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TRUTH AND LIBERTY.

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BIENNIAL ELECTION.

Tuesday, Nov. 2, 1880.

PEOPLE'S TICKET!

For Delegate to Congress,

GEORGE Q. CANNON.

REVELATION AND HUMAN BRAIN-WORK.

It is singular how inconsistent men will become when they take an active part in attacking the system popularly known as "Mormonism." And yet when the matter is examined it is not so singular after all. For how can a person be thoroughly consistent when he fights the truth and seeks to overturn things that are immovable? Members of antagonistic political parties, and ministers of opposing sects, will cordially unite in a combination against "Mormonism," even if in doing so they have to sacrifice tenets and policies, which at other times they cling to with vigorous tenacity.

At the late "Liberal" Convention the Bane of the party, who has figured prominently as a Methodist lecturer and supporter, roused to wrath in a denunciation and attempted ridicule of "Mormonism," declared that a revelation inside the brain of man was worth a thousand-fold more than any revelation outside of the brain, no matter where it came from, or words to that effect. If the "Liberal" exhorter really believes in his own assertion the Methodists can have no further use for him, and to be consistent he should at once resign his membership of that church. For what is Methodism, if the revelations on which it professes to be founded are only the concoctions of human brains? If the Bible does not contain revelations from a power superior to mortal brains, then Methodism is all false, for it claims to be built on the Bible as the revealed word of Almighty God. So far as the principle of revelation is concerned, "Mormonism" and Methodism agree, except in this important distinction: that while Methodism professes to accept only a few revelations communicated years ago to men long since dead, "Mormonism" in addition to those revelations, accept as divine other communications received in our times by living apostles and prophets. Methodism no more than "Mormonism" professes to be based on the productions of human brains. The system of the former was arranged by men, but its principles are professedly those of the Holy Scriptures, which, according to its teachings are not the developments of human reason but the very words of the Eternal God.

The idea conveyed by the Methodist "Liberal" orator is simple Ingersollism. The clever but superficial skeptic who claims that "An honest God is the noblest work of man," takes exactly the same ground as the anti-"Mormon" "Liberal." He makes all the religions of all the ages, with their gods and ceremonies, the offspring of men's brains. This is a practical denial of the existence of a Supreme Being. For it is unreasonable to suppose that a personal Deity remains through all the ages dumb and expressionless concerning Himself and His will and His ways. If He does manifest Himself, reveal truth and promulgate commandments to mortals, those revelations must be of infinitely more importance than anything professing to be religion, that originates in the brains of men. Such revelations will constitute true religion, while the inventions of men,

no matter how much good they may contain, mingled with the vain imaginations of their inventors, cannot be so designated. For the true religion—the way, the truth and the life—must come from God to man, instead of emanating from mortality with its great variety of views and vagaries. If there is no religion in the world but that which has originated inside the brains of men, then all people are justified in going their own way, according to the suggestions of their own minds, and are under no obligations of obedience to God or responsibility to any divine tribunal.

Bane's enunciation, loudly applauded by professedly "Christian" anti-"Mormons," is simple infidelity, sheer, unmixed atheism. It exposes the real sentiments of the person who uttered it, and the inconsistency of those pretended pietists who will endorse anything that is aimed against "Mormonism." In striking at our faith it smites every religious creed in Christendom. It is the exact opposite of the truth. For the only things of real value among all the multifarious systems of religion which men have invented, are those which originally proceeded from the Almighty Framer of the Universe, being revealed by Him to his chosen servants at different periods and in various places. So far as these have been incorporated in the creeds of men, those creeds are of worth and will benefit mankind in time and eternity, while the additions that have proceeded from human brains are but as chaff, and will be swept away by the blast which will purify the world, and be burned up in the fire of everlasting truth.

The great superiority of what is called "Mormonism" over the different religious systems existing in the world, is in the divinity of its origin and continuance. Therein is its strength as well as beauty, and because of that it outlives all the efforts and forces which have been arrayed against it, and will stand unscathed before the wrath of men and nations, while it spreads forth light and truth to illuminate all people who will open the windows of their souls to its divine influence and saving power.

THE GOVERNOR'S REPORT.

GOVERNOR MURRAY, if the telegraph speaks truly, has been treating the Secretary of the Interior to his views on the Utah question. Of course they do not amount to any thing, but will serve as a subject of conversation. Summed up they are merely what others have expressed many times, before ever his name was known in the land, that is, that the anti-polygamy laws should be either repealed or executed. He indulges in some nonsense about the removal of Federal officials and non-"Mormons" from Utah, as a necessary sequence of the repeal of the anti-polygamy laws, but every one knows that there were Federal officials and non-"Mormons" in Utah before there was any anti-polygamy law, and therefore its repeal would not necessitate their removal nor affect the nature or emoluments of the offices here under the control of the Government; they would remain as if no such law had been enacted.

We think the repeal of the Act of 1862 would be a very wise measure. The passage of that law was a step outside of the constitutional powers of Congress, and has been the cause of trouble, vexation and perplexity to the Government ever since it was enacted. But if it is to remain on the statute book, no reasonable citizen or official will claim that it should be enforced in any other manner than the usual method of executing the laws of the country. First prove an offence against it, then legally fasten the infraction of the law upon those who have violated it, and let the punishment imposed follow conviction. But do not raise a hue and cry against the Government for not proceeding in a lawless manner to enforce one of its laws, simply to please a few rampant bigots who want to put down a religious system to which they are opposed, and who, to effect their object, would imprison, slay and destroy the people who believe in and sustain it.

We suppose that Governor Murray worries himself over the polygamy question because he finds little else here to do and because he fancies that it is part of the duty of

his position to agitate the subject. He is mistaken, that is all. He is charged with the execution of the laws. But his functions as Governor do not come into exercise until crime is proven and conviction secured. If there is then anything in the way of the punishment of the offender whereby justice, as enunciated by the courts, is in danger of being defeated, his executive power is required, not before. And a close examination of the laws of Congress relating to the Territories fails to show that the duties of the Governors in relation to the execution of the laws, extend any further than to the laws of the Territories. The Organic Act of Utah defines the powers and duties of the Governor, which are in a very narrow compass, and says, "He shall take care that the laws are faithfully executed." What laws? This question is answered in a later enactment, which is found in Section 1,841 of the Revised Statutes of the United States. Here we find respecting the Governor of each Territory: "He shall commission all officers who are appointed under the laws of such Territory, and shall take care that the laws thereof be faithfully executed." The laws "thereof." That is, the laws of the Territory. There does not happen to be any territorial law of the kind that Governor Murray is so concerned over. But without insisting upon this close application of the statute defining his duties, the execution of the laws is not required of him or any other Governor until an offense is proven in a legal manner and judgment is pronounced judicially. He is not required to take the stump on abstract questions, nor ventilate his views about marriage or morals. His duties are small and his power limited, and in endeavoring to play the role of a great and mighty official he only exhibits his own insignificance. While he confines himself to the functions of his calling, he will receive the respect of the citizens. When he gets outside his sphere, he is a subject for common ridicule.

We will notice one more point in the report of the Governor's effort, which is so often presented by people exercised on the "Mormon" question. That is, that "a practice which is punished as criminal in every other part of the Republic flourishes unchecked in Utah." With all the frequent repetitions of this statement, it is not true. Our marriage system does not exist in any other part of the United States, therefore it cannot be punished there as criminal. Common bigamy and "Mormon" plural marriage, as has been repeatedly demonstrated, have nothing in common. They are dissimilar and opposite. Bigamy is of the very essence of fraud, is a betrayal of the women who are deceived, and usually involves the desertion of the wife for a union with another, who is not a wife but is deceived into believing that she is. It is not regulated by anything except the passion or other base desire of the criminal who perpetrates the act. The law against it is designed to protect the wife and prevent the fraud. "Mormon" plural marriage is a contract of a religious nature, entered into with the knowledge of all the parties, neither of whom is deceived as to the facts; it involves no desertion and makes no deception. It is governed and controlled by ecclesiastical rules, and is entered into as a matter of conscience. The law against it was framed specially to prohibit and punish a religious ordinance, and was aimed directly and solely against the Church of Jesus Christ of Latter-day Saints, as is well known, and not denied by any one but sophists and quibblers.

That which is punished as criminal in other parts of the Republic is not the practice which worries Governor Murray and would-be there important personages, but something totally different, and therefore it is not difficult to prove and punish, while our system will exist and go on, in spite of all the noise and nonsense that is made and uttered by priests, editors, officials and politicians. And all that any one has a right to do in opposition is, to prove an offence when one is said to have been committed, and then proceed, if authorized, to execute the law in such case made and provided. All "struggling with the problem" is a squandering of time, and the words wasted on the subject are but sound and fury, effecting nothing. But they serve to bring our system into public prominence and in that respect are not without their uses.

OUR DELEGATE'S LETTER OF ACCEPTANCE.

We present to our readers the letter of the committee appointed to inform Hon. George Q. Cannon of the unanimous choice of the People's Territorial Convention for Delegate to Congress, with that gentleman's reply which will be perused with pleasure by the people of Utah.

The unanimous voice of the Convention which re-nominated our former Delegate was the expression of the wishes of more than nine-tenths of the citizens of this Territory. He is the choice of the whole People's Party, and is admired by the fair-minded and honorable among the party calling itself "Liberal." His past course is endorsed by the people who have elected him four times to the highest office in their gift, and who will in November elect him again to represent them and their interests at the national capital.

Our Delegate not only has the confidence, esteem and unfeigned affection and support of his constituents, but he is recognized by his associates in Congress as a man of marked ability, manly qualities, and truthful, honest, and irreproachable character. His thorough information of Congressional business, his remarkable memory of men and measures, and his punctual and faithful attendance to duty, have made him valuable to his coadjutors and useful as an authority on questions that arise every day in the routine of Congressional life.

We are proud of our Delegate. He is a representative man in every sense of the word, and his labors have been of vastly more value to Utah and the surrounding Territories than is generally known. He is the peer of his colleagues in intellect, mental vigor and those qualities needed in a statesman, while his temperate, abstemious and honorable life single him out as one of the very few who keep themselves "unspotted from the world."

He will go to the Forty-Seventh Congress with the votes, the faith, the prayers and the esteem of a body of people who understand, as well as any in the world, the status of men and their real claims to public confidence and approbation. He is the choice of the ladies as well as the male citizens of Utah, and is a true friend to their cause.

We congratulate the people of this Territory on their choice, and hope they will manifest their sentiments by polling an immense vote for Hon. George Q. Cannon on the 2nd of November, 1880. Following are the letter and reply:

SALT LAKE CITY, Utah,
October 8th, 1880.

Hon. George Q. Cannon,
Salt Lake City.

Dear Sir—We have the honor to inform you that at a Territorial Convention of the People's Party of Utah Territory, held at the City Hall, Salt Lake City, on the 7th day of October, A. D. 1880, at which Convention all the counties of said Territory were represented, you were the unanimous choice of said Convention as nominee for delegate to the Forty-Seventh Congress of the United States for the Territory of Utah.

The people through their delegates expressed their utmost confidence in your ability to successfully represent the best interests of our growing and prosperous Territory, and their entire approval of and satisfaction with your past services.

Trusting it will be your pleasure to accept the said nomination, we have the honor to subscribe ourselves,

Yours very respectfully,
R. T. BURTON,
J. E. BOOTH,
WM. R. SMITH,
JOS. STANFORD,
WM. B. PRESTON,
ZINA D. H. YOUNG,
EMMELINE B. WELLS,
Committee.

SALT LAKE CITY,
Oct. 9, 1880.

Hons. R. T. Burton, J. E. Booth,
Wm. R. Smith, Joseph Stanford,
Wm. B. Preston and Mesdames
Zina D. H. Young and Emmeline
B. Wells.

Gentlemen and Ladies:

I take this the earliest opportunity of replying to your esteemed favor

of yesterday's date, which informed me "that at a Territorial Convention of the People's Party of Utah Territory, held at the City Hall, Salt Lake City, on the 7th day of October, 1880," where "all the counties of said Territory were represented" I was the unanimous choice of said Convention as nominee for Delegate to the Forty-Seventh Congress of the United States for the Territory of Utah. I shall not attempt, in this communication, to express to you the emotions which your remarks aroused within me when you verbally communicated to me the action of the Convention and the universal expression of confidence upon the part of the delegates which accompanied that action. In your communication you state, (that which you stated with great fullness at our interview,) that the People, through their Delegates, expressed their entire approval of and satisfaction with my past services.

These expressions of approval are highly valued by me, especially so because of the character of the Delegates who formed the Convention. They, I feel sure, would not indulge upon such an occasion in mere formal utterances; but their expressions of approval or disapproval would be the genuine sentiments of their hearts. As such, I accept them, and feel profoundly grateful that my past service has given such satisfaction to them and the People whom they represent.

The nomination of Delegate to the Forty-Seventh Congress, which you so heartily and unanimously tender me, I accept in the spirit in which it has been offered. I entertain an exalted appreciation of the position of a chosen Representative of such a constituency. I know, from what you said, that they trust me and have confidence in me, and that I can rely upon their hearty and undivided support and upon their making every exertion to aid me in the performance of my duties.

Gentlemen and Ladies: When elected, I shall do all in my power to meet the wishes of the People who have chosen me as their nominee, and to discharge to their acceptance and satisfaction, with zeal and fidelity and the utmost watchfulness of their interests, the duties which shall devolve upon me as Delegate to Congress.

I am, with sentiments of consideration and esteem,

Your obedient servant,

GEO. Q. CANNON.

A COAL FAMINE.

Much dissatisfaction is expressed all over the town at the lack of coal for fuel. Just when the first cold snap has laid hold of the city, not a pound of coal can be obtained for love or money. The general opinion is that there is no need for such a famine. The coal agent here has at present a monopoly of the Rock Springs, Coalville and Pleasant Valley coal trade, and either source of the three is sufficient to supply this market, with ordinary provision and business arrangements. The cause of the present famine does not appear. We do not wish to lay any blame were it does not belong, nor to join in the general cry of censure of the agent until the reason for the present condition of affairs is explained. It may be all right. There may be uncontrollable causes for the lack of supply just when there is the most demand, but ordinary people cannot help the conviction that if there were only competition in the coal business, there would be plenty of fuel for sale, at prices too which would be fair and within the reach of the masses. The present policy may work well enough for the monopoly, but when the time comes that more than one dealer is in the field for public favor, the recollection of past actions will not fade from the public mind, nor be apt to work in the interest of those who withhold supplies in time of need, or play the autocrat in the sphere of commerce.

WHO WANTS TO FIGHT?

THERE seems to be some misunderstanding in the minds of a few of our citizens in relation to the Utah Eastern Railroad. It is a mistake to suppose that the Company organized to build a narrow gauge railroad from Coalville to this city, has undertaken a fight with the Union Pacific Company. In the start of this enterprise