

DESERT NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

WEDNESDAY, - APRIL 6, 1887.

GENERAL ANNUAL CONFERENCE.

The Annual Conference of the Church of Jesus Christ of Latter-day Saints will commence at 10 o'clock, on the morning of Wednesday, the 6th of April next, at the Stake House in Provo, Utah County.

The officers and members of the Church are respectfully invited to attend.

JOHN TAYLOR,

GEORGE Q. CANNON,

JOSEPH F. SMITH,

First Presidency.

LOYALTY TO AMERICAN INSTITUTIONS.

CARDINAL GIBBONS, an American prelate of the Romish Church, recently made a speech in "The Eternal City" in which he used the following patriotic language:

"Over us is theegis of its protection without interfering with us in the legitimate exercise of our sublime mission as ministers of the gospel of Christ. Our country has liberty without license, authority without despotism. She rears no wall to exclude the stranger from coming among us. She has few frowning fortifications to repel the invader, for she is at peace with all the world. She rests securely in the consciousness of her strength and her good will toward all. Her harbors are open to welcome the honest emigrant who comes to advance his temporal interests and find a peaceful home. But while we are acknowledged to have a free government, perhaps we do not deserve the credit that belongs to us for having also a strong government. Yes, our nation is strong, and her strength lies in the overruling guidance of Providence, in the majesty and supremacy of the law, in the loyalty of her citizens and in the affections of her people for her free institutions."

This is a correct presentation of the spirit and purpose of the Government of the United States, as delineated in the Constitution. That is its true influence and attitude in relation to religious affairs. In preserving the liberties thus declared, the loyalty of all citizens who can appreciate its free institutions will be best secured. The blessings of Providence will be upon the nation while the provisions divinely given through its founders for its perpetuation are preserved inviolate. "Liberty without license, authority without despotism" are to be admired and sustained by all good people of every creed and every party.

There have been times, however, in the history of this country, when that "liberty without license" which should be accorded to all faiths without distinction, has not been maintained towards the Catholics much more than toward the "Mormons," and when the "authority" intended to protect as well as regulate, has been exercised with partiality and not "without despotism" in reference to both Romanism and "Mormonism." And the spirit that would seek to infringe upon the legitimate exercise of religious freedom of each is still active in the land, and is exhibited in the acts of sectarian fanaticism and political demagogues. But these are not in accord with the institutions of our country, but rather in direct hostility to their genius and purport, and therefore are to be considered as excrescences on the body politic and not as part of its actual organism.

The organ of discord which seeks to disturb the peaceable relations of the people of this Territory with the National Government, affects to applaud the sentiments of Cardinal Gibbons, and to find in them a contrast to those expressed by the "Mormon" leaders. It says:

"What a contrast the address presents to any ever delivered by any priest of the Mormon Church! Contrast the closing lines of the above extract with any lines ever delivered by any Mormon priest."

We could reproduce from the published utterances of the leading men of our Church, paragraphs without number, identical in spirit and tone to the address quoted above, and will use one or two that are just within reach, without taking the trouble to go over a file of discourses to find others still more

pertinent to the question. We take the annexed from a discourse delivered by President Brigham Young, Feb. 18, 1865, at a time when this Territory was isolated from the rest of the country and what is often referred to as "Mormon" rule prevailed here. Speaking of Adams, Jefferson, Franklin, Washington and others he said:

"It was the voice of the Lord inspiring all those worthy men who bore influence in those trying times, not only to go forth in battle, but to exercise wisdom in council, fortitude, courage and endurance in the tented field as well as subsequently to form and adopt those wise and efficient measures which secured to themselves and succeeding generations, the blessings of a free and independent government."

This government, so formed, has been blessed by the Almighty until she spreads her sails on every sea, and her power is felt in every land.

The American government is second to none in the world in influence and power, and far before all others in liberal and free institutions. Under its benign influence the poor down-trodden masses of the old world can find an asylum where they can enjoy the blessings of peace and freedom, no matter to what caste or religious sect they belong, or are disposed to favor, or whether they are disposed to favor any or none at all. It was in this government formed by men inspired of God, although at the time they knew it not, after it was firmly established in the seat of power and influence, where liberty of conscience, and the free exercise of religious worship were a fundamental principle guaranteed in the Constitution and interwoven with all the feelings, traditions, and sympathies of the people, that the Lord sent forth His angel to reveal the truths of heaven as in times past, even as in ancient days.

"To accuse us of being unfriendly to the Government is to accuse us of hostility to our religion, for no item of inspiration is held more sacred with us than the Constitution under which she acts."

"It should be the aim of all good citizens, and it is our intention and design as a people to promote virtue, intelligence and patriotism; and when any person seeks to invade our virtue, by sowing the seeds of corruption and vice, and when rebuked therefor assails our rights and patriotism, as has been universally heretofore been done, he exhibits before this people his own depraved heart."

These sentiments have always been entertained by the people called "Mormons." They are loyal to the government and institutions of the country, but they do not hold themselves bound to sustain the wicked acts of men because they hold authority under that government, particularly when those acts are in violation of the fundamental principles of the very institutions they pretend to represent. A free people can be true to their country, and yet despise the scheming tricksters and the greedy adventurers who want the people to fall down and worship them, as though they were the country and they were the government and that loyalty consisted in fealty to them and their projects and designs.

We take the following from a discourse delivered by President John Taylor, December 14th, 1864, nearly thirty years after the sentiments above quoted were expressed by the then leader of the Church:

"We will do right, we will treat all men right, we will maintain every institution of our country that is according to the Constitution of the United States and the laws thereof and we will sustain them."

In a discourse delivered by President John Taylor February 1, 1865, he said:

"Let us honor our God and be true to those eternal principles which God has given us to hold sacred. Keep them as sacredly as you would the apple of your eye. And while other men are seeking to trample the Constitution under foot, we will try to maintain it. We have prophecies something like this: that the time would come when this nation would do as they are now doing—that is, they would trample under foot the Constitution and institutions of the nation, and the Elders of this Church would rally around the standard and maintain these principles which were introduced for the freedom and protection of men. We expect to do that and to maintain all correct principles."

We now present an extract from a discourse delivered by President Geo. Q. Cannon January 18, 1885:

"We live under a Government, the best that ever was formed by man on this earth—a Government in which every human being can live without interfering with the rights of others in the practice of the principles which God reveals. God has purposely arranged this. He raised up wise men to lay the foundation of this Government and He defended them against the Mother Church, and enabled them to achieve victory over the greatest power there was upon the face of the earth—the power of Great Britain. He gave them power to form a Constitution under which every man and woman can dwell in perfect freedom—that is if they wanted to do right."

In a discourse delivered November 20, 1884, the same speaker said:

"There could be no better evidence of the kind feeling and loyalty of the Latter-day Saints to the government

of the United States, than the fact that in our breasts and throughout these mountains, there prevails an unquenchable love and respect for the Constitution and the institutions that spring therefrom, notwithstanding we have been denied our rights and been treated with the utmost cruelty."

This paper might be filled, day after day, with quotations from the public addresses of our leading men, showing that down deep in the hearts of the people called "Mormons" is an affection for the institutions and government of this country that no injustice has been able to eradicate. And if we feel that unjust measures have been devised against us because of our devotion to the religion which God has revealed for our obedience, we do not attach blame for that to principles and laws which form the foundation and framework of the structure of this republic, but rather admire them the more because of the departure therefrom which is exemplified in the wrong acts of misguided men.

Whenever anything has arisen calling for deeds that are calculated to manifest the real intent of our souls, the patriotism of the "Mormons" has been embodied in something more than words. So it will be in the future. And when persons who now malign the "Mormons" join in the attempts of demagogues to desecrate the temple of liberty, and trample upon that palladium of popular rights to which the nation owes the freedom and the prosperity which it has enjoyed, the people who have been accused of disloyalty will rally to its defense, and rescuing it from the destruction that threatens it, bear it aloft and plant it in its right position as the supreme law of the land, sacred, triumphant and inviolable.

REGISTRATION AND ELECTION MATTERS.

The circular issued by the Utah Commission "for the information of registration officers," and published in the DESERT EVENING NEWS of Monday, does not seem to suit the disgruntled clique who want to dominate this Territory. The rabid organ refers to it as "The ruling of the Utah Commission on the new law." Everybody who can read ought to know that the Commission have no authority to make a ruling, and that in its official capacity it has no power even to issue instructions. To do the gentlemen composing that body justice, they have not, in the document sent forth, assumed to do anything more than give their opinions and offer certain forms by way of suggestion for the use of officers whom they are empowered by law to appoint.

The organ that calls the circular a "ruling," says "It makes it possible for every Mormon who is not actually known to be in polygamy to become a voter if he pleases to take the oath." This is incorrect. The circular, which is not a "ruling," does not make this possible but the law does. That is the intent of the law, and its language was so arranged that this might be effected. This is what hurts the L. L.'s so badly. They wanted everybody disfranchised who would not vote as dictated by the fifty-cent fed chiefs of the little League minority. The managers of the bill in Congress did not see it in that light, and they framed the oath section so that every male citizen, irrespective of creed or party, "not actually known to be living in polygamy may become a voter if he chooses to take the oath." The law, not the Commissioners, must be blamed or credited, as the case may be, for this provision.

The oath which the Commissioners think may be formulated in the manner they suggest, follows strictly the language of the law. We cannot see that they have added to it or omitted anything for which it provides. The only question that can be raised is in regard to the additional oath, which they suggest to be required by the Registrar of persons who have taken the legal oath but whom he has reason to believe are disqualified. There is nothing in the laws of Congress or of the Territory which authorizes the administration of the oath which the Commissioners say it is their opinion may be offered in the cases named. But as the Supreme Court has ruled that it is the duty of the registration officers to "satisfy themselves" that persons applying for registration are not disqualified by law, perhaps there is no more efficient way to determine the matter than that which the Commissioners suggest.

This affidavit is to be required only of any person who is believed by the Registrar, "for reasonable and probable cause to be then in fact a bigamist, polygamist, or living in unlawful cohabitation, or associating or cohabiting polygamously with persons of the opposite sex," or has been convicted of one of the offences named in the new law. Such a person is disqualified from voting or holding office, and the additional oath or affirmations is formulated as the readiest means of determining the question. We presume that no qualified voter who is charged with a disqualification of this kind, will refuse this test, although he might object on principle to the whole system of test oaths and similar wretched expedients.

In examining the circular issued by the Commission, we do not see that they have departed from the wording

and intent of the statutes very materially. But we regard as an error the substitution of deputy-Registrars in the place of Justices of the Peace to determine the qualifications of voters objected to between the registration and an election. The Commissioners are, doubtless, authorized by Section Nine of the Edmunds Act to appoint all the registration and election officers provided for in the laws of Utah. But it must be clear to every critical investigator of those laws, that their object in designating the Senior Justice of the Peace in each precinct as the official to hear and decide objections to voters, was to vest that authority in persons holding judicial power. The objection is to be made in writing; it is to be served on the party objected to; return of service has to be duly made; and the officer has to hear and determine each individual case, deciding whether, on the evidence, the person complained of is entitled to vote, and if not to send word to the Judges of Election, that his name may be stricken from the registration list. That looks as much like an exercise of judicial power as the thing itself. And the intent of the statute was to make a judicial officer under the laws the ex officio court to decide the question of qualification.

A deputy-Registrar is merely a ministerial officer without judicial powers, such powers being limited by the Organic Act to the Supreme Court, District Court, Probate Courts, and Justices of the Peace, and extended by the new law of Congress to United States Commissioners. The officials designated by the Commissioners to determine the rights of voters are usually irresponsible persons, not under bonds to the people and not of that mental calibre and social position that would seem to be required of an officer exercising, in this respect, at the least quasi-judicial functions. The whole authority of the Commissioners and the officers they appoint, must be exercised under the laws of the United States and of this Territory, and we submit that it will be very difficult to find any statute that will justify the substitution to which we have here objected.

The Commission announce that they are "solicitous to secure a fair and impartial registration of the qualified electors of the Territory in conformity with the Acts of Congress." Every fair-minded citizen, whether a qualified elector or not, must approve of this desire, which seems to animate the circular throughout, and it should receive the support of all classes of the community. A fair and impartial registration and free and unobstructed elections by the qualified electors, are all we ask for in this connection. And every honest endeavor to secure this should be aided and encouraged by those who have any influence in this community.

If the suggestions of the Commissioners embodied in the circular are fairly carried out, we see no reason why our elections should not be conducted, as heretofore, in peace and in conformity with statutory provisions. There is nothing in the law nor in the circular of the Commission that gives any color of justification to the methods intended by the party of discord, to interfere with a full lawful registration and the free exercise of the elective franchise at the polls. All objections to registration or voting must be based on the disqualifications named in the law. Opinion, belief, membership in a society, church or other organization, can no figure in the matter. No one has the right to interpose objections or interrogations in regard to them.

Let the law be carried out, and no matter how unjust it may be considered in some respects, those who have most reason to complain will not be heard to murmur. But lawless and factional obstruction should be promptly met and opposed, and offenders punished whether they be officials or private citizens. We want a fair registration and a full registration, a fair election and a full election, of all legally qualified voters. To secure these ends we count on the active labors and untiring vigilance of wide-awake and influential citizens throughout the Territory.

THE WATER QUESTION.

We observe by the account of the proceedings at last night's session of the City Council that a committee report recommending the taking of steps to convey water to the city cemetery that it may be used for sprinkling it, has been adopted by that body.

Under ordinary circumstances the propriety, wisdom, and we might say humanity of this step would be beyond question. The situation, however, is not ordinary, and the subject is a somewhat grave one in another sense than the character of the spot it is proposed to sprinkle. The key-note to the side opposite to that indicated by the action of the Council was sounded by Councillor Cannon, who expressed the very sensible idea that the wants of the living should have preference over those of the dead. This suggestion may not be, in the present connection, considered very sentimental or poetic, but it is intensely utilitarian.

A new system of waterworks has been inaugurated for the express purpose of giving the thirsty dwellers on the "bench," stretching from the bluff

overhanging City Creek eastward along a considerable stretch of upland. A six-inch pipe runs along Sixth Street to within a block or more of the cemetery. So far the people, or the great bulk of them, are no nearer obtaining water to drink than they were before this step was taken. They will remain in that situation until a feasible plan for distribution from Sixth Street is formulated and adopted. They are required, before the distributing pipes are laid, to put down three-fourths of the cost, to be returned to them in subsequent water rates. This means the payment of \$150 a block. This amount is not within the reach of the mass of the poor people in that comparatively sparsely settled district. Besides, the plan does not appear to be feasible. For instance, if a property owner living two blocks below Sixth Street wants the water and his neighbors above don't want it, he is debarred unless he planks down \$300, and the reluctant people above him change their minds after the pipe is laid and get the accommodation or boon without consideration, or at his expense. Again, it is not absolutely certain that the supply from City Creek will be sufficient to accommodate all demands when the systems are in full play. Now, the question arises, is it not premature to convey the water, at the present stage, to the cemetery, laying the pipes without outlay to those who are to use it, while no adequate plan has been adopted to supply the living with one of the chief essentials for the maintenance of health and the preservation of life? In other words, ought it to be necessary for people to die for want of water in order to get it?

TWO "THINGS" THAT WENT WITH A RUSH.

It is stated that Senator Vest when alluding to the extraordinary piece of legislation known as the Inter-State Commerce law, calls it "that thing," and complains that "it was rushed through Congress without knowledge of what it all meant." The *Globe-Democrat*, which is not an admirer of the Missourian Senator simply because he is not a Republican, agrees that his assertion is "a striking statement of a cold, solemn fact."

There is another law that was rushed through Congress in the same disgraceful manner. It is commonly known as the Edmunds-Tucker Act, although it is nearly all Edmunds and very little Tucker. Not one member in a score could tell what "that thing" was "all about." And it was "rushed through" with a whoop and a yell of greater haste than the railroad measure.

Ask the average Congressman why he voted for the Inter-State Commerce bill, and he'll tell you, "Oh! it was against those railroad monopolists." Ask him why he voted for the Edmunds-Tucker "thing," and he'll say "Oh, it was against those 'Mormons'." He imagines that anything "agin" the railroad corporations or the "Mormons," however unstudied and unjust, will be equally popular, and popularity law that he is after.

It is to be hoped that the time will come when voters will require something more of their representatives in Congress than readiness to support any legislation demanded by the mob, and when the lawmakers of the nation will consider it necessary to understand a measure, its objects and probable effects, before they rush it through in the reckless and indecent manner which disgraced the passage of both the "things" we have mentioned.

A DEVILISH DRUG.

It was but a little while ago that the poisonous drug cocaine was landed by the faculty as a boon to the profession and a blessing to invalid humanity. Now it is being denounced by the medical fraternity as a most pernicious thing, doing more damage than drink and becoming more seductive and deadly than any of the fashionable sedatives to which people with shattered nervous systems resort. Its use has grown very rapidly. Originally adopted by the doctors for professional purposes, it became popular in private life and was supposed to be a good remedy or substitute for the morphia habit. But its effects have proven to be so bad and the habit has become so extensive, that legislation is now urged to check the spread of the evil.

Dr. Mattison, of New York, who has made a specialty of the investigation of this subject, says:

"My experience with a number of cocaine cases makes me two things certain—there is a pernicious power in this drug, and it finds in the opium habit a peculiar condition that specially favors its ill effects, making it, for such patients, as has well been said, the 'devil's own device' to still further enslave. And this opinion is that of others, for it is the testimony, without exception, so far as I know, of those who have had to do with this disease, that as an intoxicant cocaine is more dangerous than alcohol or opium, and that inebriety resulting