

## NO CHURCH RULE.

The NEWS had occasion the other day to point out how utterly without foundation is the allegation that the Mormon Church assumes control over the political views of its members. Now comes the *Tribune* today and endeavors for the hundredth time or more to prove that "Church rule" exists. But, as is usual when that paper essays to prove anything, it is a total failure. The *Tribune* is always strong as long as it deals in assertions and burlesque epithets, but when it comes to a calm reasoning on logical grounds it is as lost as a prodigal without any hope of return.

Our morning contemporary first gives a few quotations, which are here reproduced:

As the world is governed too much, and as there is not a nation or dynasty now occupying the earth, which acknowledges Almighty God as their law-giver, and as crowns won by blood, by blood must be maintained, I go emphatically for a Theo-Democracy, where God and the people hold the power to conduct the affairs of men. JOSEPH SMITH.

Another quotation reads:

What are the present forms of political governments? They are the image seen by Nebuchadnezzar.

When will the present forms of political and religious government come to an end? In the present age.

By what means? By the Kingdom of God and a great destruction.

What is the Kingdom of God? A Theocracy, or, in other words, a kingdom governed by direct revelations from God.

And still another:

And when a man is appointed to preside, the Saints are called upon to sanction that appointment, and every Saint has a perfect right to vote for or against it; but if they should all vote against it, it would not invalidate the legality of that appointment; as Elder Spencer observed in the council last night, "A man is at liberty to vote himself to hell if he wants to."

The first of these paragraphs, we are told, is from the *DESERET NEWS*, vol. 7; the others from the *Millennial Star*, volumes 10 and 13, and we take it for granted they are *verbatim et literatim*.

"The above,"—the *Tribune* exclaims exultingly—"is the doctrine of the Mormon church. That is, it is a government by God through His priests on earth; the head of the Church is in point of fact, the viceregent on earth of God."

But there is where the paper is helplessly wrong. The conclusion is not warranted by the premises. There is not one word in the quotations by which the allegations as to Mormon "Church rule" in politics can be sustained, as the judicious reader will see at a glance.

In the first paragraph quoted, Joseph Smith's views are given in a general way concerning governments. That remarkable man of this age, whose mind seemed to penetrate every subject he took up for consideration, expresses the opinion that the world is governed too much; that is, that there is too great a tendency towards paternalism not to say despotism in the world. He thinks the cause of this is that the nations do not acknowledge God as their law-giver, and that the remedy would be a Theo-democracy. Is there anything in this to

prove that the Mormon Church wants to rule in politics? We defy anyone to produce a single word from Joseph Smith's mouth or pen to the effect that he claimed to dictate the political faith of anybody. He was a man who lived and died for the cause of true American liberty and he gave to others what he so much loved himself. And the same is true of his noble successors.

The second quotation has as little bearing upon the point in controversy. The idea is expressed that in present forms of government on earth will finally be merged in a new form, a Theocracy, or the "Kingdom of God." The Mormons believe this in common with millions of Christians who expect the coming of a millennium, in which Christ shall reign. But what has this to do with "Church rule" in this age, previous to the millennium? The Bible seems to state that a time will come when by the interference of Omnipotence a radical change in the political conditions of the world shall take place. But the Mormons look upon this as still future, as do other Christians. In the meantime, we believe that "governments were instituted of God for the benefit of man and that all men are bound to sustain and uphold the respective governments in which they reside." That is the Mormon creed upon this subject.

The third quotation gives a Mormon Elder's personal views as to the validity of an ecclesiastical appointment in case it should not be sanctioned by voters. It has no bearing whatever upon political matters and does not prove that the Mormons do not enjoy liberty to the fullest extent.

If the *Tribune* still insists that the Mormons are "ruled" by a few men of influence, it is only fair to again call for proof. Show up in what meetings of the Church political matters are, improperly or otherwise, discussed. These meetings are all public. It should be easy to prove the allegation, had it any foundation in fact, and until it has been proved, those who continually reiterate the charge must be branded as slanderers of the worst type.

We still claim for every citizen, whether he holds an ecclesiastical office or not, the privilege of free thought and speech, and the right freely accorded by our antagonist to Dr. Hiff and others on the other side, belongs as much to our side. That and nothing more is what we contend for.

The object of the *Tribune* is well enough understood in this Territory. And if we are not mistaken the people at large begin to understand it too. Its rage is less terrible than it used to be. Its allusion to the expulsion from Nauvoo only shows that, whatever else is changed, its own disposition remains the same. It would no doubt be gratifying to some to have a mob on hand and lead them on to a feast of carnage and plunder; they would no doubt do their best to bring about a semblance of excuse for civil war; for that is in harmony with the whole policy of the party of past issues. That is the extent of their "patriotism" and their solicitude for morality. But amid all such threats, one thing is clear, that the Mormons must be a very good people, since no other charge can be laid to their doors than this false one that they in politics are subject to Church rule.

## INTERESTS US ALL—WATER.

The cold spell of weather during two days past has had the effect of relieving the high water situation materially; and there is now much reason to believe that with the energetic steps being taken, the danger may be averted. It will not do, however, to depend too much on the efficacy of the precautions already employed; in over-confidence there is peril, and even in too much delay there is danger.

There are some men of experience and many years of observation in the water business who think that Calyou creek has passed its highest stage for the season; others dispute this opinion. Generally speaking, all agree that Emigration creek has done its worst, but that City creek, Mill creek and the Cottonwoods are laying up a greater store of wrath. It is predicted that with the culvert on North Temple street the water of City creek will have run, whereby the usually exempt northern part of town will have a glimpse of what the southern and southwestern parts have been menaced with. Over and above all else, however, is the question of controlling the river. The stream is already higher than it has been for eight years, and it will rise for a month yet. It would seem to be necessary, in view of these conditions, to expect that instead of the canals being able to discharge into the Jordan, one of these days the Jordan will be discharging into the canals. Then is when the real trouble will come in.

## A FRIEND GONE.

In Judge William E. Nislack of Indiana who died a few days ago when just on the threshold of his seventy-second year, the people of Utah had a firm friend in Congress at a time when congressional friendship was rarer than it is today, and when it cost its exhibitor more than many present friends ever dream of. The deceased was all his life a staunch Democrat, but he had the respect of his political opponents as a man of the strictest integrity and nicest sense of honor. He entered political life nearly forty-four years ago as a member of the Indiana legislature, and continued in legislative service as representative and senator until his elevation to the circuit bench in 1854. He entered Congress in 1857, served two terms and then went back to the legislature. In 1864 he was again elected to Congress and retained his seat until 1875. Then he was elected a judge of the supreme court of Indiana and retained the position until 1889.

Friends of advanced education are vigorously urging the establishment of a high school at Chico, Cal.

Jose Venaugia, an Indian from Cajon valley, has been sentenced at San Diego, to two years at San Quentin for assaulting a companion with a knife.

The first shipment of ripe apricots to Chicago from Arizona was made from Phoenix on Wednesday, May 19th, nearly two weeks later than the first shipment last year.