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A BRAVE AND CAPABLE YOUTH.

A SHORT time since the Collegiate and Polytechnic Institute of the city of Brooklyn closed for vacation. The commencement exercises were unique and, according to the report of them given in the columns of the *Eagle*, highly interesting. Besides the musical and other proceedings, a number of graduates had subjects assigned them, to speak upon. They were ably handled and the young orators received enthusiastic applause as the reward of their intelligent treatment of the respective themes, among which were "The Negro in the United States," "Hernanda Cortes," "Industrial Education," "Mr. Gladstone," "Poetry of the Future," "Stability of our Republic," "Congress and the Mormon Church."

Edgar Jackson was the youth who treated the subject named last. He had evidently given it intelligent consideration, this being what he said:

"During the last Congress a bill was passed providing for the disestablishment of the Mormon Church. All its assets in excess of \$50,000 not used exclusively for religious purposes were to be delivered into the hands of a receiver, its affairs wound up and its property was to escheat to the United States. Under the provisions of this bill the receiver obtained possession of farm lands, coal lands, gas stock, telegraph stock, droves of cattle, flocks of sheep and other property, worth in all about \$900,000, and today the Mormon Church is paying to the United States Government rent for the use of its former possessions. It is claimed that the Mormon Church is dangerous. But is it any more closely united, does it have greater weight in politics than the Church of Rome? Has it ever taken such a decided political stand as the Methodist Church took at its recent conference in New York, where the platform of the prohibition party was enthusiastically endorsed? The Mormon doctrines sanctioning polygamy has been the principle source of trouble. Congress very properly undertook to root out this practice, and Senator Edmunds' bill in 1882 met with satisfactory success. But Congress was not content to stop

there. After enacting the most stringent laws against polygamy, it passed the confiscation bill, which can be regarded only as a direct attack upon a religious corporation. This measure is of a piece with the treatment to which the Mormons have been subjected throughout their history. In 1844, officers of Illinois arrested two men and confined them in jail at Carthage. A mob collected, broke open the doors of the jail, seized the prisoners and murdered them. People said then, and some still assert, that justice was meted out to Joseph Smith and his brother. But is lynch law likely to secure the justice which American citizens wish to see enforced? On the banks of the Mississippi the Mormons built a flourishing city. But the people of Illinois did not want such neighbors, and so for three days they bombarded Nauvoo. In the opening of winter men, women and children were driven from their homes, compelled to forsake their possessions and flee they knew not whither. We glorify our persecuted Pilgrim Fathers, who planted amid the snows and rocks of a wilderness the seeds of free government and their chosen religion. Is their case essentially unlike that of the Mormons? Literally hunted from State to State, they too, resolved to found a home where they might enjoy religious freedom. Through an unknown desert, over the rocky mountains, encompassed by dangers, they pushed their way until they reached the Salt Lake basin. In subsequent years the persecutors of the Puritans did not withhold from the settlers of New England their due meed of praise; and all men who believe in the progress of the world, though condemning to the lowest inferno the Mormon creed, should laud the principle that guided both Puritan and Mormon in their wanderings. When Roger Williams preached religious freedom in Massachusetts they drove him from the colony, but they permitted him to enjoy his religious opinions in his new home. The Church of Utah was hounded from place to place till it found a refuge in the Western desert, and the descendants of the New England Puritans are not satisfied to allow it to rest even there. While a dollar remains to the Church of Mormons the carpetbag politicians of Utah will clamor for it, and Congress, in granting it, will imagine that it is rooting out polygamy. The cause of the Mormon church is the cause of every church in the Territories. If the United States Government can confiscate the property of one religious corporation, what is to prevent it from doing the same to any other denomination at any time it shall please? When the profligate John Wilkes championed the liberty of the press and advocated parliamentary reform he became a hero. The Mormon Church of Utah represents today as sacred a principle as John Wilkes or Roger Williams ever stood for; and Congress in combating this principle is not checking the influences of Mormonism—it is

making war on the inalienable right of liberty of conscience."

A youth who would fearlessly stand up in defense of an unjustly unpopular people and their rights, will develop into a man of no ordinary calibre. His clear exposition of the wrongs perpetrated by the national legislature, and of the rights of the people upon whom they have been inflicted indicates an incisive intellect and a comprehensive mind. His oration is *multum in parvo*. Long may he live to denounce wrong and champion the cause of the oppressed. We believe Mr. Jackson will be heard from in after years.

THE WORK TO BE DONE.

THE conventions have assembled and their work is done. The results of their labors appear in the ticket they have together framed. In most instances the selections made are good and such as can be endorsed by the thinking men of our community as well as by the masses. There has been ample opportunity for a full and free expression of opinion and choice by the body of the voters.

Considerable difference has prevailed in some of the conventions, the bone of contention being localities rather than men. Sectionalism ought not to sway the representatives of the people so as to blind their judgment and sacrifice the general welfare. When we divide our interests into those of the city as against those of the county, or so as to pander to local pride in the choice of men to represent a district including many precincts, we depart from principles which have heretofore been our strength and our defense.

The singular manner in which the Council Districts have been arranged, has done much to provoke strife and render difficult selections on which the voters can harmonize. We have no doubt the re-districting was done with this as one of its objects. If the purpose had been to make the arrangement as inconvenient and arbitrary as possible and to cause a conflict between the people of different sections, we do not see how a more likely plan could have been devised.

However, now that the conventions have met and candidates have been put forward from different localities, each being championed by his friends and neighbors, and a choice has been finally made in every instance, all differences should