

other citizens do? Or shall they be compelled to pin a sign upon their backs, reading thus, "I am voting not as a Mormon, but as a Democrat or as a Republican, and there is no union of Church and State in me."

The continual squal and croaking of some men about political movements of Mormon Church officials, reminds me of the old sectarian doctrine of predestination and fore-ordination; and this language seems to express the desires of the would-be dictators to the Mormon people. "You may and you mayn't, you shall and you shan't, you'll be d—d if you do, you'll be d—d if you don't."

A great deal has been said recently about Church discipline. I should like to ask in all candor, What do men expect of the Mormon people? Will they be allowed to live and continue to have a religious organization? Will they be allowed to have a Church discipline and require of all members an acceptance of that discipline? We have divided on political lines, but according to our views this should not interfere with our Church unity. The Mormons, like other religious communities, could not long survive without a head, or an organized system; the more thorough the organization the greater the assurance of perpetuity. This is what every religious community desires.

The Mormons are not entirely devoid of intelligence. I might use more forceful language, and say they are not fools. They desire the welfare of the nation of which they are a part, and especially do they hope for the development and prosperity of our new State, and desire to see all the good and wise predictions concerning its onward march and ultimate greatness fully realized. Neither are they blind, for they can see that strife and bickerings will not bring the fruition of their hopes, but on the contrary, will retard progress and prevent advancement. And so I repeat, let us have peace, and if some men cannot desist and overcome the desire to stir up strife, let them emigrate to a more congenial clime far away from Utah, and remain there with their hatred until they hate themselves to a finish; but let those who love their country generally, and Utah in particular, strive to unite the whole people, and with "a long pull, and a strong pull, and a pull altogether" advance our new State.

The Church recognizes in her own sphere faith and morals. She does not claim to dictate in civil and political matters; if the Church encroaches upon the sphere of the State, we should bid her away; if the State enters into the sanctuary of conscience, the proper empire of the Church, the appeal is to God, and the State is ordered to hold off its hands. Such is separation of church and state as it is in America, church and state revolving freely in their separate and distinct orbits.

Mormons fall behind none of their fellow citizens in admiring and demanding the continuance of such distinct operation. The Mormon Church asks no aid in the preaching of the Gospel but liberty from the State. It claims as a sacred right, liberty in the fullest sense. I am a Mormon, but I am an American citizen, and I must not be debarr'd, because I am a Mor-

mon, from any right or any privilege granted to other American citizens.

The document read before the late General Conference of the Church expresses the views of the general authorities of the organization and was adopted by unanimous vote of those assembled. This epistle has been named by some a new Manifesto; but it has nothing new in principle. The discipline of the Church has always been a living precept and one that cannot be ignored, and in accepting this manifesto the Mormon people recognize the right of the authorities of the Church to issue the same and the necessity of entire obedience to its rules. In it the Church has touched no man's politics. It merely announces that when one holding a position of authority in the Church proposes to assume any other responsibility which shall interfere with his Church duties, he shall consult with his superior officer before assuming such other responsibility. Even in every day business propositions this rule must be kept inviolate.

Those people who give utterance to words of distrust and censure for the Mormon leaders could be benefitted. By observing the Mormon creed, which is "mind your own business," or if they could go to sleep for twenty years a la Rip Van Winckel, the new State of Utah would be greatly benefitted, and the people who love good order and peace would have a chance to grow up with the country.

"He that judgeth a thing before he heareth it, is not wise." Those would-be monitors of the Mormon Church should, when another opportunity for supposed criticism presents itself, become thoroughly acquainted with the spirit and letter of the matter and not again run off onto an unreasonable tirade of uncalled-for abuse.

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### ANCIENT CAVE IN TEXAS.

Among the old Mexicans of Hidalgo county, Tex., there has always been a legend that there was an immense cavern near the Loma Blanca lake, which is situated in the north-eastern part of the county, at a point known as Alta Colorado or Red Cliff, says the Galveston News. Many were the strange stories connected with this mysterious cavern, of the history of which no one seemed to have any clear idea. In the old days, when the principal occupation of the few Mexicans who inhabited this portion of Texas was catching mustangs and fighting Indians, the Loma Blanca and Alta Colorado region was a favorite resort for them, as the hills afforded splendid points of observation from which an unobstructed view of the country for many miles in all directions could be had and natural fortifications existed for defense.

The existence of the mysterious cave was known to most of them, but few ever ventured near it, as it was regarded with superstitious awe. A few of the more venturesome occasionally went as far as the mouth of the cave, and some have been known to penetrate the passage, which at that time was open, to a distance of a few yards, and then return to their more timid companions with horrible stories of what they had seen and heard. Some said that after passing around the first

turn in the passageway immense fires could be seen in the distance, and that human forms could distinctly be seen in the most excruciating agony in the midst of the fires; and among some the passageway leading into the cavern was known as "The Gateway to Hell," and none cared to investigate the matter further.

One of the legends current among the Mexicans in relation to the cave in those days went on to state that it had been the headquarters of an immense band of robbers, whose operations extended all along the Gulf coast, and that immense amounts of treasure had been buried there; that on one occasion, when the band had just come in from a very successful robbing expedition, they all proceeded to the main room of the cave and commenced to enjoy themselves in regulation robber style when a dispute arose which culminated in a free fight, and that all were killed or too badly wounded to escape from the cave, and that they all perished there beside their treasure and that their spirits still hover around the spot, guarding their gold.

It is said that during the close of the last century a wealthy Spaniard, named Villanueva, got into some trouble with the authorities of Mexico and found it necessary to flee the country in order to save his life. He accordingly loaded an immense amount of gold and gems upon pack mules, and with one faithful servant started north in the hope that he would reach a seaport. He arrived at the Rio Grande and crossed to the north side without meeting any special mishap, but on arriving in the vicinity of the Loma Blanca lake he was attacked by a roaming band of Indians who succeeded in killing his pack mules and mortally wounding his faithful servant. It seemed that the Spaniard was a man of undoubted courage and was well supplied with arms and ammunition, and taking advantage of the natural defenses above referred to was able to hold the savages at bay until they were tired out or forced to retire for food.

The poor fellow then realized that he was alone, many miles from any civilized human being. Utmost wealth he had, but with it all he could not purchase one solitary comfort. He did not know the country, but supposed that he could be no great distance from the Gulf coast. He examined the surrounding hills and discovered what appeared to be the mouth of a cavern. This he explored thoroughly, making a careful map of the same. In the cave he found several springs of fresh water, numerous passages, and several large rooms, one of which he decided to make his treasure vault and into it he conveyed all his wealth. After depositing his gold and gems he carefully closed up the mouth or door leading to the treasure room, making a cement for the purpose with the gypsum and yeso which he found in abundance, and marked the spot with two old-fashioned swords crossed. He then struck out alone in an easterly direction and in a few days reached the Laguna Madre and managed to cross over to Padre Island, where he remained for some time, until finally picked up by a Spanish vessel and taken to Spain, where he soon afterward died. Among his effects were