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TRUTH AND LIBERTY.

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MORE ANTI-"MORMON" RESOLUTIONS.

A CONVENTION has recently been held in Cincinnati of the Woman's Home Missionary Society of the Methodist Episcopal Church. The subject of "Mormonism" received a large share of its attention. Some resolutions were passed which we give below that they may be placed on record, and a discussion of the "Mormon problem" ensued, conducted by several ladies who would have been very much puzzled if they had been required to give a truthful and intelligible statement of "Mormon" doctrines, principles and teachings. They were Mesdames Wiley, Brown, Davis, Rust Williams and Newman. The resolutions were offered by Mrs. A. F. Newman of Nebraska, as follows:

Whereas, The immigration policy of the Mormon Church makes its missionaries to gather proselytes by the thousand from the nations of Europe and our own Sunny South; and,

Whereas, Our government has issued no official protest, and put no check upon the illegal traffic in the bodies and souls of the ignorant and superstitious victims of Mormon duplicity; therefore,

Resolved, That it is the duty of the Christian women of America to publish to the world the protest of the Christian churches of America.

Resolved, That the Home Missionary Society of the Methodist Episcopal Church here assembled, appoint a committee to draft a circular, setting forth a true statement of the Mormon Church in its character and teachings, and that such committee be authorized to confer with the civil and religious authorities at Salt Lake City, and to make careful investigation of the relation of the ballot in the hands of the women of Utah, to Territorial legislation at the National Capital and its power to perpetuate the religious bondage and domestic slavery of the women so enfranchised, and if they shall find the facts to warrant, they shall draft petitions to be circulated, asking for the disfranchisement of the women of Utah.

The same lady proposed that an industrial home for women and an asylum for orphans be established in Utah, stating that the movement was supported by Acting-Governor Thomas and Rev. T. O. Iliff, of Utah. The sum of \$6,500 was subscribed in \$20 life memberships, for the Industrial Home, amid great enthusiasm. A committee was chosen to draft the circular letter mentioned in the resolutions, consisting of Mrs. Newman, of Nebraska, and Rev. Iliff, Judge Boreman, and Mrs. Paddock, of Utah.

The interest which can be aroused among professors of religion in the welfare of people in distant places while the much worse condition of neighbors and society at home is ignored, has received many illustrations in the course taken by various sectarian missionary organizations. Stockings and tracts for the heathen abroad, neglect and scorn for the

bare-footed and ignorant heathen at home; flannel shirts and New Testaments for the Hottentots, and gutters, swill-tubs and jails for the street Arabs of Christian cities, are among the inconsistencies of modern proselyting philanthropy. The proposed "industrial home for women" and "asylum for orphans" in Utah, while there are a hundred poor women and famished orphans in Cincinnati who need help from the benevolent to one of each class in this Territory, come under the same category. We have no objection to the project, if the ladies of the East choose to spend their money and find a vent for their pious enthusiasm in this direction. It will please them and not hurt us. It is like the building of the big Methodist church and similar edifices here, that are almost entirely useless except to make echoes in when the few attendants dot the nearly empty benches at the ordinary services held therein. They have no more effect on the "Mormon" question than the dead wood and bricks and mortar which have been used in the buildings, except to put a little money in the pockets of the "Mormon" artisans employed in their erection. Go on with the industrial home and orphans' asylum, but if you want them filled, good Christian people, you will have to send a few of your poor, neglected, starving women and orphan children from your own vicinities; the "Mormon" people look after their widows and orphans and take care that their cries do not ascend to heaven in condemnation of the rich, as in the great cities of churches and chapels, missionary societies and institutions for foreign conversions.

The resolutions given above disclose the usual amount of ignorance of "Mormon" affairs displayed by strangers who undertake to regulate them. There is no "traffic in the bodies or souls of the ignorant and superstitious" or in the bodies or souls of any one, connected with the "Mormon" Church, and the idea of the government issuing an "official protest" against the proselytism of any religious body, is about as sensible as an "official protest" against a Methodist revival or a convention of gushing old ladies anxious to reform everybody but themselves.

The project of instituting a careful investigation of the questions named in the last resolution would be an excellent thing if it were conducted with anything approaching to sincerity and fairness. But there is no reason to believe that the intent is more or less than to get up a sensational document, repeating the old slanders against the "Mormons" and the stale falsehoods about the use of the ballot in Utah. This is clearly shown by the selection of the committee. Judge Boreman is well known as a most unscrupulous and persistent defamer of the Latter-day Saints, a narrow-minded bigot and a conspicuous failure in the positions he has been called to fill, even down to his last occupation—that of plate-passer at extraordinary Methodist gatherings. The woman last named on the committee is notorious as a peddler of foul gossip and ridiculous romance, and for rabid anti-"Mormonism" amounting almost to insanity. We say nothing about her personal history, as we do not wish to enter into such details in this connection. The Nebraska lady we know nothing about, but from her anxiety to figure as a prominent assailer of imaginary evils in the Territory, we can judge how far his assistance is likely to be lent to anything like a fair investigation.

To those who desire to learn the facts we shall be happy to impart information on any subject connected with "Mormonism" or the Utah question. Investigation is what we desire to promote among those who are not of our faith. Inquiry is our hope and vindicator. We have nothing to fear from examination into the realities of our faith and policy. If the truth is wanted, ample facilities will be afforded to those willing to learn it. But when the object in view is the discovery of something to bolster up an unhallowed attempt to distort the belief, misrepresent the polity and vilify the acts of the Saints and thus add fuel to the flame of popular passion kindled by ignorance and fanned by bigotry, we have no expectation that knowledge will be sought or care exercised to arrive at the facts.

The result of the Cincinnati anti-"Mormon" resolutions and enthusiasm will be, more money gathered from the unsophisticated, more noise and nonsense about Utah and the duty of the government, occu-

patation for a season for a few impetuous agitators and—the continued quiet progress of "Mormonism" in its grand work of spreading the gospel of peace and building up the Kingdom of God upon the earth.

THE SPEAKERSHIP.

The struggle for the office of Speaker of the House of Representatives is over, and the press of the country has lost one of the topics of discussion on which editors have lengthily dilated for some time past. Mr. Carlisle, of Kentucky, is the victor. The issue has been chiefly between him and Mr. Randall, Cox of New York only figuring in a subordinate way, and no others having the ghost of a chance. Mr. Carlisle is one of the ablest members of the Forty-Eighth Congress. He is a thorough Democrat, a clear-headed lawyer, a deep thinker, a good parliamentarian, and is thoroughly versed in the issues of the times and the necessities of the hour. Mr. Randall has had great experience and stands in the front rank of his party, and would no doubt have been elected to fill the position which he has aforesaid occupied with honor and eminent ability, if it had not been for his semi-protectionist proclivities. The election of Mr. Carlisle is tantamount to a manifesto of the Democrats in favor of free trade. We look for a wise and judicious management of the House and appointment of the various committees, under the Speakership of the distinguished Kentucky statesman.

PRESIDENT ARTHUR'S ANTI-"MORMON" POLICY.

The chief point of interest to the large majority of our readers in the President's Message is the paragraph relating to Utah and Polygamy. The Executive says he is not satisfied with the workings of the Edmunds law, thinks that more stringent measures should be adopted for the extirpation of polygamy, and favors the repeal of the Organic Act and the government of this Territory by an appointed Commission.

These utterances of President Arthur will occasion much surprise among those who have credited him with steady conservatism and a soul above the arts of the demagogue. The purpose of the recommendations is evident. It is to raise, if possible, a party issue to figure in the next presidential election. The "Mormon" question, as it is called, has been magnified so much in the eyes of the country, and the cry of polygamy" has been so persistently raised that the popular mind is persuaded of the urgent need of some extreme measure to save the nation from being overwhelmed by "Mormonism," which is so little understood and so grotesquely misrepresented as to be regarded as a menace and a terror.

In the blind demand for the extirpation of that system, constitutional restrictions will not be regarded by the unthinking. Any scheme to stamp out "Mormonism" will be hailed with pleasure by the hiring clergy and receive a certain amount of popular support. The Republican party, hard up for striking issues, will take advantage of this sentiment and propose such measures as no consistent Democrat could sustain for a moment. The refusal of a Democratic House of Representatives to pass a bill embodying the recommendation of the President, could be used against that party in the coming campaign. They could be accused of sympathy with the "Mormons," which would be an awful charge, and "affiliation with polygamy" which would be still more startling. Hence the adoption by President Arthur of a scheme which, if the people of this great country were not deceived and bamboozled by politicians and hiring preachers, would be sufficient to condemn any candidate for popular suffrage, in the eyes of Republicans and Democrats alike.

The right of local self-government inheres in every organized community of citizens, and this has been formally confirmed upon the people of Utah by Act of Congress. The repeal of the Organic Act would not take away that right. Such repeal, with the destruction of our local government and

the establishment of the un-American and anti-Republican domination by appointed Commissioners, to which the President has lent his support, would be simply an act of oppression and the authority of might over right. It would be subversive of the very principles for which the founders of this nation struggled and risked their lives. If any Democrat should assist in the infamy it would be proof that he was not governed by the principles which are essential to his party and are fundamental to our national institutions, but was led by ulterior motives for unworthy ends.

The exigencies of a fight for place and power, however, often lead politicians into devious ways, and principle frequently takes a back seat while policy steps to the front. And in the strife for supremacy which is about to ensue the end to be achieved will no doubt cause either party to be somewhat heedless as to the character of the means employed, so that they give promise of success, and yet we cannot believe that the Democracy, now coming up into a prospect of a return to the control of national affairs, can be so regardless of the basic principles and vital force of their own organization, as to trample on the rights of a populous commonwealth simply to appease a senseless outcry and peradventure gain a few votes. We say, peradventure, advisedly. For it is quite doubtful that in their sacrifice of principle, they would make numerical gains. No Democrat who planted himself firmly on constitutional ground in opposition to anti-"Mormon" measures introduced in the Forty-seventh Congress, failed in his canvass for election to the Forty-eighth. And in the long run it will be found that the right will win, while expediency when hostile to it has no abiding strength. Pandering to anti-"Mormon" clamor will prove a very evanescent subterfuge, and no man or party will find permanent success in such a truckling policy.

The reasons given by President Arthur for endorsing the extreme measure recommended for Utah are extremely weak. "All of the members of the Legislature are "Mormons," he says. Well, is it a crime to be a "Mormon"? Is it likely that the "Mormons" would elect anti-"Mormons" to make laws for them? Have they not the right to choose for their own officers men of their own views? And is it not premature and unstatesmanlike to recommend harsh and unprecedented action, on the supposition of what our Legislature may or may not do at the coming session? Again, what can that body do in the direction sought more than has already been done? The Edmunds law excludes all polygamists from voting and from office and that would stand, no matter what our local legislators might pass. If the provisions of that law were re-enacted by our Assembly they would be no more effectual than now, and if any act were passed in opposition to them it would be void. The fallacy of the President's argument is thus made palpable.

It is not shown, either, in what way the destruction of our local government would affect the question of polygamy. The plural marriages of the "Mormons" are not sustained or recognized by the Territorial laws and could not be dissolved by any number of Commissions, or edicts, or armies, or any other earthly powers. They are ecclesiastical, perpetual and eternal, and until the "Mormons" become recreant to their faith and their covenants with high heaven, those unions will be recognized by that Almighty Being who established them for the benefit of His people and the fulness of His glory.

The President's remarks on Utah and Polygamy, do not add to the force of his message, nor do credit to his supposed sagacity and statesmanship. They are in the nature of a sop to the bigots and breath to the flame of unreasoning popular passion. It is doubtful if they will have any practical bearing upon Congress. They certainly create no commotion among the peaceable and God-fearing people of Utah Territory.

MORE ANTI-"MORMON" RUBBISH.

A CHICAGO telegram published in Tuesday evening's News contains a lot of stuff told to a reporter of the Times by a "Mrs. Ruth Everett of Salt Lake City." We have never heard of the lady before, and if she

is as unreliable in other matters as on the "Mormon" question we shall not care if we never hear of her again. The whole statement attributed to her is of about the same value as the closing remark. Utah is not the only place where woman suffrage exists, and all the rest of her rhodomontade is equally incorrect. It sounds like the talk of some stranger who has spent a few days in this city and received the usual amount of stuffing from the chronic liars and bilious "Mormon" haters, male and female, who make it their business to repeat the kind of slanders which Mrs. Everett gave to the Times reporter. When will the leading papers of this great country vary the monotony of their references to Utah and the "Mormons," by getting hold of a few facts and publishing something that is at least consistent?

PRESIDENT ARTHUR'S UTAH POLICY.

In winding up his remarks upon Utah affairs, President Arthur, in his message to Congress, says:

"I favor, therefore, the repeal of the act upon which the existing government depends, and the resumption by the National Legislature of the entire political control of the Territory, and the establishment of a commission, with such powers and duties as shall be delegated to it by law."

This is a very sweeping conclusion, and should have some extraordinary premises to justify it. What are they? Simply the fact that the Legislative Assembly, elected under the provisions of existing laws including the Edmunds' act, is composed of "Mormons," who, though not polygamists, are supposed to be favorable to polygamy; and the President's conviction that "polygamy is so strongly entrenched in Utah, that it is profitable to attack it with any but the stoutest weapons."

We are sure that the President of the United States is, like the great majority of public men, not only uninformed but grossly deceived in relation to the "Mormon" question. He does not understand that which is alleged to be a public evil. His recommendation shows that he does not comprehend the full meaning of his proposed remedy. The question had to be met in some way. The spirit of the times seemed to call for something radical. The most extreme measure mooted by the rabid anti-"Mormons" was the abolition of the Utah Legislature and the appointment of a Legislative Commission; and so the President, to meet, as he supposed an urgent political demand, advised a step which would have consequences that he did not foresee.

What would be the effect of the measure proposed? Not only would our local Legislature be abolished, but every department of our local government would be swept away, and nothing be left but chaos. We venture to say that this is far more than the hungriest "Mormon"-eater among the pack of hounds who have yelped for years for the destruction of "Mormonism" desired. It would leave us without Judges, without Prosecuting Attorney or Marshal, without courts or officers of any kind, without a Secretary or even a Governor, in fact without any territorial organization whatever. Even Governor Murray and the unscrupulous class which he represents, and in whose interests he is uttering mendacious statements through the press, would be placed in a bad fix by such a measure.

Where is the statesmanship embodied in the proposition? The careful thinker will fail to find any wisdom in it, and even the ordinary reader will look in vain for any reason advanced to justify so radical and needless a revolution. Indeed the President's argument contains its own refutation. It is claimed that depriving polygamists of political rights has not affected polygamy, and it is then proposed to extirpate polygamy by proceeding further in the same direction, and, greatest blunder of all, to include in the general disfranchisement monogamist and polygamist, "Mormon" and "Gentile" alike. The Edmunds law established a political distinction between polygamists and monogamists; but the President's policy would destroy that distinction, and with one fell swoop deprive every citizen in Utah of all political rights