

EVENING NEWS.

PUBLISHED DAILY, SUNDAYS EXCEPTED, AT FOUR O'CLOCK.

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CHARLES W. PENROSE, EDITOR.

Saturday, April 2, 1881.

ANNUAL CONFERENCE.

As the Sixth of April, the day for the holding of our Annual Conference, falls on Wednesday, it has been deemed advisable to commence the Conference meetings on Tuesday, April 3d, and they will be continued on Monday, Tuesday and Wednesday—the last day being reserved for the transaction of the usual Conference business.

It is hoped that this arrangement of the meetings will meet the convenience of the Officers and Saints generally, and that there will be a punctual attendance at the times appointed.

JOHN TAYLOR, CHAS. C. CANNON, JOSEPH F. SMITH, First Presidency of the Church of Jesus Christ of Latter-day Saints.

WHOSE OX IS GORED NOW?

THE new prohibition law in Kansas is said, forbids the use of wine in the sacrament of the Lord's Supper, punishing the minister who offers it to the communicant with two years' imprisonment in the penitentiary, and closing the church where it is used, as a public nuisance. At least this is the interpretation of the law as rendered by Rev. Dr. Beatty, rector of the Episcopal Church at Lawrence, Kansas.

The minister who thus understands the statute announces his intention to disregard and resist it. He recently administered the sacrament according to the rites of his church, and in doing so, said:

"We are willing to render unto Caesar the things which are Caesar's, but we will still give to God the things that are his. I say, as did Peter, 'Judge ye whether we should obey men rather than God.' Of one thing you may be assured, we shall never recognize for a moment the attempt of human legislation to destroy the great sacrament of the Christian church."

It is probable that Mr. Beatty may have strained his interpretation of the law beyond intended limits; this we cannot decide upon, not having the text of the law. But his view seems to be entertained by others, and trouble is predicted in a conflict between the Church and the State. The New York Tribune remarks:

"It is probable that the Rev. Dr. Beatty's action will be imitated by other clergymen and the result is hard to predict. It will be argued that the State cannot permit the prohibition law to be openly violated by clergymen without arousing a storm of opposition from those to whom its enforcement is a pecuniary loss, and on the other hand, that to consign the Rev. Dr. Beatty to prison and close his church as a nuisance would place sharp weapons in the hands of those who want to see the new law hewn down root and branch."

We notice that the Reverend de-
tor of the law is applauded in his
course by his ecclesiastical conferees
and by such papers as the Christian
Union. How is this? The Latter-
day Saints are expected to conform
to secular law when it impinges upon
their religious institutions, and are
berated by the ministers of the or-
thodox churches for placing "religion
above law." It is a poor rule that
only works one way. If the State
has the right to interfere with our
"establishment of religion," why
not with another? Why should not
law for the "Mormons" be law for
the Episcopalians? Using the same
argument as our "Christian"
friends have applied to us, we might say, you Episcopalians
may as well believe that wine should be
used in the sacrament, but you must
not administer it in Kansas, for that
is against the law. Religious belief
is free, but overt acts can be restricted
and punished by the State. What is "ance" for a "Mormon" religious
ceremony is "ance" for an Episcopal religious ceremony. If
not, why not?

Marriage is just as much a sacrament
of the "Mormon" Church as the
Lord's Supper of the Episcopal.
The ordinance of matrimony
has been held as a religious rite
from time immemorial. Before the
dawn of the Christian era it had
been held as a religious institution
for many centuries. Since that
time it has been continued as a sac-
rament and has been so held
by the Catholic Church, co-
equal with the sacrament of the
Eucharist. If the secular law can
restrain or suppress one, it can re-
strain or suppress the other.

It may be objected that the Catho-
lic Church does not solemnize plu-
ral marriages. Very true, but that
does not affect the question. Plu-
ral marriages were solemnized
by religious rites before the Catholic
Church had an existence. And even
if they never were before the orga-
nization of the Church of Jesus Christ
of Latter-day Saints it would not
affect the argument a particle. If
the sacrament of marriage is a reli-
gious ordinance, the question of its
administration and extent is a reli-
gious matter, to be settled by each
ecclesiastical organization for itself,
and may be a subject of controversy
between sects or theologians, but is
not rightfully a matter for the con-
trol of a government restricted by
its constitution from interference
with an establishment of religion,
and barred from "prohibiting the
free exercise thereof."

It will be contended by some that
marriage has nothing to do with re-
ligion. If their position is good,
others may contend with equal pro-
priety that drinking a little wine
has nothing to do with religion. Let
other people have the right to decide
what is or is not a man's religion,
and very soon there would be none
at all in the world. Marriage has
a great deal to do with the re-
ligion of the Latter-day
Saints. It is, in their view, "or-
dained of God." This was the de-
claration of ancient Prophets and
Apostles. The ceremony of mar-

riage is with us purely religious.
The whole matter of matrimony is a
holy and sacred affair, under divine
direction. It is established by vir-
tue of revelation from God, solemn-
ized by those holding divine
authority, and regulated as "an
establishment of religion." Every
argument that can be adduced to
prove the sacrament of the Lord's
supper a matter of religion, can be
brought forward with equal suc-
cess, to prove that marriage, in all
its bearings, is also a
matter of religion.

And here we repeat the warning
which we gave to the various sects
when the anti-religious decision of
the Supreme Court of the United
States was delivered, much to the
satisfaction of those societies: "The
same rule and reasoning which give
authority to suppress by law one re-
ligious institution because it is un-
popular, can be used against any
other on the same principle. If re-
ligious liberty under the Constitu-
tion only extends to matters of faith
and not to actions prompted by
that faith, then the sacrament of
the Lord's supper may be sup-
pressed; so may baptism; so may
circumcision; so may any religious
ceremony that happens to come un-
der the ban of a people growing in
disregard, not to say contempt, for
religious observances, and in disbe-
lief of any actual divine interfe-
rence in human affairs."

We now have the right to say to
"Christian" ministers, who clamor
for the enforcement of the law
against "Mormon" plural marriage,
and who go so far in their zeal for
the law that they advocate the dis-
franchisement and even the exter-
mination of all who prefer their re-
ligion to a law enacted against it,
ladies and gentlemen, sustain the
sacrament of every clergyman in the
State who administers wine in the
sacrament, and the closing of all
churches where wine-drinking is
part of the services; for the law
must be observed, you know, and
this idea of "obeying God rather
than man" is nothing but rank
"Mormonism," and must not be
allowed to have weight for a mo-
ment. Take this course, anti-
"Mormon" priests and people,
or else put your hands on your
mouths when you next want to cry
out against our revival of the an-
cient order of divine marriage!

Now, let it be understood that we
Latter-day Saints do not concede
the right of the State of Kansas to
interfere in the administration of
wine in the ceremonies of the Epis-
copal Church. We do not use wine
ourselves in the sacrament, but we
do, and so far as we have the power
will contend for the Episcopal right
to use as much for the "Mor-
mon" right to abstain. We believe
in the right of all religious societies
and individuals to worship and obey
God—their god or gods—in their
own way, so long as they do not in-
fringe upon the rights of others.
We believe that any departure from
this principle is contrary to the Con-
stitution of our country and danger-
ous to the cause of religious freedom.
And though professing "Christians"
will join with the irreligious in an
attempt to suppress an essential part
of our religious system, we will not
join in any attempt to interfere
with theirs, but on the contrary will
be found, all the time, on the side
of the fullest liberty, civil and religious,
that is compatible with the common
rights of humanity.

THE UNIVERSITY AGAIN.

WHATEVER is done in regard to the
prospective "University" should, in
view of its importance and impor-
tance, be well considered, not only in
regard to the buildings themselves,
but also in regard to their location;
those of course, should be conveni-
ent and anticipatory of the future
for a generation or two away,
and they should also be moderately
ornate, as evidence of the taste in
an architectural sense, and also of
liberality, alike creditable to our
growing State and impressive as the
central home of a boldly radiating
system of educational power. The
location should also be central and
healthy, warm and dry, with some
facilities for ornamentation and ac-
cessories of walks, shrubbery, trees,
grass, etc., water should be conveni-
ent and abundant, and prominence
should not be avoided to the secur-
ing of other advantages which may
be not so apparent.

The princely liberality of the peo-
ple as exhibited through the City
Council, in deeding the beautiful
square of the 18th Ward, has al-
ready received its share of encomi-
um, yet in spite of the proverb that
"it will not do to look a gift horse in
the mouth," that does not appear to
be really the best location after all.
In the centre of that square it would
certainly have been at home, but
the nature of the soil there is very
porous and springy, in fact altogeth-
er unsuited to sustain the weight of
the fine design matured under the
direction of Professor Park and ar-
chitect Obed Taylor.

To erect such an edifice in any one
corner of that square would mar its
unity, and even at the best (so it is
said) more money would have to be
expended before the foundation
could be considered as laid, than the
appropriation amounts to at present,
and then with this and final expen-
diture there would always be more
or less risk of settling and possi-
bly sinking removal. Such a con-
dition of surrounding cannot
for closely confined students be
considered healthy either,
without a good deal of well
digested and systematic drainage
which would also involve much
cost.

leading commercial boulevard of our
growing city, while the grand back-
ground of Ensign Peak would throw
out forever in fine relief the archi-
tectural symmetry of soaring spire
and a bold facade. The grounds
would be ample and could be made
park like, and park used; the canyon
breese is always healthy, the prospect
of mountain, lake and garden city,
with the ever changing vista of dis-
tant light and shade make up such
a panorama of landscape beauty and
variety as is seldom equalled or ex-
celled.

The approach to the hill now ap-
pears abrupt and "disgusted by the
gravel quarry at its feet," but even
this, in the hands of an artist, with a
judicious thought and the appli-
cation of labor and means, could
be of great effect and enhance the
total ensemble. A little more ex-
cavation and the building of a small
crowned with iron fence, would sup-
port the rude, conglomerate front,
from the centre of which a "grand
flight of stone steps could lead to the
University, while a curved carriage
track from each end by the pur-
chase of little ground, would make a
stately approach (betting and in har-
mony with the building itself. Then
the lower plateau could be
planted with trees and ornamented
with fountains, and supplied with
seats from which the ever chang-
ing scenery of our city life would to
every visitor be a continued picture
of interest while resting from a
quiet walk. Far overhead in the
peaceful evening, and in true range
with the University, man's temple
of art and science, shines eternally
the central pole star of the northern
heavens, where, no doubt, intelli-
gence sweeps to its mightiest
range, as if inviting the denizens of
this speck of dust—this little earth
of ours—to follow in the wake of the
mighty and the great in the compre-
hension of the sublime truth that
"the glory of God is intelligence!"

This would be a most fitting and
suggestive site, and instead of
spending our first appropriation in
making a foundation, would it not
be better to make the building
where the foundation already exists?

BY TELEGRAPH.

FOR WESTERN UNION TELEGRAPH LINE.

FORTY-SEVENTH CONGRESS.

WASHINGTON, 1.—Editorial said:
I have heard read an editorial from
one of the leading republican news-
papers of the United States—an I to
be called in question on this side of
the chamber.

Mitchell (Pa.) said the paper in
question, the Evening Telegraph, if
it were a responsible paper, was a
republican paper with democratic
tendencies, and its tendencies were
more frequently democratic than re-
publican.

Hoar tried to restore harmony by
an explanation, but Mahone refused
to accept it and said he wanted
(speaking imperatively) to know
whether those persons (referring to
himself were of Voorhees' accord,
or if Voorhees took the liberty of re-
ferring him to the newspaperman
for a settlement he should select his
own course.

Voorhees responded in a careless
but defiant way.

Mahone, persistently—"I have
called upon you in this house to say
whether or not—"

Before he had time to finish the
sentence, Voorhees, anticipating it
and throwing off the self-restraint
which he had hitherto observed, said
(passionately) "Then I endorse
every single word which was said in
that article."

Mahone (breaking in)—"Then I
say the references which you
make to me are such as no hono-
rable or brave man would make
and I denounce you as such
here." (The reporter gives the
sentence as uttered.)

Voorhees—That is a bare question
of here and hereafter.

Mahone—The heretofore will come
as soon as you want to say what
you please.

Voorhees—I will know exactly
how to meet it. I endorse every
word said in that article, I endorse
the term "freemason," I endorse
every thing else, in it, it may be
construed to reflect on the course
of the Senator from Virginia,
and without his taking the time to
put words upon me, I can easily
repress. There is no use in making
any mistake about this matter at all.
I heard the Senator from Virginia
stand and shout out, that thing had
to do with it. Suppose it don't, sup-
pose it don't! I know it won't at your
dictation. That is cheap, very
cheap, (alluding to Mahone's expres-
sion.)

Mahone—It is very cheap, Mr.
President, to deal in such bravado
as the gentleman from Illinois
(meaning Indiana) does.

Voorhees, who was walking over to
his chair, when Mahone's last re-
mark was made, turned and said:
The gentleman alludes to me as the
Senator from Ills., I suppose he will
take no exception therefore if I al-
lude to him as the Senator from
Vermont.

Mahone (continuing and complet-
ing his sentence)—But when the
gentleman says he endorses the sen-
tence of that newspaper article, I
understand him to mean that he en-
dorses such a man as Mahone, who
is such that no brave or honorable
man would make in this chamber.
I give the reporter gives this sen-
(delivered). Now let him take that
with him and wear it.

After a little more talk, adjourned.

not known whether Gen. Mahone
will adopt this view or whether he
will be content with his plain invec-
tive that he stands in readiness to
respond to a challenge from Voor-
hees, in either event there will be
an abundance of sparkling language,
for he is known to be a man of great
rhetoric. It should be said in par-
tial extenuation of this unseemly oc-
currence on the floor of the Senate
that the speeches and proceedings
throughout almost the entire seven
hours that preceded it had been
marked with sectional and partisan
bitterness, which quite naturally led
on to and culminated in a personal
outburst of feeling which had already
blazed forth momentarily a dozen
times previously and which towards
the close of the long continued ses-
sion were really at white heat, though
under the surface on both sides of
the chamber.

Bitter Assault on Robertson.

The National Republican, which
is under the editorial control of Geo.
C. Gorham, is understood to reflect
Senator Robertson's sentiments in
regard to a trifling over the New
York Custom House nomination and
makes to-day the following discus-
sion of the ground on which, aside
from the consideration of party po-
lity and senatorial courtesy, the con-
firmation of Judge Robertson for the
collectorships to be contested in the
Senate. As to Mr. Robertson's
fitness for the place we have to say,
upon knowledge of him accessible to
all, that he is an enterprising friend
of the New York Central Railroad
Company, and has been notoriously
their man in every lobbyist in their
employ. He hung himself in on the
New York delegation to Chicago
on the pretense of being in
favor of General Grant. He boasts
of having debauched Woodry, Re-
spons and others, who swore with
unfettered hand that they would
support Grant. He is as
contemptible a trickster as was ever
used to betray a cause, and his ap-
pointment as collector is a travesty
on decency. He has been elected
State Senator by the moneyed con-
trol of the democratic opposition to
him, and is altogether an ungracious
person as will ever be thrust upon
the President to be thrust under the
noes of decent people. He is pat-
ronized by the influence which have
not and never will have a standing
in New York. His confirmation
will be opposed by both Senators
and if they are unneeded the only
chance for party success in New
York will be in their ability to show
that the outrage was not participated
in by them.

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Miss McKenna..... Miss J. D. Spencer
Burrery Cobb (his first appearance in the
character)..... Mr. H. M. Wells
Col. Cavendish May..... Mr. H. Taylor
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own course.

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NOTICE.

THE ANNUAL MEETING OF THE
Stockholders of the Salt Lake City Rail-
road Company will be held at the office of
Desert News Office, at 10 o'clock, P. M.,
on Saturday, April 16th, 1881, at 2
P. M., for the election of officers for the cur-
rent year.

R. R. ANDERSON,
Secretary.

Salt Lake City, March 29, 1881.

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Charters Mammoth. Celery Plants and
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