

# DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - AUGUST 18, 1880.

## OBJECTIONS TO UTAH'S STATEHOOD.

THE census returns of Utah have brought before the public again the claims of this Territory to admission into the Union as a State. Eastern papers see in our large population a powerful argument for Statehood. The annexed paragraph, which we clip from an exchange, will serve as a sample of the opinions of the press on this subject:

"Undoubtedly the civilized population of Utah exceeds that of Oregon or Nevada, and is but little below that of Delaware. Under any other circumstances, therefore, the Territory would find no difficulty in gaining admission into the Union as a State. But in view of the larger preponderance of Mormons and of the peculiar nature of that organization, the admission of Utah as a State at the present time would enable the Mormons to fortify their religion by the powers of a State, and to discourage all other forms of religious belief."

It should be understood that the people of Utah are not making, and have not made for some time, any special efforts to assume the responsibilities and expenses of a State government. Statements to the contrary frequently appeared in the papers during the late sitting of Congress. But as usual when the press discusses "Mormon" affairs, the speculations indulged in by editors were very wide of the truth. However the rapid increase of population here forces the question of our Statehood into public notice, and the only reason advanced against Utah's admission is something like that expressed in the above paragraph.

How much force is there in it? If Utah were a State, with a preponderance of "Mormon" population, they might fortify their religion by State power and discourage other religions. This is purely imaginary and without any reason for a starting point. The "Mormons," in a political capacity, have never shown any disposition to discriminate against any other body of worshippers. To do so would be entirely in opposition to established tenets of their faith. Freedom to all creeds is a fundamental principle of their Church polity. It is published in their sacred books, preached in their public discourses, practised in their dealings with people of opposing beliefs. Further, it is an essential part of their creed that the State has no right to control the Church; that religion of any kind must not be interfered with by the State. No laws have ever been enacted or attempted by the Territory discriminating in favor of any Church or against any Church. The constitutions that have been framed whenever admission into the Union has been specially sought, have contained clauses securing religious freedom to every sect and denomination. Any one who has studied the "Mormon" question fairly, must have noted that in all the controversy on the marriage question, the right of absolute freedom of religion from State control has been the great point insisted upon by the "Mormons" in Congress, in Court, in the pulpit and in the press.

To "fortify our religion by the powers of a State," then, would be in direct antagonism to the very genius of our faith, and the letter of our text books. It would also be contrary to the Constitution of our country and therefore could not prevail. So also with the discouragement of "other forms of religious belief." The imagined objection to Utah's Statehood is absurd as well as fictitious. We feel surprised at the repetition of such nonsense by intelligent writers and public speakers, and until those who are opposed to the admission of Utah into the Union can find some more tenable objection, they had far better say nothing about it.

## WHY NOT?

THE Mormons must not exult over their possessions in Colorado.

That is what the Colorado Chief-

tain says. We would like to know why. The "Mormons" may do what they please over or upon the land which they purchase and occupy in Colorado or elsewhere, so long as they do not violate the laws of the country or of the State. If they break the law they are amenable to the law. They have just as much right to "exult" over their possessions as any one else.

If there is any "must" in the case the *Chief* must not threaten. Neither must its editors try to fan into a flame the spark of religious prejudice that smoulders in the bosoms of bigots. The "Mormons" must be protected in their rights as American citizens, in Colorado as well as in other parts of the Union, or it will be a sorry day for the boasted freedom of American institutions.

However, we do not think it is good to "exult" a great deal, either over the possession of good land and favorable opportunities for making permanent homes, or any other blessing vouchsafed by a beneficent Providence. Gratitude, satisfaction, praise, determination to persevere and improve, are quite proper under the circumstances in which our friends in Colorado find themselves, and rejoicing is quite natural and right. But it is not good to exult too much nor allow exultation to express itself in boastfulness. We hope therefore that the Saints in Colorado will peacefully enjoy their possessions, and quietly practice that industry and perseverance characteristic of "Mormon" colonists.

But if they should happen to be enthusiastic over the prospects that lie before them in their new settlements, we know of nothing in the Constitution and laws of the United States, or in the statutes or customs of Colorado, which would justify any one in trying to prevent them, or in saying they "must not exult over their possessions."

## A GREAT TRUTH, OR "SPECULATIVE NONSENSE?"

In our editorial of August 6th, treating on the subject of nutrition, we made use of these remarks: "The action of food on the human system may yet be proven different in some respects to that which is now accepted as the process. It may be shown that its effects are such as to incite the system to absorb electric, atmospheric and other agencies that stimulate and support life, and to accomplish as much by arousing the vital energy to grasp and assimilate them as by actual material supply."

We notice that this has been set down in print as "mere verbiage" and "speculative nonsense." We should pay no attention to this kind of thing—the resort of shallow minds incapable of comprehending or unable to refute by argument—but we wish to amplify a little on the subject at which we merely hinted in the paragraph we have reproduced.

We are not unacquainted with the commonly accepted theory of waste and repair, the elimination of effete tissue and the assimilation of food, the process of digestion and the action of nitrogenous and carbonaceous combinations. But it does not follow because certain physiological doctrines have been accepted by the scientific world that they are infallible or positively correct. The "science" of one age has been frequently overturned by that of the next. In each successive period the leading minds imagine that to them is vouchsafed the key of knowledge, while their predecessors were feeling for the door in the dark. But they all make mistakes, and circumstances and facts sometimes arise which laugh their "established theories" to scorn, and though they hold to them with a stubbornness which is very natural, they have to give way in time or be classed among the unprogressives and incurables. We do not make these remarks out of any disrespect to learned men who go down into the depths of things for the purpose of searching out causes, and bringing up to the light hidden principles and obscured truths, but merely to show that in many things human science is as fallible as man-made religion.

Now, according to the generally adopted theory, when a man eats a piece of beefsteak, after it has gone through the chemical changes wrought upon it in the body, portions of that meat masticated, insalivated, deglutinated, chymified,

chylified, etc., are conveyed to the various parts of the system, take the place of cast off particles and enter into the actual composition of the individual. It is on this theory that it is claimed that the materials of the human body are entirely changed in seven years.

But the Prophet Joseph Smith made the following emphatic statement, as recorded in his history, April 7, 1843:

"There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come: I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken."

This may not be considered very good authority by the scientific world. It is, however, to the Latter-day Saints. The Seer of the nineteenth century had means of learning the secrets of nature as well as of theology, about which the most profound thinker and most experienced bookworm know nothing whatever. He was not in the habit of speaking so positively unless he knew whereof he spoke. He gained his knowledge from the eternal fountain of intelligence, and asked and received wisdom from a source that never errs.

President Brigham Young, in a sermon delivered in this city October 8, 1875, endorsed this declaration of the Prophet in these words:

"Some philosophers have asserted that the human body changes every seven or ten years. This is not correct, for it never changes; that is, the substances of which it is composed do not pass off and other particles of matter come and take their place. Neither can the particles which have comprised the bodies of men become parts of the bodies of other men, or of beasts, fowls, fish, insects or vegetables."

"Matter may be divided into an infinitude of atoms until they pass beyond the power of the microscope to discover them, and the most skillful chemist who dwells upon the earth knows not whither they go. My position is, and which I declare to the Latter-day Saints, it is beyond the power of man, without revelation from God, with all his science, to know whether these particles that compose our bodies go into other creatures to form the component parts of their bodies, or whether they merely pass into the already organized body to resuscitate it and contribute to its sustenance."

Some persons, on reading or hearing such sentences as those we have quoted, will denounce them as "mere verbiage" or "speculative nonsense" and think no more about them. Others will reflect upon the ideas they contain, so contrary to the generally received theory in relation to the human body, and may gain further light on a very important subject, which reaches into the future and bears upon the glorious doctrine of the resurrection from the dead.

We have attempted to make no assertions explanatory of the action of food upon the body, but have merely offered some suggestions touching on views that we entertain, derived from the positive assertions of inspired men. The human system is yet an enigma even to the best surgeon, physiologist or biologist of this learned age. The chemical changes that are effected upon substances introduced into its interior may be noted and determined. So with the apparent effects of the chemically prepared material. But that the chyle which is sucked up by the lacteals, or the chyme that is absorbed by the capillaries, actually takes the place of particles cast off from the body is not yet demonstrated, and if the doctrines of the authorities we have quoted are true, never can be proven. We have briefly suggested what may be the action of digested food. And we have not done so without reason. The process by which vitality is maintained in animated nature is not yet understood by the most scientific minds. Who can explain to us the vital force, tell us whence it cometh and whither it goeth in what we call life and death? The body may be sustained and vitalized by influences that are beyond the microscopic lens, the chemical test, the dissecting knife, and the analytic mind unaided by divine revelation. Dr. Alexander Wild, of New York, touching on the question of vitalizing sustenance, says:

"Why may not the auras, ether and unseen forces of the earth and atmosphere penetrate the body and accomplish the matter. It is the force, the energizing principle, in food that constitutes its nutritive power; and yet the scientist has not reached this by the microscope or evolved it by manipulation. This force is derived from the great cosmos; and, from aught we know to the contrary, may sustain the ecstatic, the hibernating animal or insect without being furnished by the medium of food. The infinite space has more resources than we know of, and we may as well be modest enough to acknowledge the fact."

The power of mind over matter, the action of the will upon the physical part of our being, the part that unseen forces play in sustaining the human economy, are yet but little understood even by those very wise persons who attempt to ridicule that which does not harmonize with their modicum of information. There are more things in heaven and earth than are dreamt of in their philosophy, and our advice to them is, do not be in too great a hurry to reject anything because it appears contrary to some scientific dogma, nor to rush into print with plain proofs of limited research and lack of independent thought.

## THE BEAVER COUNTY ELECTION CANVASS.

WE have received a transcript from the record of the Beaver County Court, containing the findings of the canvassing board at the late election in that County. The first part gives details of the returns in every precinct, with a summary of the whole in tabulated form, showing a complete and thorough canvass in the manner prescribed by law. The numbers of votes cast for the different candidates have already been published, so we omit the greater part of the account, as uninteresting to the majority of our readers. But we append the latter part because it explains the reasons why the returns from some of the precincts were rejected, as related in this paper several days ago.

The canvass was made August 4th by the County Clerk, Wm. Fotheringham, and James McKnight, a member of the County Court, who was not a candidate for office at the election in question. Several of the candidates were present. After giving the complete returns of all the precincts the report says:

From the foregoing returns it appears through the irregularities, discrepancies and frauds shown on the face of the returns that the office of Sheriff was affected.

We therefore, after a thorough recanvass of the returns, reject the entire ballot of Adamsville precinct, on the following grounds, to wit: The registry list furnished by the County Clerk was missing, which was subsequently sent for, upon which was one name added by judges of election, the party voting not being registered; also said judges omitted to canvass, compare the lists and count the votes of said precinct. We reject the ballot of Minersville precinct on the following grounds, to wit: Two votes, not on registry list, sworn in and polled.

After a careful investigation of the returns of Milford, we rejected the entire ballot of said precinct on the following grounds, to wit: 58 votes who were never registered in Beaver County were sworn in and accepted by the judges of election.

After a re-canvass of the returns and ballots of Grampion we reject the entire ballot of said precinct on the following grounds, to wit: 124 votes not registered were sworn in and their ballots received by judges of election, also we found several marked ballots, upon which was supposed to be the names of the parties who voted, also we are in possession of evidence that the senior judge of election did in numerous instances take the ballot out of the envelope, examine the same, after which he replaced the ballot in envelope, then deposited the ballot in the box, thus intimidating voters. Also parties who were registered in other precincts of Beaver County, and out of the county were among those sworn in at Grampion.

After the rejection of the entire vote of Adamsville, Minersville, Milford and Grampion precincts, the following table shows the result of the election of Beaver and Greenville precincts, which are the only ones in Beaver County wherein no

irregularities, discrepancies or fraud appears:

Names of Office.	Names of Candidate.	Beaver Precinct.
Probate Judge	Wm. J. Cox, Jr.	375
County Clerk	E. W. Thompson	63
	Wm. Fotheringham	375
Ass. and Coll.	J. P. Keller, Jr.	62
	J. Rogerson, Jr.	386
	Jas. R. Lindsay	62
	Jos. Vaughan	1
Selectmen	M. L. Shepherd	375
	J. J. Ferrell	65
	W. Coplan	375
	J. D. Williams	61
	Beaver Adams	1
Sheriff	J. M. Cox	375
	Wm. Stokes	119
Pros. Atty.	T. A. Wilson	375
	P. Lochrie	60
Coroner	Geo. Hales	375
	Wm. Thompson	63

From the annexed table, Wm. Cox is elected probate judge majority of 353 votes; Wm. Fotheringham, county clerk, by a majority of 355; J. Rogerson, assessor, collector, by a majority of 341; Shepherd, selectman, by a majority of 358; W. Coplan, selectman, majority of 356; J. M. Cox, sheriff, by a majority of 205; Wixom, prosecuting attorney, majority of 360; Geo. Hales, coroner, by a majority of 347.

We, the undersigned, (after rejecting the entire ballots of Adamsville, Minersville, Milford and Grampion precincts, for irregularities, discrepancies, marked ballots, and intimidation) do hereby certify that the foregoing returns from Beaver and Greenville precincts are correct, and that the county clerk issue certificates of election accordance with the foregoing returns.

Witness our hand and the seal of the Beaver County Court, this 7th day of August, A.D. 1880.

(Signed) JAMES MCKNIGHT, Selectman.  
WM. FOTHERINGHAM, County Clerk.

It will be seen that the law has been complied with on the canvassers, and that under circumstances nothing was done with the returns of the precincts where the gross irregularities occurred, except to throw them out. We understand one attempt to deny the fact in the record of the canvass that there will be no contest. The only persons affected by the decision of the canvass are the candidates for the Sheriff. The People's Ticket that exception was fully even counting in the votes cast by the "Liberals."

One reason why the ticket for Jno. M. Coombs was not the rest of the card on the People's Ticket was, less, the trick that was played the very "Liberal" party, a dodge that ought not to be anywhere. A ticket was drawn an exact counterpart of the Ticket, heading and all, with exception of the name of the date for Sheriff; William Stirling substituted for John M. Coombs and was voted by many who voted that it was the full Ticket.

We do not accuse Mr. Stirling any hand in this subterfuge, the ticket was a printed lie, not the People's Ticket, fraud. When persons vote to make it appear that the "Mormons" are guilty of fraudulent practices at elections, resort to so temptable tricks as that we posed, and also try to pose on the public with that they know are contrary, it must be plain to all thinkers that such persons are to be treated as frauds and watched as such, and that they are guilty of the offences which they attribute to others. The "Mormons" are the large majority, have never occasion, to say nothing of their "Liberal" accusers.

We understand that the tricksters, angry at the ill success of their schemes, have resolved to no taxes, on the ground, that have been "disfranchised" action of the canvassers, would only be another step to failure. They would not be emptied from taxation if they no right to vote. It is not that is taxed, not the individual. An alien that holds taxable property must pay his lawful proportion of the public expenses as well