

# THE DESERET NEWS: WEEKLY.

## NO PRESIDENT TO BE ELECTED.

We are not likely to have any President of the United States this next term—that is, if we believe the statements of the various political papers. The Republican journals solemnly assert that Seymour and Blair cannot be elected; the Democratic organs are equally solemn in their assertions that Grant and Colfax will receive a disastrous defeat next November. And if we were to believe the statements of both parties we should consider all the candidates the meanest men and the most unsuited for the position that could be found in the country.

The partisanship of the political press at the present time is simply disgusting. The columns of the partisan papers teem with the most violent and outrageous personalities. According to them General Grant is a drunkard, a man of no brains, a man who places no value upon human life; Governor Seymour during the war was a rebel sympathizer, is an enemy of his country, his father committed suicide, he is threatened with insanity, and will probably have to be confined before the election is over! If we may believe these papers, the election of either of these men will be fraught with the most dreadful consequences to the country, and should by every means be avoided. The stories which we read almost reconcile us to the deprivation of the right to exercise the elective franchise which we have to endure because we live in a Territory. Who would want to exercise the elective franchise, when the only candidates for office are men—unless some folks who write for the political papers tell an immense number of falsehoods—whom to vote for and place in office would be the destruction of the country? Being a Territory has its inconveniences; but, in this instance, it would seem to be a positive advantage.

We are thankful that we live in a country where party feeling does not run high, and where a candidate for office is not abused, slandered and accused of every conceivable wickedness. We select suitable men for the positions to be filled, and then unanimously vote for them, and as far as our Legislature has the power, fees, salaries, etc., are kept so low that it is no object for a man to be an office holder; it is not the man who seeks the office with us; but it is the office which seeks the man. We find this plan work admirably. Our public affairs are well administered, the finances of the Territory, and of the various counties and cities are in a healthy condition, and we are free from those abominable nuisances—hungry politicians—which are a worse pest than even the grasshoppers. It may be that some think that we lack civilization because we conduct our elections in this manner; but the fruits of our course satisfy us; we are pleased with them, and would not, on any account, change our plan. That system which operates so excellently here, might, if the people would have it so, answer equally well elsewhere, including national elections. Suitable men could be selected for President and Vice-President upon whom all could concentrate, and for whom all would vote. But before this could be done, the politicians would have to be banished or killed off, or they would spoil all, especially if they were editors as well.

## STUDY LAW.

THERE is a great neglect on the part of some of our leading men—magistrates, sheriffs, constables, and others—in not acquainting themselves with the general principles of law, and especially with our Territorial statutes. This arises doubtless from the disposition, which is so very general among our people, to live above civil law and to have recourse to civil magistrates as little as possible. But while the world is organized as it is, and wickedness has place in it and bears any sway, it is necessary that a knowledge of the laws of our own country and of other countries, and of the general principles of jurisprudence should be obtained. Mankind have not yet arrived at that state of perfection, holiness and self-control that we can dispense with this knowledge. We have found it convenient in the past, and we doubtless will find it very useful in the future, not only to counsel and judge correctly among ourselves; but to protect ourselves against those who might be disposed to oppress us.

We have to become familiar with

every department of knowledge, law included. We have a destiny before us, and we may as well begin to prepare ourselves for it. We will need, ere long, the wisest statesmen, the best-read lawyers, the most artistic musicians, the most skillful agriculturists, manufacturers, mechanics, surgeons and physicians, and, in fact, the highest excellence in every department of human labor. Our destiny is to govern. And to govern properly we must have knowledge. The more knowledge we acquire, the more powerful we will become, and the importance cannot be too highly prized by young and old. Let the men, therefore, who have to deal with the law strive to become sound lawyers, not to make money out of litigation, but to prevent it.

## POLYGAMY—STILL AN UNSOLVED PROBLEM.

UNDER the head of "Polygamy—an Unsolved Problem," we published an article in reply to an editorial on "Mormonism" which appeared in the Chicago Tribune. In another article, entitled "The Mormons," which appears in the Tribune of the 22d instant, and which we publish to-day in our columns, the editor dissents from our views as then expressed, and thinks that we misunderstand the general sentiment of the nation on the subject. We said that there are other features in our religion equally objectionable with that of plurality of wives, and that if the demand to give up polygamy were complied with, it would be followed by demands to renounce every other distinctive feature of our religion. The Tribune differs from us in this view. Free toleration, for all religions, it says, is a part of the constitution, and it will be maintained by all denominations of Christians as essential to their own safety and development. To support this it says, "the Chinese have even Pagan temples in San Francisco, and very soon after the Pacific Railroad is completed we shall have them in Salt Lake and Chicago."

We should be most happy to learn that we are laboring under a misunderstanding respecting the exactions that would be made of us were we to renounce polygamy. Not that we have the least desire to see that doctrine abandoned, and we are far from believing it ever will be; but if every other feature but this objectionable one could be tolerated, we should be inspired with hope that the time was not far distant when our polygamy would not be deemed a cause of offence. We have no reason to question the sincerity of the Tribune when it makes the statement on this subject contained in its article. We believe there are thousands of sincere, well-meaning people in the United States who think that it is our belief in polygamy that is the cause of all our troubles, and that if it could be dismissed from our faith and practice, we would be freed from all annoyance and receive full toleration. But they deceive themselves when they indulge in such an opinion. We know better; and if they knew our faith and practice as they are, they would agree with us.

It has become quite popular in certain quarters to say that it was our bad character that brought our former persecutions upon us. It was claimed, as the Tribune says, that very many of the followers of Joseph Smith were villains of the deepest dye, and that they were all banded together to shield these criminals from justice. And very many people, like the Tribune, are anxious to believe that all our early persecutions and misfortunes had their origin in this sentiment. The Tribune does not dare assert that this sentiment, which it says was then almost universal, was correct. We declare it false. Our subsequent history has proved—that we vainly endeavored when we lived in Ohio, Missouri and Illinois to make the world believe, by the strongest proofs within our reach—its utter falsity; for in the history of the world there is not a single instance of a band of idle, dissipated, ruffianly, murderous men being transformed in the space of a few short months into an industrious, frugal, patient, peaceable and loving community, gaining for themselves a reputation for the possession of heroic and admirable qualities which is world-wide! These qualities would have been exhibited to as good advantage in Illinois as they have been since leaving there, had we been suffered to dwell there unmolested. But we had enemies then as we have enemies now, who hated us, and who would go to any lengths to destroy us. Not hesitating to shed blood, they, of course, had no scruples about telling the most infamous and baseless lies about us. To justify their violence, robbery and murders they felt

it necessary to give us a bad name, and having every advantage in their hands, they did so very effectually.

But, it may be asked, what ends could they possibly gain by doing this? If we had no similar instance on record of men having done so before, it would be difficult to answer such a question and have our reply understood. But Jesus was crucified, his followers were persecuted, tortured and killed, and those who committed these black and damning deeds claimed to be the most enlightened races on the earth—Jews and Romans. If a Jewish or Roman contemporary of Jesus and his disciples were to explain why they were so cruelly treated, what better language could he use to express the feeling which then prevailed than the Tribune's respecting us?

"It is claimed, whether truly or falsely—it is not our purpose at present to inquire—that very many of the followers of [Jesus] were villains of the deepest dye, and that they were all banded together to shield these criminals from justice. The sentiment, then almost universal, that the [Christians] were thoroughly dishonest and criminal—they may, if they choose, declare it most unjust and gratuitous—was in our judgment the origin of all their early persecutions and misfortunes."

It is but history repeating itself. In this Republic pagans can be tolerated, idol-worship and the most heathenish practices can be winked at, and no remonstrances be raised against them, but "Mormonism" cannot thus escape denunciation and threats. In the days of Rome's glory, beliefs the most absurd, and practices the most obnoxious to every true principle, could be freely tolerated in nations and tribes under the sway of the empire, their gods could even be assigned places in the Pantheon; but Christ's doctrine was decried as unworthy of man's belief and those who entertained it as unfit to live. To our mind, therefore, there is no force in the Tribune's assurance that it is our belief in polygamy that is the only cause of withholding from us our rights. The entire experience of our life forbids us entertaining its assertion on this point. It is because the principle is revealed from God that it is opposed. We might indulge in the most beastly and sensual practices, live riotously and licentiously, and prostitute and debase women as badly as they are said to be in Chicago, and who would trouble themselves about us? Not the devil or those over whom he has influence. While he lives and has influence no one can expect to escape his wrath who is determined to maintain pure truth; the primitive Christians did not until they became assimilated to the heathenish beliefs and practices which prevailed around them, and it would be too much for the "Mormons" or the true modern Christians, to expect any better treatment than they.

We re-assert that the statute making polygamy a crime is unconstitutional. True, the constitution provides that "Congress shall have power to make all needful rules and regulations respecting the territory of the United States." But this provision gives Congress no power in relation to the territory only as property of the United States; it gives no power to control its domestic institutions. Suppose, however, that Congress had the power claimed for it by the Tribune, is a statute prohibiting the practice of polygamy in Utah a needful rule or regulation? We say not. In the amendments to the constitution the first article says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The advocates of the anti-polygamy statute claim that polygamy can not or called religion. Here the issue is raised; between them and us. We solemnly declare that it is a part of our religion that we must believe and practice it, by do violence to our consciences and disobey one of the most pointed and emphatic commands of God. Who shall decide between us? We are willing to leave the arbitrament of the question to the Bible, which the Tribune, as well as we, admit to be God's word. If this be decided according to the Bible, jurists must admit that polygamy can be a part of religion, and this once admitted, it follows that a statute prohibiting it is unconstitutional. In the meantime, until this question is decided, we will obey God, for He says "all those who have this law [the patriarchal order of matrimony] revealed unto them, must obey the same;" He says we must and shall abide the law, or we shall be damned. And we firmly believe that He can damn us. At any rate we prefer to take our chances in obeying Him, even though by so doing we incur the pains and penalties prescribed in the Anti-polygamy Act, than to take the opposite course. It is

a question worthy of the attention of jurists whether Congress, after erecting a Territorial government and giving to it a Legislative Assembly, whose power extends "to all rightful subjects of legislation," reserving to the Governor and itself the power to veto and annul, can step in between the Legislature and the people, and pass laws regulating its domestic institutions. This is an exercise of authority which can well be questioned.

## REMARKS

By President H. C. KIMBALL, made in the Tabernacle, Bountiful, Sunday, April 12, 1868.

REPORTED BY ELDER WM. THURGOOD.

I have not the least disposition to talk to you if you do not wish me to, and if you say you do not want me, I will say good morning and go home. It is no pleasure to talk to a people who will not receive what you say. You know me, and then again you do not know me. You do not know Heber C. Kimball is, or you would do better. You do not know yourselves, do you? Then how can you expect to know me? A man came to me this morning desiring to have some talk with me. I asked him if he was an honest, upright, truthful man? He replied that he thought he had no right to answer that question; but, finally, he said he was an honest man. After he said that, it was revealed to me what sort of a man he was, but not before. I wish the people here to-day to behave themselves, as this is the Sabbath. Do you know what is the gospel? The gospel is the power of God unto all that obey, not unto all that believe, for the devils believe. Suppose now, for instance, I had here three rules, one a twelve inch, one a six inch and one a three inch. Would the three inch rule measure as far as the twelve inch? No; nor can the three inch or the six inch man measure as far as the twelve inch man, yet both may be good men and just as good as the man that can circumscribe thirteen inches. Therefore, if a man in this respect should be a little behind, we should not whip him up as we would a horse, but we should be lenient towards him.

What brother Stevenson has said this morning is all good, and you would know it if you read the Bible and the Book of Mormon. There is not one quarter of you that read those books as much as I do; if you did, you would know they coincide the one with the other. This book, the Book of Mormon, is a pure record, and I know it, although it treats of wars and contentions. I have lived nearly all my life where it came forth and I understand all about it.

I have been to the altar where Adam offered sacrifices and blessed his sons and then left them and went to heaven. Now I want you to read the Bible and the Book of Mormon, for we have to build a city, we who are righteous and keep the celestial law, we have to build a city that will compare with the one that has gone to heaven. Consider these things and then see how you are progressing.

You sit in judgment on your neighbors, when you are guilty of more tricks than they are, and when there is more evil in you than in them. Jesus said, "thou shalt not speak evil of thy neighbor," and the commandments say, "thou shalt not bear false witness against thy neighbor," and the commandments are binding upon us. Jesus said also, "thou shalt not commit adultery." Now some persons look upon adultery as an awful thing, which it is; but they pay no attention to the other command, which is equally binding, forbidding them to speak evil of their neighbor. It is said thou shalt not speak against the anointed; yet you do speak against them, and justify yourselves in doing evil. It is difficult for many here even to hold my name sacred; and when I have heard of what some men here would do, I have asked myself what manner of men they were. In doing the things that I have been speaking of you commit sin and violate your covenants. Do you doubt that I am one of the Lord's anointed? Do you not know that I am? This then will affect you unless you make restitution. Shall I tell you how? I wish I could refer you to the revelation. I have had men lie to me, and I have known this by the spirit of revelation, yet I could not prove it. Now these are not men of God. Some of you would like me to present the truth clothed in a fine dress and with hoops rather than that I should present it stark naked; but I speak this for your good, and why then