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CLEVELAND'S PENSION VETOES.

PRESIDENT CLEVELAND has made many enemies by his firm and independent attitude on the pension question. His vetoes of pension bills will be used against him by demagogues in the pending political campaign. Both in and out of Congress, speeches denunciatory of his course will be uttered, to inflame the soldiery and work on the prejudices of the masses. His pension vetoes will cost him quite a number of military votes.

But the thinking people of the country will see in President Cleveland's courageous action much to admire, and will recognize the fact that he has studied the good of the country more than private interest or the schemes of politicians.

No one who has watched the passage of the multitude of pension bills that have been pushed through Congress, can have failed to see that members have favored many of those private measures to please individuals whose political support they desired, and to gain that clap-trap applause which is given by the mob to those who posture as the "poor soldier's" friends.

The President has paid no attention to these considerations. Even in the face of the big fight before him, he has refused to endorse measures that would have won him support when he knew they were not based upon justice nor in consonance with an honest administration of public affairs.

The attempt to make it appear that he is exercising autocratic powers in thus thwarting the will of the majority in Congress, is simply absurd. The veto power of the Executive is as well defined a constitutional right and duty as the legislative power of Congress. He has exercised it in the very manner designed in its investment. It was bestowed upon the President as a check to improper legislation. It is one of the balance wheels in the political machinery of the nation, and is essential to its perfection. The two-thirds vote which will override a veto, is a sufficient counter-check upon any attempt of autocracy by the Executive.

Good and sufficient reasons have been advanced by President Cleveland for his veto of the pension bills he has returned to Congress unsigned, and it is because these reasons are sound and unanswerable, that assaults are made upon him, and improper motives are attributed to him. Their passage over his veto would be the only fitting refutation of his arguments why they should not become law.

It is this firmness and determination of President Cleveland to do that which he deems right, in spite of party and other inducements to do otherwise, that strengthens him in the confidence of the country and wins to his support so many Independent Republicans. We believe that his vetoes of improper pension bills will gain him more votes than they will cause him to lose, and that the vituperations of his enemies on this question will do more for him than against him in November.

A POPULAR RELIGIOUS JOURNAL.

THE *Christian Union* commenced its thirty-eighth volume on the 5th inst. with a handsome new dress, which very much improves its general appearance. The clear, readable type shows up finely on the excellent paper used for this first-class journal, and will surely aid in extending its circulation and adding to its popularity.

We do not agree with the *Christian Union* in some of its theology. We have had occasion to complain of its erroneous utterances on the "Mormon" question, which its editors, like other writers for the press, do not very well understand, but we admire the make-up of the paper, the talent of the contributors to its columns, and the eminent ability with which it is edited. The *Christian Union* stands in the very front rank of religious journalism in America and is always full of interest to thoughtful people, no matter what may be their religion or their politics.

It is not devoted to the interests or the views of any particular sect, but aims to be the exponent of the best ideas of Christendom. Its weekly editorial comments on leading public questions and current events are models of terseness, accuracy and fairness. All its departments are pregnant with life, and their tendencies are towards intelligence, refinement, culture and progress. Its thirty-two pages, weekly, constitute a well conducted journal, of which even the great city of New York may be proud.

MADE A MESS OF IT.

THE Sacramento *Record-Union* expresses the feelings of a good many Californians in a complaint that the name of Leland Stanford was not brought forward at the Chicago Convention. It was expected that he would receive at least a complimentary vote from the California delegation. But they were too much engaged in a premature effort to boom Blaine, contrary to the wishes of his intimate friends, and to the instructions of at least a portion of their own constituency.

They made a mess of it, too. There is little doubt that if they had waited till the scheme was ripe, Blaine would have been sprung upon the Convention at an opportune moment and he would have been nominated in a furor of excitement. But they were too much infatuated with their own plan, and were the means of its defeat and the collapse of the whole Blaine bubble.

Governor Stanford's chances for the Presidency were ruined by the Pacific Railroad Commission inquiry. It was set on foot at the very time to nip in the bud any measure of his friends for his advancement. But it would have been a graceful and fitting thing for the Pacific Coast delegation, to present his name with at least as much enthusiasm as Depew, another prominent railroad magnate, was put forward by men of the East. Leland Stanford has done much for the Pacific Coast and has proven himself a man of large ideas and practical ability. He has had great experience in public life and wields a very powerful influence in politics. And his nomination by the representatives of his own State, if it had not gone a step further, would have done them credit and him justice. We agree with the *Record-Union* that the Pacific Coast delegation made a mistake in not presenting his name, and it is not at all improbable that had they done this, instead of rushing Blaine ahead out of due season, they might have accomplished what they set themselves to do in vain.

A MISSIONARY DISAGREEMENT.

At the Centenary of Missions Conference in London, held last month, among the important questions discussed by the various ministers and missionaries of different denominations, polygamy was brought forward and "aroused great interest," so says the special correspondent of the *Christian Union*. He reports that: "The opinion expressed by Chinese and Indian missionaries was favorable to the baptism of polygamists, while almost without exception, the testimony from African and South Sea missionaries was against the wisdom of the practice."

Perhaps locality and climate have something to do with the subject, and what would be permissible under "Christian morality" in India and China, would be utterly objectionable in Africa and the South Seas. Come to think of it, this little variation in "Christian" ethics as applied in different places, is not of immediate modern origin. Many years ago polygamous natives were admitted to Christian Churches in the East, while the following incident is credibly reported to have occurred about the same time in the South Sea Islands: A chief presented himself for baptism to a "Christian" minister who, on catechizing him, learned that the savage had six wives. He was informed that he could not be admitted into the Church until he had but one wife. Some time elapsed before he was seen again at religious services, when he reappeared and again applied for baptism, claiming that now he was "a good Christian" as he had but one wife. When asked what he had done with the surplus five, he replied, "we eat 'em."

It is not to be supposed that the "Christian" missionaries in Africa and the South Seas desire to encourage cannibalism, therefore they will have to invent some acceptable method of "putting away" that will comport with ecclesiastical if not Biblical principles, or let the many-wived heathen go down to the doom which hosts of proselyters still claim, is the eternal fate of all who do not in this life believe in Jesus, whether they ever heard of Him or not.

A compendium of the various views of men, professing to be sent of God to convert the heathen, on important, perhaps vital religious doctrines and questions, would make one of the most remarkable messes of pious hodge-podge that ever found its way into print. It would seem that before starting out to turn the heathen from their errors, the missionaries of the various sects ought to agree among themselves what principles constitute the creed of Christian truth, which the converts must embrace in order to stand on a firm foundation from which they will never need to be re-converted.

THE TEMPORARY SURRENDER OF CHURCH PROPERTY.

THE surrender of property to the United States Marshal, acting as Receiver in the suits instituted against the Church of Jesus Christ of Latter-

day Saints under the Edmunds-Tucker act, has caused much comment and some inquiries. Many people wonder why this has been permitted, and there is some misunderstanding of the facts and the situation.

We do not know anybody who candidly endorses the theory or the practice of the confiscation of property belonging to any ecclesiastical body in America. It is looked upon throughout the United States as a stretch of governmental authority, as harsh and unnecessary treatment of an unpopular people, and as a precedent dangerous to religious liberty. Even the most virulent anti-"Mormons" hesitate to approve of such high-handed proceedings.

But the law, rushed through Congress in excitement, is on the statute book of the nation and it is the duty of the Attorney General to proceed under it. The court here appointed a Receiver and it became his duty to take possession of such property as the Church held at and after the passage of the law, March 3, 1887.

Previous to that date considerable real and personal property which the Church had held at different times had been disposed of and conveyed to purchasers, or to the Stake and Ward corporations organized under the general territorial statute. The law of Congress providing for the institution of suits for the forfeiture of Church realty here, above the value of \$50,000, specially exempted from escheat, buildings used exclusively for the worship of God, and the grounds adjacent, also parsonages and burial grounds connected therewith; and the law of 1882 provided that property acquired by the Church before that date should not be interfered with.

Further, the law did not provide for nor contemplate the forfeiture of any personal property of the Church. But it aimed to dissolve the Church corporation and authorized the winding up of its property affairs conformably to law. This has been construed into the right to take possession of personal property as well as real estate, pending the settlement of the affairs of the corporation in the Supreme Court of the Territory.

That the law, severe and unjust and, as we view it, unconstitutional as it is, has been greatly exceeded in its administration, the people here do not doubt for a moment. But there has been no disposition to resist except in that legal manner which is the right of every citizen and every corporation. The officers appointed to proceed against the Church have considered it their duty to endeavor to gain possession, not only of the property held by the Church at the time of the passage of the Edmunds-Tucker Act, but of that which it had previously held and disposed of, and also personal property which they claim was conveyed improperly.

There has been considerable litigation, and much more was imminent. It became desirable that this should be curtailed and measures should be adopted to carry the case up to the Supreme Court of the United States as soon as possible. To stop vexatious litigation and expedite the appeal, the attorneys for the Church consented to a surrender for the time being of the property which has already been enumerated in the columns of this paper.

The Latter-day Saints should understand that this is no surrender of any right, no admission that the government or its officer has any legal claim to any portion of the property involved, no actual forfeiture of a building, or a dollar or a foot of land. The Receiver holds it until the matter is finally adjudicated by a court of competent jurisdiction. He is in custody of this property for the court, and, legally, as much for the interest of the Church as of the Government.

The arrangement entered into will have the good effect of quieting the titles held to different portions of real estate by individuals who honestly acquired them, the Church having placed in the Receiver's hands the proceeds of the sale instead of the property sold. We have no doubt that this arrangement will be approved by the Attorney General, and when the Government authorities at Washington have ratified the agreement, the case will go on for trial and judicial decree, and then to the highest court of the country, where it is hoped and believed justice will be done and the validity of the law will be fully tested.

Meanwhile, the Saints need not take any trouble over this temporary surrender of property. Every right will be contended for, firmly and peaceably. Whatever may be the result, the Church itself will not be affected in principle, in doctrine, in power, in authority or in spirit. And those who have faith in its divine origin and mission will continue to discharge every duty in relation to it, having confidence that He who organized and has sustained it, will cause all things to work together for its good and for the ultimate triumph of its righteous cause.

OUR LAKE AND CITY.

FRANK G. CARPENTER, the facile Washington correspondent of the *New York World* and of a journalistic syndicate which has sent him on a trip to Asia, to write up its countries and their resources, has given to the

World a long and splendid description of Salt Lake, its bathing attractions, etc., with which he was greatly charmed during a recent visit. We clip the following from his letter:

"Salt Lake City, the capital of Utah, has an area of nearly ten thousand acres and a population of 35,000. It is laid out in blocks of ten acres each, streets, which run to the cardinal points, being 132 feet wide, including the sidewalks, which are twenty feet in width. Nearly all the streets are bordered with shade trees and running brooks, and the building lots are large enough to afford ample room not only for buildings but for gardens, orchards and ornamental grounds. The foliage here is so profuse that the city, viewed from a height, has the appearance of an immense and beautiful garden. Of Salt Lake City's commercial importance I shall have something to say at a future time. Just now I am giving pleasure preference over business, and find that I have taken a contract of no inconsiderable magnitude to 'take in' all the sights and wonders that I discover here and in the immediate vicinity if I devote the time necessary to a full appreciation of them all. Life is short and I feel that I should like to live here and drink in for the remainder of my days the beauties of this fairy-like locality. Who has not heard of Salt Lake City? I venture to say that there is not a place on the civilized globe where the spot in which I pen these lines is not familiar by name. But beyond the fact of the city's existence, and some of the circumstances connected with its founding and its founders, which have become matters of history, I doubt if very much of a general character is known. The idea that I do not mistake in this respect is the only thing which has caused a pang of regret during my visit to this gem of American cities. Nature has here lavished her choicest gifts whereby the eyes of her devoted followers shall be made to sparkle with delight and to linger in loving devotion upon the magnificent proportion and sublime effects of divine architecture. The near thrills, the pulse quickens, as the settings of this gem are studied from different vantage points, and he whose soul will not respond in peans of praise to the power whose creations are stamped as infinite in these surrounding snow-capped, towering monarchs is unworthy of manhood.

The Great Salt Lake, the Dead Sea of the continent, into the briny waters of which the mountain torrents pour their burdens of melted snow; this vast interior sea, with depths walled in by mountains of granite, and the waves of which break upon the sandy beach at their sloping base; the broad expanse of water, ever receiving tribute from the reservoirs above, but having no outlet which the most diligent explorations have located or discovered, is one, if not the chief, of the many scenic splendors and attractions of our country. It cannot be contemplated with feelings other than of astonishment, wonder and delight. When Brigham Young, with his handful of followers, first gazed in bewilderment on the indescribable and unequalled loveliness of this valley of the lake, bordered by the grandeur of the mountains which bound the horizon on every side, a local historian credits him with having voiced the sentiment expressed by Byron:

"It is a goodly sight to see
What heaven hath done for this delicious land."

"I doubt if there is anywhere a scene that can equal this picture among the hills. The silent, snow-topped mountains inspire awe; the contemplation of the luxuriant valley, bathed in varied sunshine and shadow, is suggestive of peace and happiness. It is certain that nowhere in this country is the climate more delightful than here. In summer the mean temperature is 74 degrees, but the dry atmosphere practically reduces the effect of this several degrees. The nights are always cool. It is to me a very strange thing that this bright spot, one of the fairest upon American soil, should have been so long drawing that attention of the world at large which its natural beauties and attractions so justly demand, and will, I know, eventually command."

A GROUNDLESS APPREHENSION.

THERE seems to be an impression among some of the Latter-day Saints that the voluntary donations, commonly called tithing, are in danger of being seized, under the suits now in progress for the forfeiture of the property of the Church. They therefore withhold the tenth of their increase, for fear that it may fall into hands for which it was not intended. This misapprehension is calculated to do double injury. It tends to limit the means necessary to carry on the public works of the Church, and at the same time to dry up in the hearts of the Saints that fountain of generosity which is both pleasing to the Lord and beneficial to the soul.

The people who are regularly employed by the Presiding Bishopric need the wages which they earn, and unless the tithing continues to flow into the storehouses they cannot be properly

supplied with the necessaries to save nothing of the comforts of life. It is desirable that labor on the Temple in this city and other public works under the Bishop's direction should be prosecuted without hindrance or obstruction. Also that the wants of the poor should be provided for, and that all other needful expenditures for the promotion of the work of God should be kept up. These outlays are continuous and therefore the income should not be suspended or postponed. The tenth of summer products and income is wanted in the season thereof, that there may be no lack in any month or at any period.

It is far easier to pay tithing in due season than to wait until the close of the year. The loss is not felt and the satisfaction of duty performed is constantly experienced in the former course, and faith in God and His promises is kept vital, and active. There is no need, at this late date, to enlarge upon the advantages and importance of honest and conscientious tithing. The Latter-day Saints have demonstrated, to their own satisfaction by oft-repeated experience, that a blessing accompanies the free and voluntary payment of the tenth of all increase, to Him who is the Lord of the manor of this earth and its Creator and Upholder.

What we desire to do now is simply to correct a mistaken impression. There is not the slightest occasion for the fears some have entertained as to the seizure of current tithing. The controversy in progress in the courts is not for meaus or property received by the Church or its agents, at the present time. It is for property alleged to have been held or acquired by the Church previous to the passage of the Act of Congress of March 3rd, 1887. We do not wish now to enter into the question of the rightfulness or wrongfulness of that Act, or of the proceedings that have been taken under its provisions. This will be determined, no doubt, in due season by the judicial authority provided for the settlement of important controversies in the Constitution of the United States.

There has not been, and we are confident will not be, any attempt under the Edmunds-Tucker law, to obtain possession of the tithes or offerings of the Saints for the support and benefit of the Church to which they belong. These are not included, either in the property aimed at in the law, or sought to be seized by those who are administering or executing the law. All religious societies have the right to receive contributions for their support. And while we have cause for complaint in the course pursued as to property claimed as forfeited, no official has pretended to lay claim to current tithings.

Patience is required of the Saints and reliance on Him who executes eternal justice. All things will be so ordered in His providence that the right shall come uppermost and that His people shall reap the reward of well-doing. Present duty should not be neglected because of wrongs that are endured, but those who look for redemption from the hands of the Almighty should see to it that they are not remiss in the observance of any of His requirements. "Pay your tithes and be blessed!" And do not fear that they will be diverted into any improper channel, or be taken from those who are both legally and religiously authorized to conduct the ecclesiastical business of the Latter-day Saints.

RELIGION IN POLITICS.

A GREAT many professional politicians seem to have strong prejudice against the influence of religion in politics. This may be accounted for by two reasons: One is, that they are generally despisers of religion in any form, and the other that they want to do all the "bossing" themselves.

That the masses of voters are largely controlled by leading or pushing spirits in the different parties, no truthful person will attempt to deny. Conventions formulate platforms and arrange tickets, and conventions themselves are manipulated by prominent politicians, while their business, and principles, and candidates are usually settled upon in private caucus by the "bosses" and their immediate associates.

This is considered regular and all right. A congressman, a public officer, a lawyer, a soldier, a sailor, a merchant, a mechanic, a man in almost any vocation, may figure in politics and exercise an influence upon the people, but a minister is to the professional politician like a red rag to a bull. And a "Mormon" Elder, no matter what may be his regular business—for all "Mormon" preachers have some secular occupation—is of all citizens apparently the most obnoxious, as a moulder of public opinion, to the men who want to regulate public affairs.

Now, we take the ground that religion ought to exercise a powerful influence in political matters. There is no need here to discuss the non-sense about a "Union of Church and State." There is no such thing in this nation and cannot be, in the very nature of things. But the relation of religion to politics is a different thing. Religion is a poor, wishy-washy and sickly sentimental abstraction, if it