the rulings of the Federal courts. With all deference to His Excellency Governor Murray, we think that his act in giving the certificate of election to Allen G. Campbell, Esq., who only obtained 1,357 votes for Delegate to the Forty-seventh Congress, as against Hon. George Q. Cannon, who received 18,568 votes for said office, does not tend to inspire the greatest confidence in his official capacity.

The Mormon question to-day really resolves itself into the query whether a small and unscrupulous minority, for private ends and personal aggrandizement, shall prevail upon the Government of this nation to destroy every vestige of republican liberty in Utah, or whether the grand and glorious principles upon which this great government is founded, shall be extended to all people alike who dwell under the flag which is regarded throughout the world as the symbol of freedom and equal rights. JOHN TAYLOR.

[From Monday's Daily, December 24.]

A MERRY CHRISTMAS!

ONCE more we extend Christmas greeting to the readers of the DESERET NEWS. In a few hours the day will dawn that is celebrated in all the civilized world as the birthday of the greatest and purest son of man who ever breathed the atmosphere of this fallen planet. Although we do not think the date is rightly chosen, we fully approve of the custom which makes the celebration so universal.

Jesus of Nazareth stands foremost among the notables of earth. No man has left an impress for good upon his fellows with anything like the living force and abiding effects of his. Although his precepts and his spirit have been widely departed from, even by his professed disciples, yet enough of the influence which his words and example and character imparted has remained during the centuries that have elapsed

since his sacrifice, to mellow this rough and rugged world and make mankind less barbarous, more merciful and fuller of devotion to God and respectful to the rights of each other. He lived and died for humanity. He manifested the gifts of a God and suffered the infirmities of a man. The earthly and the heavenly were joined in him; but that which was from above subdued and sanctified that which was from beneath, and he demonstrated in his eventful life that the divine law can be observed by the creature and that man may overcome the world the flesh and the devil.

Sitting among the learned doctors in the Temple, teaching eternal truths on the Mount, weeping at the grave of Lazarus, feeding the multitude by miracle, quelling the angry wind, stilling the roaring waves, riding over palm boughs into Jerusalem, praying in agony in the garden of Gethsemane, silently standing in the judgment hall of Pilate, forgiving his enemies with the death-ump upon his bleeding brow, while his pierced body writhed upon the cross, standing in the midst of his trembling followers in his raised body, or mounting upward in the cloud to his glory with the Father, he appears unique, sublime and altogether lovely. No wonder that he who was the babe of Bethlehem, brought forth of woman in the stable of a village inn, now stands in the minds of millions, in theory at least, as the embodiment of all that is worthy of worship and imitation.

The Latter-day Saints, dwelling in Utah or scattered among the nations, revere him in thought and deed. They will celebrate his birth with sincere devotion to his name and cause. They have a vital faith in his person and mediation. They are engaged with him in the grand work of human redemption. He is to them a veritable loving Savior. He is not the dead Jesus, but the living Christ. He is their Elder Brother and their Prince. They are ready to follow as he leads. They are marshaled under his banner. They are guided by his present voice. They are preparing for his personal advent. To them he is no myth, but a tangible reality whom they expect to see and reign with as much as they look for the rising of the Christmas sun.

In no part of the world will the day we celebrate be marked with more real rejoicing and tinged with less misery than in much maligned Utah. The widow's cry, the orphan's moan, will not make such discord in the ears of heaven, ascending from the midst of the "Mormons" as they will swelling up among the revellings and carousings, the music and the laughter in all the great cities of the Gentiles. Nowhere are nature's bounties more generally distributed than in these mountain vales. There are a few very wealthy folk, but many thousands who have been raised from pinching scarcity to cheerful abundance. The Christmas fare of eighteen eighty-three will be plentiful and various. There is enough for all. If any suffer lack, there is no right cause for it. The poor should be supplied. There are officers in the Church whose special duty it is to care for them. The store-houses are filled with all that is needful. The tithing offices never had such a rich supply. Surely no one in Zion will be destitute of a Christmas feast.

The little folks will not lack for toys and other gifts. The market has fairly groaned with goods for weeks, and the streets have been filled with pleased though tired parents packing away their purchases for the little ones. Relatives and friends will make presents to each other, members of families parted for awhile will come together, good cheer will gladden the hearts of all, and in the midst of feasting and merriment He will be remembered and adored whose name makes the day sacred and whose coming into the world gave cause for its celebration. And this will be in harmony with His teachings and example. His religion is not asceticism, His cause is not a gloomy one. He came to bring light, joy, happiness and harmony, to establish peace and good will among men.

Then let merriment and feasting, music and the dance, jollity and fun prevail on the general holiday, but let temperance rule the board and wisdom wait on mirth. Joyful and sin not. If feuds have divided friends and parted householders bury them under the white snow which has come to make th

occasion seasonable, and let brotherhood and concord bind all hearts together. Forgive as HE forgave. And let this feeling extend to those who are plotting our destruction. Cherish no animosities against them. We are in the hands of our common Father and have so much cause for gladness and thanksgiving that there should be no room in our hearts for anger or ill will to any one.

In this spirit, while thanking the Lord of all for the blessings and prosperity that attend His people in spite of all that is done intended to debase them, we congratulate our brethren and sisters on the favors they enjoy, and the glorious prospects which smile ahead to cheer them, and we wish them and all people friend and foe a merry and joyful Christmas.

LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY, DEC. 22.

Thrown and Killed.—At a little party at the house of Mrs. M. A. Biron, of Mill Creek, on the night of the 20th inst., between the hours of 9 and 10 o'clock, a fatal accident occurred to her son Edmund M. He got on a horse to go an errand, but had not proceeded more than 75 yards before he was thrown and instantly killed. He was the son of the late Francis Biron, and was aged 14 years and one month. *Millennial Star* please copy.

Back From Minnesota.—Elder Jacob Fisher, of Orderville, returned last Saturday from a mission to Minnesota. He has been absent from home since May, 1882. He, in connection with his companion Elders, held a good many meetings, and a few were added to the Church. He traveled all the time on foot. He was, as a general thing kindly received by the people, but the work made rather slow progress. He and some other brethren visited a colony of Menonites, and held several meetings among them. A number of that sect seemed quite interested in the doctrines of the Gospel. Their settlement is named Mountain Lake.

Another Suicide.—William Rolfe, of South Morgan, committed suicide on Wednesday the 19th inst., by taking strychnine. It was about noon when he took the poison and he died about half past one o'clock p.m. He told those around him that he had taken it, but they did not believe him till nearly an hour afterwards when he showed signs of sickness. Doctors were then called, but to no avail.

His father had spoken crossly to him in the morning and he afterwards remarked that he had no friends. His brother asked him after it was found out what he had done, why he had taken such a rash step. He replied that it was because he was too wicked to live. When he realized he was indeed dying, he asked those around to do all they could to save him. He requested to be administered to, saying he knew God had power to save him, and if the Lord would forgive him he would never do the like again. He is said to have been a promising young man, the youngest in a family of great respectability. The night before, he attended the birthday party of a friend in North Morgan. He leaves a host of friends who are terror-stricken at the dreadful event.

Lorenzo M. Richards Dead.—It is with deep regret that we chronicle the death of Brother Lorenzo M. Richards, son of Apostle Franklin D. and Sister Jane S. Richards. The sad event occurred at 1 o'clock this morning at the residence of his father in Ogden.

Brother Richards had been ill for several months, his original trouble being sciatica, but afterwards he met with an accident while reining in his buggy-horse to avoid a collision with another team, when his thigh-bone was broken.

This occurred at Ogden, but the true character of the accident was not known until some time afterwards, when an operation was performed in this city on the limb, which necessitated there breaking and setting of the fractured bone which it seems had become partially knitted together by an abnormal growth.

Since then he has at times been very low, but being very hopeful and full of faith, he repeatedly revived, and it was thought he would eventually recover. Last night, however, he was taken suddenly worse and steadily declined till the hour

of his death. He was a young man highly and widely respected, and his loss will be severely felt in the community.

IN MEXICO.

SIGHTS AND THINGS OF INTEREST.

Elder Frank R. Snow, who left here in company with Elder Heleman Pratt on a mission to Mexico in the latter part of September, writes to his father, Apostle Erastus Snow, and family, an interesting account of his journey to the City of Mexico, where he dates his letter on the 16th of November. We have been permitted to make a few extracts, which will be found of interest to our readers. Having already published particulars of their trip as far as New Orleans, and also an announcement of their safe arrival on Mexican soil, we will let Elder Snow speak for himself concerning some of the sights he has seen in that land.

"At Vera Cruz I felt as though I was indeed a stranger in a strange land, everything had such a novel appearance, the people, buildings, mode of transportation, articles for sale, etc., all were new to me, and I discovered that my knowledge of the Spanish language was very limited, as I was scarcely able to understand a word.

We remained only one day. Here I saw for the first time a Mexican "Plaza" and "Paseo," also many buildings over 300 years old. We left Vera Cruz on the morning of the 10th, and arrived here the same evening, passing through some fine country on the way, and saw the banana, orange, coffee and many other kinds of trees, all bearing fruit.

Brother Ivins and Pratt met us at the depot, and you may rest assured it was a joyous greeting. We held meeting on Sunday, the 11th and had an excellent time. Since then we have been seeing the sights in and around the city, of which there are many truly wonderful. Here you can see all grades of society, from the very highest to the very lowest; silks and satins alongside of tatters and rags, particularly in their churches.

We visited the Cathedral yesterday, and I will endeavor to describe the interior, although it is far beyond description or even conception. It is the largest cathedral in Mexico, and if I am rightly informed, the second largest in the world. It was commenced in 1573 and completed in 1680. It occupies the site of the great idol temple of Montezuma and is 500 feet long by 420 wide. I am unable to give the height of its domes, of which there are quite a number. Upon entering, the first object that presents itself is the altar, erected on a platform near the centre of the building, which is completely covered with crosses and ornaments of gold.

Behind the altar is a colossal monument or dome about 60 or 70 feet high, with life-size images representing the Apostles surrounding it, together with many other images around and upon it, all ornamented in the costliest style. Immediately on top, surrounded by hosts of angels, is seated the image of the Virgin Mary, life size. The petticoat cost \$3,000,000.

On each side of the altar runs a balustrade, enclosing a space about eight feet wide, and a hundred feet long. The balustrades are about four feet high, the hand-rail six inches wide. Upon the rail, about eight feet apart, are human images holding candles. The balustrades, images, etc., are all made of a compound more precious than silver. It is said that an offer was once made to replace the balustrade with an other of exactly the same size and workmanship, of pure silver, and give half a million dollars in addition, for the present balustrade. There are about 800 feet of it in all.

There are different apartments on either side all filled from floor to ceiling with statues, vases, paintings and a thousand other things of gold and silver. This is only the everyday display of articles of least value, the most costly ones being stored away in chests and closets. The wealth of this Cathedral alone can hardly be estimated, and it is but one or perhaps a thousand owned in this country by the Catholic Church.

Gentlemen whose beards are not of the tint which they desire, can remedy the defect by using Buckingham's Dye for the Whiskers.