

## EDITORIALS.

## IS THE CHURCH RESPONSIBLE?

In the *Western Watchman* appears an article written by Father Phelan entitled "Our Deep Disgrace," in which the following admissions are made respecting a class of Catholics that do no credit to the religion they profess:

"People are remarking everywhere, and they are not all enemies, that nearly all the men who are being tried for ballot-stuffing and kindred crimes in different parts of the country are Irish-Catholics, or bear Irish-Catholic names. In this city every man so tried has belonged to that class. In Chicago and New York nearly all the hoodlums are Irish-Catholics. It is shameful; but what are we going to do about it? We must put in a mild disclaimer right here. These ballot-stuffing and hoodluming Irish-Catholics never go to church. The ballot-burglars in St. Louis are our parish hoodlums. They never go to church and their Sundays are spent in the saloons or driving their bloated Molls along the frequented thoroughfares. The ballot-burglars are a more cowardly and dirtier race of penitentiary birds; nothing more. The priests do not speak of the crime of ballot-stuffing any more than they do of burglary, for the very good reason that the ballot-stuffers, like the burglars, never come within ear-shot of the pulpit."

According to anti-"Mormon" logic the Catholic Church is responsible for the ballot-stuffing and hoodluming of those Irish-Catholics who act in the disgraceful manner described. Anything wrong done by a person in any way connected with the "Mormon" Church is debited to "Mormonism," even though the system is dead against it and its ministers denounce the wrong in unqualified terms. A son or daughter of "Mormon" parents who is not recognized as a member of the Church, is reckoned a "Mormon" by its enemies if he disgraces himself in any way. And should the erring one have been baptized in his childhood and never been formally excommunicated, all his evil practices are attributed to "Mormonism" and pointed out as its natural fruits, though they are utterly foreign to its teachings and spirit.

The class of "Mormons" who do things that bring a reproach upon the Church to which they belong, like the Catholics that Father Phelan complains of, do not attend public worship and are not guided by the precepts and requirements of their religion. What they do is in spite of these injunctions. No man or woman ever performed a wicked act under the instructions and tenets of "Mormonism." Some objection may be made to this by persons who think plural marriage wicked. We are not referring to that feature of our faith and do not wish here to discuss the question of its morality. We are speaking of conduct in general, apart from that debated point. How unfair it is, then, to charge all the improprieties of erring "Mormons" or sinful persons remotely connected with that people, to a system that denounces evil of every kind, and provides strict and rigid rules for the good conduct of all its adherents!

Such flagrant wickedness as Father Phelan confesses is common in many Irish-Catholics, would not be tolerated in the "Mormon" Church for a moment after it was ascertained and proven. Excommunication would certainly follow. But those dissolute and lawless persons are still held in fellowship in the Catholic Church, notwithstanding the wrongs they commit. Should the Church to which they belong be held responsible for their crimes? Certainly not, unless it teaches, countenances or approves of them. We might condemn the Church for not severing them from its communion. But the Catholic Church has its own methods of dealing with its transgressors, and we do not wish to interfere with or denounce its action or non-action. It will attend to its own affairs ecclesiastical without any meddling on our part.

But if the Catholic Church as a whole should not be condemned for the acts of its individual members when those acts are contrary to its teachings, neither should the Church of Jesus Christ of Latter-day Saints be condemned for the wrong-doing of professed "Mormons," when it is in actual violation of the covenants and commandments of the Church. If all Catholics were to observe the teachings of the Romish Church, there would be no such ballot-stuffing and hoodluming Catholics as Father Phelan denounces; and if all Latter-day Saints would live according to the spirit and letter of their religion they would be without spot or blemish in the sight of earth or of heaven.

## THE ATTEMPT TO COERCE THE COMMISSION.

The attempt on the part of the members of the Loyal League to coerce the Utah Commission into the performance of an act that would be nothing short of an outrage, is but another evidence of the unscrupulous character of the conspirators. The law does not provide for the disfranchisement of all "Mormons" and the placing of the great majority of the people of Utah in

the power and under the heel of a small and vindictive minority. The Loyal Leaguers want to have the legal deficiency in that respect made up. Reduced to plain and unmistakable terms, the intriguers demand that the Commission shall do what Congress refused to consent to, and what is entirely without authority in law.

It has been a part of the scheme which has kept this Territory in a state of chronic and detrimental agitation, to stretch the law far beyond its letter and spirit in its application to the "Mormon" people. The attempt to force the Commission into that position is but another illustration of this perfidious policy. It is worthy of note that it has a common origin with former proceedings of the same character, so far at least as its first application is concerned—William H. Dickson, the lately deposed District Attorney. The present attempt to compel the Commission to go outside of the law in election matters is a twin brother to the infamous segregation process formulated by the same gentleman and applied in the courts. By it it was made possible for "Mormons" charged with unlawful cohabitation to be imprisoned for life and due to the extent of a colossal fortune at the whim or caprice of the District Attorney and grand jury, under a law that provides a maximum punishment of six months incarceration and a fine of \$500. This expert law-stretcher adopts the same tactics in the examination of petit jurors, as a feeder to ascertain how far it would be necessary to go beyond the law in the first place to keep "Mormons" off the panel, and then by parity of reasoning completely disfranchise them, if applied to election matters.

Mr. Dickson imagined he had found the philosopher's stone, and he and his fellow schemers were jubilant. He and they forthwith formed themselves into a committee of coercion and waited upon the Utah Commission. But the latter decline to become a party to the infamous plot. As the Supreme Court of the United States dashed Mr. Dickson's segregation theory—by which scores of men were held in illegal imprisonment—to pieces, so the Commission stands in the way of the perfection of the latest scheme. While the defunct District Attorney may find it easy work to induce a court that appears willing to bow to his dictum, he will find men in other positions of responsibility who will insist on thinking and acting for themselves.

The top, bottom and sides of the object and argument of the leaguers are comprised in one brief statement: "The Mormons who can yet wield the franchise are in the majority and while they are in that position we cannot get the local offices, and we want them." That is the whole thing in a nutshell. To a person looking on, it would appear that Mr. Dickson and his colleagues of the coercion committee are far from being safe advisers to say nothing of bulldozers to any official who wishes to pursue the path pointed out by duty, which is the course harmonious with the law. The Commission are to be congratulated that they have this view on the subject, as indicated by Judge Carlton's logical and clear exposition of the situation. That gentleman, as was to be expected, is now the object of vituperative abuse from the chief organ of the conspirators. It is to be presumed that such attacks will not tend to weaken the backbones of the Commission. To vacillate and yield to such a pressure as has been brought to bear upon them to induce them to betray their official trust would be an exhibition of imbecility allied to perfidy that would be self-condemnatory, as well as inducing well-merited contempt. It is pleasing to note that the Commission is not composed of the kind of men to be coerced and tossed about by every wind that blows from certain quarters. All that the "Mormon" people ask of them or any other official is a fair and impartial application of the law. They ask no more and insist upon no less.

Finding the Commission invulnerable, the coercers, through their organ, make application to another quarter—the registrars. They are told in so many words to act independently of the Commission. To put it as intended, they are invited to pay no regard to the instructions of the Commissioners. It fortunately happens, however, that the latter appoint the registrars, and the same authority holds the power to depose. It is the duty of the Commission to see that the registration business is thoroughly and fairly done, and to select men who will not assume the role of obstructionists. There is a specified time within which the work must be accomplished, and if it is not done the responsibility, which will be undoubtedly serious, will rest where it belongs.

## THE CLOTH PEDDLER.

The News has uttered repeated warnings against the seductive wiles of cloth peddlers, who roam about from place to place, seeking soft people whom they may devour. They still find victims who will only learn in the school of experience. Perhaps the following communication, from E. T. Williams, of Pine Creek, Beaver County, dated April 20th, will have the effect of further warning people against

the oily persuasions of the festive peddler of alleged foreign fabrics:

"As many of your readers failed to notice the warning given through your valuable columns against certain parties who are peddling packs of cloth for, so-called, foreign companies, I venture to tell you how the writer and two of his friends were taken in by one of those practical jokers.

"We were first shown a pack of cloth, and other goods for which our friend, the peddler, asked seventy-five dollars. All the common goods that we were likely to know the price of, were marked at very low figures. For instance, twelve good heavy linen towels for one dollar. We told our friend that his goods were too dear. With considerable talk he threw in one piece of cloth after another until we thought he had given us twenty-five dollars worth of goods besides the pack. We then gave our note, payable seven months after date, without interest. Our friend then took a polite adieu with us and departed. But alas! when we compared our wholesale goods with the prices of similar goods at the store we found that we were at least five dollars 'out of pocket.'

"Practical jokes may do well enough in their place, but these are altogether too dear. If the above will help some 'good old honest farmer' to take the bait without springing the trap, the writer will feel fully repaid for the five dollars he lost on the joke."

## PRETENSION VS. PRACTICE.

The latest move on the part of the clique of conspirators, who are seeking by illegal and dishonest means to extirpate popular government in Utah and establish an oligarchy within the Republic, exhibits to perfection the hollow hypocrisy of their pretensions. It proves them to be utterly unworthy of confidence. Their past acts in this line have rendered this additional evidence unnecessary, but it is interesting to note each succeeding phase of their contradictoriness as it develops, one after another, making a chain of conflicting situations between profession and action that is scarcely susceptible of being paralleled.

The great flourish of trumpets in relation to the necessity of eschewing political agitation, which has stunted the material growth of the Territory, is still green in the public memory. The olive branch of peace was held out invitingly, and an invitation given to all classes of citizens to combine on a business basis and make a boom. The watchword was that no political questions were to disturb the unanimity of the new move. In other words the retarder element—political agitation—was to be knocked on the head, killed as dead as a door nail and promptly buried, that it might no longer exist as a block in the wheel of prosperity. Even the oily and plausible Bennett gushed over the subject with unusual profuseness. His words uttered at a preliminary meeting are scarcely cold: "We have had too much religion and politics and not enough business; work in the line of the Territory's material development, and let religion and politics alone, and I am heart and hand with you; we will succeed in building up business if we adhere to the object of the meeting."

This fervent outburst of "fried froth" was greeted with applause, evincing the whole-souled sympathy of the listeners with the evanescent sentiment of the speaker.

Close upon the heels of those rosy professions comes a political coercion committee who wait upon the Utah Commission and agitate in the most pronounced and outrageous form. They almost demand—request is not a sufficiently forcible word to express the intent—that body to formulate an oath unauthorized by law, to be taken by citizens prior to registration. The Commission are requested, at their dictum, to undo what they have already done in the matter of preparing a legal oath and issuing instructions to registration officers. In other words to practically abdicate their official position in favor of a bevy of place hunters and self-seekers. It is scarcely possible to imagine a greater length to which unblushing assurance could go, unless it be an additional demand from the committee of coercion that the Commission take a walk and let them run the business of their office until they can consummate their undemocratic piece of villainy.

This class of men has asserted that political agitation has crippled and stagnated the business interests of Utah. They thus denounce themselves as the stultifiers of commerce and industry. Were it not for them there would be no acrimonious agitation of the kind that blocks material progress. Consequently they are the first cause of stagnation. Logically no other conclusion can be reached.

It is curious, to the point of amusement, in view of the trumpeted preliminary announcement of the chamber of commerce, to note the personnel of the committee of political agitation and coercion. We do not think of one solitary instance of a committeeman who is not associated with the business organization. So notoriously is this the case that a person scanning the list of members

of the commercial organization would readily take the committee to be its creation. This feature is sufficient to cause one to exclaim, "O hypocrisy, thy name is anti-'Mormon' political place-hunter."

Another feature of the whole agitation with which this Territory has been cursed and racked is almost as striking as the insincerity of its votaries. We refer to the paucity of the numbers of those who make all the fuss and trouble. They could be counted on the fingers of the two hands. In every disreputable and unwarrantable move will be found the same characters. Always and ever the same blowers are puffing at the bellows, pulling the political wires and plotting additional mischief to keep the pot boiling. The object is ever the same—they want the local offices and the control of the funds, that they may dig deep into the public pocket.

## A DUTY OF THE HOUR.

The statement of the Prophet Joseph Smith in relation to the disruption of this nation by internal strife, consequent upon the practical abolition of constitutional restrictions, has been frequently revived during the prevalence of the troubles with which this community has of late years been afflicted. The tendencies to ignore—in efforts to attain certain ulterior ends—the fundamental principles of popular government and the safeguards of the Constitution have almost enforced reflection in this line upon believers in the mission of the Prophet. The frequent spasms and commotions with which the social body is seized excite thought in the same direction. All these are but the incipient stages of a violent malady steadily progressing in virulence toward the culminating point.

At the risk of appearing repetitive, we allude to the secondary portion of the prophetic statement—the conspicuous part to be taken by the Latter-day Saints in rescuing the nation in the hour of peril, which we believe to be approaching. It is to be their high duty, when confusion reigns and lawlessness runs riot, to raise the standard of constitutional freedom and take a leading part in the reorganization of the country upon the basic principles on which the Republic was founded.

Believing in the correctness of this prediction, how necessary it is that the people who anticipate being instrumental in reducing comparative social and political chaos to order should prepare themselves for so great and so sacred a duty. Without preparation it is impossible of accomplishment. Those who take part in it will be educated up to a point that will fit them for the labor. They will be men who will have within their minds a wide grasp of the correct principles of government. The sooner they are thus mentally equipped the better.

Divine Providence is doing its part in this work of preparation. The instruments employed are the bitterest and most unrelenting foes of the people of this community. Every persistent effort made to dispossess the Saints of their constitutional rights induces the latter to acquaint themselves with information that will enable them to defend their liberties from an intelligent standpoint. Those who seek to encroach upon them are the opponents of constitutional liberty and those who are attacked are necessarily made the advocates of that sacred instrument. Should the controversy continue, and widen in its scope on the wrong side of the conflict, so will the distinction between the two positions become more and more pronounced. From this standpoint it is not altogether unprofitable to be assailed as the Saints are, and enemies after all have their uses in the development of a people devoted to the right.

The hard school of experience, always more or less bitter, should not be left to do the whole of the educational work. It is a needful part of the preparation but must not constitute its entirety. It is, after all, a species of coercive process by which people are induced to advance by the propulsion of circumstances. We advise the people—especially the young men—to enter upon a course of self-education upon the true principles of government of a purely voluntary nature, from an unadulterated desire to broaden a sphere of future usefulness. Study the laws and history of nations. Give special attention to the institutions and principles that underlie and are interwoven with the system of popular rule that obtains in this nation. Observe also the questions of the day; make them objects of reflection. Above all, study the genius as well as the letter of the Constitution, whose object is to protect the weak from the encroachments of the strong, placing limits upon the actions of rulers and people over which they may not leap with impunity. Become thoroughly acquainted with the rights of man under our form of government; make special note of those that are inviolable because they are natural.

He who has a mind well stored with the principles inculcated in those subjects is not dependent upon professional lawyers and others for correct views upon the right or wrong of any measure that may be thrust upon the

country by legislators against classes. Many of the opinions given are warped by want of disinterestedness, and because they are plausible they mislead. The well-informed man can judge for himself, gauging all measures and procedures of a legislative and political character by the fundamental principles of the social fabric. If they trench upon these they are unworthy of support, because they are destructive of that equality before the law which cannot be consistently broken by the truly patriotic.

Our young men should procure and study the best books, beginning with those of an elementary character, upon the subjects to which this article refers and keep accumulating information until they are in a position to, on every issue, give an intelligent reason for the hope that is in them. By reading, observation and study they will be ready to take part in the establishment of correct principles at any time an emergency may arise. Otherwise they will not. Preparation in the direction defined is one of the duties of the hour.

## THE MEXICAN COLONIZATION.

The following is an extract from a private letter from Elder Helaman Pratt, dated at the City of Mexico, April 13th:

"We had a good conference and have been successful in arranging for those who wish to colonize to be transported at the expense of the government. This will be the first time in the history of the Church that any government has approved and assisted in gathering our people. The officials seem to be very much gratified to have us take some of their countrymen to colonize with us. I received word yesterday that sub-Minister of Colonization, Fernandez Leal, would soon visit the colony and a very interesting and fair account of the colony has recently been published in one of the leading papers of this city. It is printed in Spanish, French and English. This article was reproduced by the *Two Republics*, under the head of 'The Mormon Colony,' which, I should think, (in view of their former warnings to the government and their opposition to us) would be very humiliating to them.

"We have just had an hour and a half conference with J. G. Del Campo and our attorneys and now have everything arranged to conclude the business, and have purchased about 12,000 acres more land, where there is cultivatable land, grass, fuel and timber enough for at least fifty or seventy-five families. To-morrow we hope to get the titles to these and have the titles to the original 20,000 hectares, near Asuncion. All these negotiations in connection with the work of getting a town organization, a grant or contract of colonizing the Corales purchase, permission to open and construct a toll road from Jauzerez to Caroles and on to Sonora, and to have the mail extended to our towns, coupled with preparations to take this first company to the colony, are what are occupying our attention, and owing to the very difficult manner of transacting business in this city, we have our hands full. Our health is good and we hope to have these things all arranged and go by the 2d of May.

## HUNGRY FOR PRAISE.

This is a singular age for Americans. Now that there is an abatement of the sectional hatred consequent upon the late civil war, ill-feelings crop out in new and unexpected quarters. The publication of Grant's Memoirs, and personal reminiscences of other men prominently identified with the civil war, raises a brood of disensions that seem well nigh boundless. The living who took part in the strife are jealous of the dead that worked with them. The praise of those passed away excites the envy of their living compatriots; and the publication of war incidents which has become a literary craze now, gives rise to interminable contradictions and asseverations. These may make the material for good history to be written hereafter, but not now. This clamor for glory among men whose boast it has been that they offered their lives for principle—for the preservation of their country—is not calculated to raise them in the opinion of posterity.

The latest phase of this very disagreeable thirst for praise is in the controversy between Generals Beauregard and Jeff. Davis. Davis delivered the oration at the unveiling of a statue erected to the memory of Albert Sidney Johnston, well-known here as commander of the army sent to bring the "Mormons" to order in early days. Beauregard, living, takes exception to what he deems an excess of praise of Johnston, dead. All such bickering, even where done in behalf of truth, becomes contemptible when indulged in by the living at the expense of the dead. If posterity is to judge the characters of war men of the last generation by their anxiety to get all their dues, it is unlikely that their memories will live, save in dull archives, beyond the decade that witnesses their demise.

Address.—We have had quite a number of inquiries for the address of Belva A. Lockwood & Co. It is 619 F Street, N. W., Washington, D. C.