

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

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HOW THEY DO TALK.

THE papers are discussing the probabilities of the disposition of the seat of the Delegate from Utah, and many of them have very erroneous views because they know little of the matter except what they have heard from false rumors and telegraphic perversions. The Springfield Republican, for instance admits that "Cannon got the most votes," but wants to know whether Congress ought to recognize the votes cast for him, alleging that he is "not eligible to the office because not a citizen of the United States," and says further:

"If it were a matter of accident or mere technicality, the popular judgment might be entitled to respect, but Cannon's constituency chose him in the face of the notorious fact of his not being a citizen and in defiance of expectation that Congress would condone this offense once more as it has always condoned his living in open polygamy."

What the Republican calls a "notorious fact" is simply a notorious bit of fiction. Mr. Cannon's citizenship has been as clearly established as unimpeachable evidence can substantiate anything. The present attack upon him is a repetition of a former attempt which signally failed as this is going to do. When Mr. Baskin, a shrewd and able lawyer, contested Mr. Cannon's seat, the same technical objections as those now advanced were raised, argued before a committee of the House and shown to be untenable. Mr. Cannon then retained his seat which he could not have done if he had not been a citizen.

But supposing for argument's sake that this were not so, and that Mr. Cannon's naturalization was not done in due form of law; it is not and has not been "a notorious fact," and his constituency did not and do not believe it. They are satisfied of the contrary. No one asserts it but a few vile conspirators, with their aiders and abettors, and those persons and papers whom they have deceived by their falsehoods. The people of Utah chose Mr. Cannon as their Delegate, under the full conviction that he was eligible in all respects and with no expectation, either "defiant" or otherwise, that Congress would "condone" anything, for there was no "offense to condone." It has never been proven that Mr. Cannon has broken any law. "Living in polygamy," is not a violation of national or local law. There is no law which can touch the Delegate by way of punishment. He is free from its claims. He has complied with its provisions concerning citizenship to the full extent of his power, holds a valid certificate, duly recorded, and has a straight, clear case that cannot be fairly impeached.

No one knows this better than the authors of the infamous conspiracy against him and against the people of Utah. They are fully aware of his citizenship. They well understand that justly and lawfully he is as fully entitled to all the rights of a citizen of the United States as any man can be who has acquired those rights by naturalization. But they are reckoning on the popular animosity against the "Mormons" to aid them in their nefarious work. They think that members of Congress will be so influenced by the clamor which has been raised over "Mormon" polygamy, as to become confused over the real merits of this case, and be led to decide against Mr. Cannon to satisfy the unreflecting populace. But they will, in our opinion, find themselves out in their reckoning. The question of Mr. Cannon's citizenship will be viewed apart from the "Mormon question" with which it is not at all connected.

The right of that gentleman to hold his seat turns on two simple points. One is, who had the greatest

number of votes at the Utah election. The Springfield Republican says: "Of course there is no question but Cannon got the most votes." Very good. That cannot be disputed. The other is, does he possess the qualifications necessary. It has been decided before that he had, and he has lost none of them since that decision. If he was a citizen when Mr. Baskin contested his seat, he certainly is one now. Indeed the proofs of his citizenship have been more clearly established than ever before. The impudent lying done by lawyers and circulated by press dispatches may deceive the public and mislead journalists into talking much nonsense, but it will have little weight with those who have the final right of decision, and none at all with the competent minds who will have to investigate the subject critically, if it ever comes to a test before the committee.

Those papers which are letting loose on this question had better post themselves a little from other sources than the base conspirators who have plotted to rob a Territory of representation in Congress.

THE GUTEAU TRIAL.

THE consistent portion of the public will give a sigh of relief when the drop curtain falls upon the last scene of the farce now being enacted in a Court of Justice at the Capital of the nation. The so-called Guiteau-Garfield trial is so continuously ludicrous and trifling as to inspire the readers of its particulars with mingled wonder and disgust. It is not very probable that the last end of the mixture of the sublimely tragic and triflingly absurd will be the hangman's drop, as the proceedings present the extraordinary spectacle of affording the murderer an opportunity of exhibiting in open court, either feigned or genuine insanity.

It was said of the ancient people who accepted the true order of the Lowly Nazarine, that they were everywhere spoken against, and all manner of evil was spoken of them by the world. The "Mormons," for the same reason are similarly treated. One of the slanderous perpetrations of journalistic and pulpit scoundrels in this regard continues to go the rounds, and is to the effect that Guiteau is a "Mormon." The "Mormons" not only abhor and detest such wretches as he, but they think he is in far more congenial company when ministered to by sectarian blind leaders of the blind, who hold it as a Christian truth that such characters as Guiteau can, by believing in the atoning blood of the Savior, leap into everlasting glory as soon as their necks are broken by the hangman's drop. To such we commend characters of the Guiteau stripe, seeing they expect to go to the same department of the great hereafter.

Should Guiteau escape the extreme penalty of the law on the common plea of insanity and consequent irresponsibility for his crime, the result will have a demoralizing effect. Perhaps this would be more strongly marked in so notorious a case than one of a more ordinary character. It would increase the tendency to enter the lunacy line of defense for the worst class of crimes, and all that will be deemed necessary for the escape of a double-dyed criminal from the grasp of the executioner will be to rave a little, tear his hair, and beat the air with his fists.

However much Guiteau may be insane, he possesses two conspicuous elements of murderers generally—a callous indifference for whatever suffering he may inflict on others, and a strong regard for the preservation of his own safety. This latter feeling was clearly exhibited yesterday, when he was placed on the stand and manifested great anxiety to place the bodies of the officers of the law between the crowd in court and his own corpus.

MORMON BISHOPS, AND CHURCH AND STATE.

A PRESS dispatch has been published in a great many papers, giving a garbled account of the collecting of information concerning the churches and schools in Utah, and of the nature and scope of the Bishops' office in the "Mormon" Church. President John Taylor is represented

as having made some "damaging admissions" in his reply to the census officers. In reference to this, the dispatch says:

"The census people assumed that the Bishops were to the Mormon Church what pastors are to other religions, and proposed to send to them census returns in blank, to be filled out with statistics to their respective charges. This was exactly what Mr. Taylor did not want, and he therefore replied that Bishops were not pastors of churches, but were, in fact, judges of the Mormon courts, there being a judicial system under control of the Church by which temporal cases were tried. Said a Mormon, referring to a Bishop: 'He is assisted by two counselors, who, together with himself, form a court denominated by us Bishops, to investigate and try all minor cases that may come before him in his ward, whether of a temporal or spiritual nature.' This is a pretty plain admission of the charge of the connection between the Mormon Church and State, and the practical dominance of the former, and forcibly suggests what may be the condition of affairs should the Mormon Church control become entire over a State or Territory."

This "plain admission" which is spoken of as something new, has been published to the world for forty-six years. The calling and duties of Bishops in the Church of Jesus Christ of Latter-day Saints are defined by revelation, and described in the Book of Doctrine and Covenants. That book is and has been offered for sale to any one who wishes to read it. It is stated in another part of the telegram that this "disclosure" about the Bishops is something that "Brigham Young always studiously concealed." The truth is that there is nothing about it to conceal, but in public discourses, as well as in the book, we have cited the duties of the Bishops have been plainly set forth for the common understanding. The office of Bishop in this Church is not simply that of a Pastor over a sectarian congregation. His calling is to attend to the temporalities of the Church. There is a presiding Bishop with two Counselors to attend to Church temporalities pertaining to the whole organization, and there are Bishops in the various wards and settlements who, with their Counselors, attend to the temporalities of those divisions or branches of the Church in which they officiate. They look after the poor; they receive donations; they watch over the Church properties in their respective spheres, such as the meeting-houses and the appurtenances thereof; they give advice to the people in their labors, and in their business affairs one with another when so requested; they are also with their Counselors common judges in Israel, to sit in judgment upon transgressors, to try them for infractions of Church laws. But in all these duties they are purely and simply Church officers.

The attempt is made in this press dispatch to make out that the Bishop's office as described by President Taylor, is a union of Church and State. The framer of the dispatch had to go a long way out of his road and make a big stretch of imagination to manufacture such an absurd statement. A "Mormon" Bishop is in no sense a State official. The extent of his power as a common judge in Israel is to dis fellowship the transgressor. He holds none of the primitive powers of a secular magistrate. He has no relation to the State in his official capacity. His functions, his court, his methods, his decisions are all simply Church affairs and relate only to the Church, its discipline and welfare.

By the same reasoning (?) through, which the veracious (?) dispatcher reaches the conclusion that a "Mormon" Bishop's management of temporal and spiritual affairs proves a union of Church and State, it can be proved that a Methodist or Presbyterian deacon's duties show a union of Church and State. His calling lies as much in temporalities as that of a "Mormon" Bishop. Indeed, there is no religious organization of any importance but has officers to attend to its temporalities.

In Utah the affairs of the Church are as distinct and separate from the affairs of the State as in any part of the Union. There is no man in the Territory who holds a secular office by virtue of an office in the Church, and no one who holds an official position in the Church by virtue of a Territorial office. Thus the essential principle of "union between Church and State" is entirely lacking

in Utah, and all the noise and clamor on this question, including the press dispatch, which has been made so much of, really amount to a solemn nothing.

We fail to see how there could be a greater separation of the two interests in this Territory, unless the officers of the Church of Jesus Christ of Latter-day Saints were to cease to exercise their political rights as American citizens. But why should a Bishop, or Elder, or Apostle as soon as ordained to his ecclesiastical calling throw down the sacred right of the ballot? Why should he be deprived of a voice in the political affairs of his city, or county, or Territory, or State? Has he not just as much right to say whom he wants to represent him in the local or national government as a layman has? And what is there in the spirit or letter of American institutions which debar him from exercising a lawful influence over those who respect his opinions, to induce them to join him in any measure calculated for the public benefit? If a "Mormon" Elder is debarred by his Church position from taking any part in politics, so is a Methodist preacher, or Presbyterian priest or Episcopal clergyman.

But there is nothing that could be done which would be satisfactory to the unprincipled persons who circulate such rumors as those in the above dispatch, but the abject submission of the vast majority in Utah to the will and dicta of a very small minority. This is not likely to occur and therefore it may be expected that all kinds of absurd stories will be trumped up and sent abroad concerning the "Mormons," and that while the Associated Press lends its aid to as vile a set of scamps as ever infested a newly settled country, lies will be sent by lightning to all parts of the land, and the public mind will be deceived and poisoned in relation to a people who have planted the standard of true liberty in the tops of the mountains, and who, while according to all sects and parties and races perfect freedom of speech and act, are determined to maintain their own rights so far as possible by the blessing of the Almighty and under the Constitution of the land which guaranteed them.

LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY, DEC. 2.

Diplomas.—The diplomas awarded at the Territorial Fair are now ready and can be had at C. R. Savage's Art Bazaar.

A. M. MUSSER.

In the Second Degree.—Frank Barnes, who plead "guilty" of the indictment against him in the Hinckley murder case, has been adjudged guilty of murder in the second degree.

Arrival of Missionaries.—By letter from Hugo D. E. Peterson, we learn that the following Elders from Utah arrived at Copenhagen, Denmark, at 10.30, on the 5th of November:

J. E. Frost, of Ephraim; Morten Rasmussen, Mount Pleasant; A. C. Nielsen, Ephraim; Frederick Peterson, and Hans C. Hansen, Gunnison; A. L. Anderson and Bent Larsen, Monroe; John N. Olsen, West Jordan; Andreas Hansen, Redmund, and Thomas C. Christensen.

First Consignment.—The first consignment of young carpfish for Utah will be ordered to-morrow. Cans for the Weber district will be received at Echo City, Summit County, by Mr. Joseph A. A. Bunot. Cans for places south of Salt Lake City will be at once sent to the owners. These cans are well protected from the cold and the waters constantly aerated by a dipper. Mr. Barfoot is sanguine of success in the transportation of the carp from Washington to this city.

A SAD STORY.

JAMES CAMPBELL DIES ON HIS WAY FROM UTAH, RETURNING TO GLASGOW.

The following is from the Omaha Bee of Nov. 29th:

"At 8 o'clock, Sunday morning, Coroner Jacobs received a telegram, notifying him to be at the Union, Pacific depot at 9 o'clock, to meet the incoming emigrant train, which was several hours late, and take care of the body of a man who had died on the train between Grand Island and Omaha,

The remains were those of James Campbell, an aged man, whose ticket and memoranda showed him to be on the way from Salt Lake City, to Glasgow, Scotland. Campbell was a very tall, strongly built Scotchman, said by the passengers who were with him to be 88 years old. He had a ticket from Salt Lake City to New York and about \$60 in money and was evidently to have taken the steamer Wisconsin, of the Guion line.

His effects consisted of a stout sack containing his scanty wardrobe and a basket in which were a coarse lunch provided for his trip, two or three bottles of medicine put up at Plum Creek, from a prescription of "Bancroft" M.D., whether at Salt Lake or Plum Creek is not known, and a quart bottle which had contained port wine, labeled Bechtel and Sands, the firm being the proprietors of the Walker House sample rooms, in the city of the Saints. The dead man had also a memorandum book containing a list of his children, 12 in number, the eldest being born 1838 and the youngest in 1863; a copy of the Book of Mormon, the Book of the Doctrines and Covenants and a Gentile Bible. A certificate in the memorandum book signed by John Gray, president, and Andrew Dulhie, clerk of the West Glasgow Branch of the Church of Jesus Christ of Latter-day Saints, showed the deceased to have been a member in good standing of that organization.

It appears that the old man left Glasgow in the early part of 1879 for Zion, and was returning in response to a letter from one of his sons. The passengers say he was sick when he got on the train at Ogden. They cared for him as best they could but the lamp of life had flickered nearly out and his strength was not sufficient for the journey. He probably died of old age. A telegram was sent to a Salt Lake man whose address was found on a stamped envelope in his pocket and should no reply be received the dead man will be buried at Prospect Hill.

PRESIDENT TAYLOR AND PARTY.

Wednesday, Nov. 23.

All being ready, at 9 a.m., the President and party proceeded to Kingston, Elders M. M. Stute, Davis, Barney and Myers accompanying. While at our noon encampment, Bishop I. W. Crosby joined the party, he on his way home from Salt Lake City. Arrived at 3.20 at Kingston. A special meeting of the leading men of the Panguitch Stake present, with President Taylor and brethren, was held at 4.45, and various items of interest were considered.

At 6.30, a general meeting was held, at which President Woodruff, Elder Richards and President Taylor spoke.

Thursday, Nov. 24.

At 8.45 started for Monroe. Elder Culbert King accompanied on horseback. The roads are good; rather more snow at Hillsdale and down along the river than on any portion of the route. About four miles above Marysville, Elder Henry Clark and nine young men, well mounted, met the party, they having come from Richfield to escort the President to that place. Brother Hugh D. Disonbee having sent an invitation to the President and party to take lunch at his house at the Marysville bridge. We arrived there at 12 m.; found Brother Disonbee sick in bed with an attack of pleurisy, but somewhat better—his family had lunch prepared which was partaken of, and after administering to Bro. Disonbee rolled out for Monroe. About five miles out we were met by another mounted escort from Monroe. Arrived at 4.30. While at Bro. Disonbee's, and during the morning, several of our horses showed signs of sickness and bloating. Shortly after our arrival at Monroe one of the horses belonging to Bro. House, of Nephi, died very suddenly; the other animals are much better than in the morning. Pres. F. Spencer and Hon. Geo. W. Bean met the party at this place.

Monday, Nov. 25.

At 10 a.m. meeting was held. Elder Nuttall offered prayer. Elder Richards and Pres. Taylor were the speakers, and Pres. Woodruff dismissed.

The teams and carriages being ready, the party started for Elsmore, dinner being provided by Bishop Sylvester and family, was partaken