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THE FAITH OF THE SAINTS.

"Woe the Son of Man cometh."

Headed faith on the earth, shall

a saying of the Savior, "this was

doubtless to the prevalence of an

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THE FAITH OF THE SAINTS.

Mr. Chandler holds that the charter

granted by the Legislature to that

Government of the United States

and a private charity, and that

the contract cannot be repealed.

It is granted by the Govern-

ment of the United States, sub-

ject to the repeal of Congress, and

is the same as the act of Congress,

when submitted to that body ac-

cording to law and remaining

unrepealed. The grant cannot be

repealed by Congress, because no

charter can be repealed, except one

of a municipal character wholly

created by the law-making branch of

the government for governmental

purposes.

A charter for a corporation that

is partly public and partly private

can be repealed by Congress, but

it must be by a judicial hearing

and not by a legislative hearing.

Corporations established by private

contributions only, cannot be for-

feited by Congress or the law-making

branch of state. The repeal of cor-

porations is founded not merely upon

legislative enactments, but upon the

great principles of eternal justice

that lie at the foundation of all free

governments.

Private property cannot be taken

for public use without just compensa-

tion. Any legal act of whatever char-

acter, possessed of property cannot be

deprived of that property without a

judicial hearing. It would be a

complete overthrow of vested rights

and contrary to the established doc-

trine of the courts in this country.

It does not give property or the purpose for

which a charity is instituted a public char-

acter, because the title is in a corpo-

ration. It matters not whether it is

held by an individual, a trustee or a

corporation, the principle is the same.

A contract cannot be impaired by a

change in public opinion. If a corpo-

ration, for instance, is "by its charter

legislatively exempted" perpetually

from taxation, no subsequent law

can be enacted to destroy that

contract. On the same principle

power granted to a corporation to hold

property without limit cannot be sub-

sequently taken away by a law which

is a contract and the Constitution

establishes the sacredness and inviol-

ability of contracts. Government can-

not grant a right and then turn down

the right to suit the changing char-

acter of public sentiment, that would

be destroying the right, impairing the

contract.

There are three classes of charters:

First, those that are purely and ab-

solutely public, wholly sustained by

public funds and entirely for public

purposes; Congress may modify and

change them at will. Second, those

intermediate class that are quasi-public,

such as for ferries, bridges, railroads,

etc.; for these Congress may provide

a forfeiture for non-

use or misuser, but only after a

judicial hearing, unless there is a

express provision in the charter for its

repeal, or a pre-existing law vesting

that repealing power in the law-

making body. In case of forfeiture the

property cannot be taken or diverted

to other uses, but remains the prop-

erty of those who in law were entitled

to it when the charter was granted.

Third, purely private charters; over

these Congress has no power what-

ever.

The charter given to the Church is

of the latter class. It is a private

charter, and it remains the property

of those who in law were entitled

to it when the charter was granted.

It is a church corporation, a pri-

HYPOCRITICAL MISREPRESENTATION.

A few days ago there was being held

in the city of Minneapolis, Minn., a

sort of general assembly of Presby-

terian clergymen. Utah was repre-

sented in the convocation by the Rev. Mr.

Parke, whose headquarters are at

Logan, Cache County, the Rev. E. N.

Murphy, also claiming to be from this

Territory, and the Rev. Charles E.

Robinson, from Mount Pleasant,

Sanpete County. The gentleman

named declared that the section

where he resided was a "hotbed of

heresy," and he characterized the good

people who have treated him with in-

variable courtesy as "a collection of

cranks." He declared that the hope of

conversion was in the children of "Mor-

mon" parents who might be won

from the faith of their fathers

and mothers, by the introduction of

the force of superior education. While

he talked in a very unchristian way

about people who differed from him

religiously, calling them disrespectful

names, etc., his countenance was

marked by the side of those advanced

by Mr. Murphy. From the report,

which reached us by letter, he ap-

pears to have raved like a lunatic in

place of deporting himself in a teach-

erly and professional manner as a

man of truth and a savior of souls.

He called a number of stale and exploded

stories, and asserted that "more crime

and villainy had been hatched in Utah

than in any other part of the country,"

which is perfectly false, unless it be

the crime of being a Mormon, and he

was hatched against the peace and

liberties of an unoffending and God-

fearing people, by such men as he.

These professions of piety and of a

lifeless system of more like scandal-

ous managers than dispensers of religion.

They profess to carry glad tidings, but

instead of doing so they go about the

country loaded down with defamatory

statements about their brethren, with

the two-fold object of making

themselves appear honest and of

drawing out of the pockets of eastern

dupes. The gentleman from whom we

obtained our information does not state

whether Mr. Robinson indulged in a

similar sort of back-biting. In the ab-

sence of any report to the contrary, we

will give him credit in our belief for

exhibiting more sense, propriety and

decency than to do so.

OFFICIAL PERSECUTION.

Shortly before the trial of a number

of Latter-day Saints in the District

Court at Blackfoot, Idaho, Fred Du-

bois made a remark with regard to

the character of the petit jury he had

secured for anti-"Mormon" purposes.

The attorney for the defense in a

case of unlawful excommunication had

United States Marshal Dubois summoned

as a witness. He was asked, while in

testimony, to state whether he had

made the remark alluded to. "Well,"

replied he, "I did so." An idea of the

character of his association regarding

the complexion of the anti-"Mormon"

trial jury and the purpose it was in-

tended to serve was conveyed in a

dispatch to the News at the time, but

it was not given in full. We are now

enabled to present it in all its naked

and hideous barbarity. Here it is:

"I have now got a jury that will

convict every 'Mormon' brought before

it on a charge of unlawful excommuni-

cation or guilty. It would convict

Jesse Christ himself if he were

brought into court on that charge."

Notwithstanding that a rabid anti-

"Mormon" feeling is pretty general

among the people of Idaho, the

Marshall Dubois' remark has been

characterized by many people as

more unchristianlike and disgraceful.

TO WHICH THEY BELONG.

Theodore Parker says: "They per-

vert the law and spit upon justice with

blasphemous excommunication."

This fine Christian gentleman, who

occupies a responsible office under

the great government, anticipating his

early removal from the position now

held by him, is going to be elected

to the position of Governor of Idaho

at the election to be held in that Ter-

ritory next November. Any community

that would make such a choice of a

man so truly representative of the

government by such a man as

he has shown himself to be must be

in a very pitiable plight. He doubtless

hopes to climb into the position to

which he aspires upon the anti-"Mor-

mon" ladder. He will probably find,

however—as many others have—to his