

# DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

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## DIVINE RIGHT IN CHURCH AND STATE.

AN address to the "Liberal" voters of Utah is being circulated in the Territory, some copies being sent to pronounced "Mormons" as well as to anti-"Mormons" and persons "on the fence." It contains quite a number of statements and inferences calculated to mislead those who are not familiar with the facts in Utah history, and the objects and principles of the People's Party and of the Church with which most of the members of that party are connected.

If we were to undertake to reply to all the misrepresentations to which the self-dubbed "Liberals" resort, we might fill the columns of the NEWS, daily, with refutations. occasionally we notice some of the most glaring mis-statements, and may take up paragraphs of the Address with a view to letting daylight into them.

The document commences with an announcement of an attempt to reorganize the "Liberal Party" and of a convention of delegates from different parts of the Territory yet to take place; then comes a recapitulation of the alleged aims of the party from its organization until four years ago, since which time it is admitted nothing practical has been achieved; followed by an arraignment of the "dominant party" and an appeal to "Liberal" voters to organize and register, preparatory to the November election, when it is hoped that "a great step may be taken towards Americanizing Utah," with the hope that it may "become one of the States."

One of the plain untruths set forth in this address is that the hierarchy of the "Mormon" Church, against which it declares opposition, claims infallibility, and to govern the State as well as the Church by Divine right. This falsehood is not new by any means; it has been repeated a great many times and will continue to be reiterated while there are uninformed people to deceive.

It should be observed here that the religious issue is made and raised by these pretended "Liberals." Opposition to a certain church is their chief motive. It crops out in all their doings. It manifests itself in all their speeches and publications. Hatred of a religious system is the passion that moves them, and it is a religious issue that they embody in their pretended politics. The People's Party has no war against a sect nor any number of sects. It seeks the unification and general action of all its members, for the purpose of maintaining the right of the majority to regulate local affairs, which is only self protection, seeing that the majority is entirely barred out of all those offices, and from any participation in the appointment of those officers usually called Federal.

The authorities of the Church of Jesus Christ of Latter-day Saints have never laid claim to infallibility. They have never pretended to be anything but mortal men, liable to err, subject to the common infirmities of frail humanity. They do claim to have received Divine authority to administer in the name of the Most High God. And the people associated with them as brethren and sisters in the Church recognize that authority as valid and legitimate. Does that make the men holding it infallible? Certainly not. Moses was a prophet of God and was divinely authorized to lead Israel from bondage. Was he therefore infallible? Not at all, but lost the right to enter the Promised Land through his folly. A modern Moses, with similar gifts and authority, would, because of them, be no more infallible than the ancient Moses. He would be simply a man with a mission and legitimate authority to perform his work in the name of the

Deity. Either Moses will be judged like any other mortal, according to his works, viewed by his light and opportunities.

None of the leaders of this Church pretend to infallibility. Truth is infallible and comes from an infallible Being, but flows often through infallible channels or instruments. In their government of the Church the presiding authorities do not rule solely on the principle of divine right. The Church combines the theocratic and democratic principles. It unites the voice of God and the voice of the people. It takes Divine authority and popular assent to constitute a presiding officer in this Church. The priesthood, or authority to act in the name of the Lord, is a divine gift. The right to preside over the Church or any of its departments is within the province of the Church to acknowledge or reject. The revelation from which the order of Church government is obtained says of the First Presidency:

"Of the Melchisedek priesthood, three presiding high priests chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the Church, form a quorum of the Presidency of the Church."

It is further explained, in relation to the Twelve Apostles, that "They form a quorum equal in authority and power to the three presidents previously mentioned."

Another revelation declares that all things in the Church must be done "in order and by common consent." The agency of man is not trammelled, nor in any way interfered with. If it is not exercised it is no fault of the system, nor of any one but the individuals who fail to act on it. All the Church authorities are placed before the body of the Church twice a year, that they may be accepted or rejected in their several callings. Some people imagine that because unanimity prevails in the voting there can be no freedom. They foolishly think that liberty consists in opposition. They are like Mezeray, the French historian, who used to put a black ball into the ballot box whenever a new member of the Academy was voted for, and gave as a reason for doing so, that he was determined to show that the elections were perfectly free. It never seemed to dawn on his mind, any more than it does on theirs, that freedom can be just as much exercised in voting for as in voting against a candidate, in school or club, in church or state. The theocratic despotism alleged to prevail in the "Mormon" Church exists only in the brains of "Liberal" inventors of fiction.

Still less do the "Mormon" leaders claim to govern the State by Divine right. They recognize as much as any one on earth that Utah is a part of the United States, subject to the laws of the national government and within the sphere of its political institutions. It is the people who fill all the offices within the gift of the people. The machinery of the State—or rather Territory, is separate and distinct from that of the Church. No man occupies any office under the laws of the Territory simply because he is a church dignitary. The *modus operandi* of electing officers is similar to that in other parts of the Union. There is nothing to prevent any man or woman holding the right to vote, from balloting either for or against any candidate. If the members of the People's Party choose to unite they have the right to do so, just as much as to divide in the way that "Liberals" so painfully desire.

"But," it may be asked, "do not your Church leaders use an influence in elections?" Supposing that they do; have they not as good a right to nominate, suggest, work for and vote for a candidate or ticket as any laymen, or as ministers of other denominations have? So long as they do not use unlawful means they are just as much entitled to do this as though they were disciples of Tom Paine, or members of the "Liberal" party, hungry and half-dead for an office. And the masses of the people have just as much right, as citizens of this great republic, to listen to the advice of Apostles or Elders in whose judgment they have confidence, as to the men best qualified to hold certain offices, as they have to heed the appeals of "Liberal" wire-working, blaspheming, truth-ridiculing, disreputable politicians, eager to make worse tools of them than these falsifiers allege they are now to the priesthood.

We notice that a Presbyterian priest of small calibre but much

noise, by the name of McNiece, was a prominent agitator at the "Liberal" caucus in this city. Also that a libelling Episcopal clergyman called Rev. J. L. Gillogly, is the chairman of the "Liberal" central committee at Ogden. Now, if it is quite proper, and republican, and truly free for Presbyterian and Episcopal priests to take an active part in local politics,—a right which we do not deny them for a moment—why is it not equally right for a "Mormon" Elder or President to do the same? And if the political influence of the latter constitutes a proof of claim to divine right to govern the State, on the part of the "Mormon" leaders, does not the attempt at political influence of the former, equally prove that the Presbyterian and Episcopal churches claim the same right?

The whole "Liberal" assertion is founded on mingled ignorance and falsehood. Those who put it forth are ignorant of our Church polity and false in regard to our local politics. They will not take the trouble to understand the first, they have no weapon but misrepresentation with which to fight the last. Therefore they fail every time and will continue to fail, while the Church they hate and the party they oppose will continue to grow and increase in power, influence and numbers, until each accomplishes the purpose for which it was organized and ordained. Other points in the Address may be noticed hereafter.

## THE TIDINGS FROM MAINE.

THE tidings from Maine will sound discordant on the Republican ear, and will be surprising to all parties. That Maine, Blaine's State, and the land of Frye, should go over to the "enemy" is something quite unexpected. It is a Democratic victory, although partly by indirection. One if not two Congressmen elected are Democrats, and the Governor is the Fusionist candidate, elected by a combination of Democrats and Greenbackers. It is a victory also for the Democrats in that it is a sad defeat for the Republicans, and just at this juncture is ominous. It will doubtless have an effect upon the Indiana election, and should that State go Democratic the influence will be very favorable for Hancock and English in November. The only crumb of comfort for the Republicans is that they have apparently secured the State Legislature. But this is small consolation in view of the patent fact that voters are breaking loose from republican fealty and are not afraid of the party now rising into power, notwithstanding the horrors pictured by Frye, and the spectres raised by Blaine under the shadow of the bloody shirt, to scare the people as to the consequences of "rebel" accession to the government of the country. A big point may be scored for the Democracy.

## A NEW THEORY.

THE latest attempt to account for the origin of that most remarkable of records, the Book of Mormon, appears in Mrs. Duniway's paper, the *New Northwest*. It is a statement from a gentleman living in Astoria, to the effect that his mother lived in the family of Sidney Rigdon prior to her marriage in 1827, and that the household then contained a "writing medium," and by the aid of this medium, and "others in adjacent places," the "Mormon Bible" was written "by an automatic power, which they believed was inspiration direct from God, the same as produced the Jewish Bible and Christian New Testament." Also that Rigdon, having learned, beyond a doubt, that the so-called dead could communicate with the living, considered himself duly authorized by Jehovah to found a new church, under a divine guidance, similar to that of Confucius, Moses, Jesus, Mohammed, Swedenborg, Calvin, Luther or Wesley, all of whom believed in and taught the ministrations of spirits.

There are several fatal objections to this theory as well as to all others concocted for the same purpose. The evidence is complete that Sidney Rigdon knew nothing whatever about the Book of Mormon until several months after its publication and the organization of the Church which accepted it. Sidney Rigdon

never figured as the founder of the new Church in any manner or pretension, nor as one of its leading authorities except in a subordinate position, by his connection with the First President, Joseph Smith. The Book of Mormon does not favor the pretensions of spiritual mediums, and the Prophet Joseph Smith and the Church, which under the Almighty he founded and established, teach in the most direct and positive manner the folly and wrong of paying attention to any of those influences connected with what is called Spiritualism. The movement under that name did not commence until several years after the date named by the gentleman in Astoria, and did not originate in Ohio, where Sidney Rigdon lived, but in the State of New York. Neither Joseph Smith, Sidney Rigdon nor the Church with which they were connected believed that the Bible was written by "automatic power," nor does the book profess to have been written automatically. And in all the attempts to throw discredit on the Book of Mormon and connect Sidney Rigdon with its authorship, this medium business has never been mentioned, although Rigdon's history has been scanned and pulled to pieces and microscopically examined over and over again.

If this new theory should be caught up by preachers and editors, desperate for some plausible pretence to account for the Book of Mormon, they will have to drop for ever the hackneyed and thoroughly riddled old fable called the Spaulding story. The best refutation of all the attempts to prove the Book of Mormon anything but what it purports to be, is the Book of Mormon itself. It does not harmonize with any of those pretended accounts, but bears within itself the evidences of its own divinity and correctness. And it shows the way by which all can know of its truth, and many thousands have walked in it and obtained the promised testimony.

## POPULATION OF TOWNS IN UTAH.

THE Supervisor of Census for Utah, Secretary Thomas, kindly furnishes the following list of Utah towns and their population. The statement is incomplete, several towns and cities being omitted in consequence of the returns from those places being now in Washington. We give the imperfect list, however, as it contains information that will be useful to many:

American Fork, 1,300	Meadowville, 75
Brigham City, 1,880	Midway, 285
Bingham, 1,025	Nephi, 1,700
Beaver, 1,450	Ogden, 6,000
Coalville, 910	Orderville, 510
Corinne, 280	Provo, 3,440
Escalante, 350	Pleasant Grove, 1,780
Ephraim, 1,700	Paragonah, 280
Fairview, 815	Parowan, 970
Fillmore, 975	Payson, 1,780
Goshen, 385	Randolph, 380
Grantsville, 1,000	Salt Lake, 20,900
Gunnison, 550	Spring City, 1,000
Garden City, 125	Silver Reef, 1,050
Glendale, 175	Stockton, 250
Heber, 1,230	Springville, 2,315
Kanosh, 300	Spanish Fork, 2,300
Kanab, 330	Santaquin, 680
Lohi, 1,490	St. George, 1,330
Levan, 395	Tooele, 920
Manti, 1,760	Toquerville, 385
Morgan, 430	Willard City, 400
Mona, 400	Wallsburgh, 200
Mount Pleasant, 2,000	

## A SENSIBLE OPINION.

THE *Sacramento Record-Union* has the following to say about Mr. Evarts and the "Mormons" in an editorial with that title:

"Mr. Evarts is said to have expressed an intention to prosecute all foreigners who may henceforth emigrate to Utah and there enter into polygamous relations. This determination is said to have been reached upon learning that a large party of Mormon converts were on their way to the United States from Europe, and that they have been gathered together since the issue of the Secretary's circular to the European governments. If Mr. Evarts can extirpate polygamy by such methods, well and good; but we confess that the programme appears to us to be full of difficulties. In the first place the new arrivals will almost certainly refrain from carrying out any polygamous intentions they may entertain, until they reach Utah. And having reached Utah it would seem that they would be beyond the reach of the government. At least that is the impression conveyed by the efforts of the latter to enforce its laws against polygamy in the Territory. Prosecu-

tions there have been, it is true, but it is very certain that they have been without result so far as the extirpation of polygamy is concerned. In fact they appear to have been abandoned as useless, and that is the view most likely to be taken of such proceedings by those who have studied the Mormon problem. It is in truth a very difficult matter to proceed against a community, and especially in a relation which enters so deeply into their religious beliefs. Right or wrong, it is impossible to prevent them from regarding all such measures as persecutions, and persecution, as every one knows, always strengthens a faith. This is what makes the task of the Government so difficult, and this is why we cannot believe that Mr. Evarts has it in his power to effect anything against polygamy in the present instance."

If the leading men in this great nation would employ their talents in the eradication of the real evils which abound, and let alone this imaginary trouble, which, whatever may be thought of its impropriety, is the merest trifle compared with the giant vices which prevail in every State of the Union, they would accomplish some good. But whatever course may be taken to carry out the policy of force, it will, as the *Record-Union* appears to understand be attended with the most complete failure. And of all the foolish plans devised for the suppression of "Mormonism," the project of trying to punish people in Europe on the supposition and anticipation of their intent at some future time to violate a so-called law of and in the United States, must be accorded the palm for consummate nonsense and diplomatic idiocy. And the remarks recently attributed to the gentleman of long sentences and legal subtlety, are but a trifle removed from that which is vulgarly designated by the expressive monosyllable "fudge."

## "FREE DISCUSSION."

THE "Liberals make this boast in their Address, to which we have previously alluded:

"In some parts of Utah we have acquired the right of free discussion, and our meetings for that purpose are no longer disturbed or broken up by our opponents."

This conveys the idea that there was a time when those voracious persons could not meet for the purpose of free discussion without being disturbed, and that there are still portions of the Territory where this right is denied them. If this is not the meaning of their statement, we fail to see it. And this they know just as well as we do, is straight and undiluted lying.

The right of free discussion has not been and is not denied to them in any part of Utah. They have had all the liberty for this purpose that they could exercise in any place in the Union. More than that. Connected with what they term free discussion is and has been the practice of maligning and abusing gentlemen and ladies highly respected by the masses of the people; and this has been endured to a greater extent than it would have been anywhere else in the United States. Their object on many occasions has been apparently to arouse the populace to acts of violence, so that a pretext might be afforded for military interference.

Who has ever interfered with their right of free discussion of any public measure or principle? We have been present at some of their public harangues, when they were very few in number, and have marveled at the calmness with which the people present have listened to their tirades of abuse and discharges of slander. But then some of them were half intoxicated while voiding their spleen, and they may have amused as well as disgusted their hearers. There is not a town, village or hamlet in Utah where these so-called "Liberals" cannot meet to-day and talk rubbish by the hour and lie by the lineal yard, after their own fashion, without let or hindrance.

Some years ago, however, there was an occurrence in this city which has given them the shadow of a basis for a charge of disturbing them. A meeting was announced for a certain evening, with the invitation in large letters, "COME ONE! COME ALL!" It was not an exclusively "Liberal" meeting. It was a call to the public. The public answered the call, filled up the hall, and acted on the invitation. The meeting elected the chairman and