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WEEKLY.

TRUTH AND LIBERTY.

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AN UNDIGNIFIED WEAPON.

CAMPAIGN slander, that most despicable feature of American politics, has already exhibited its hideous form. This early emanation of scoundrelism indicates the sweeping character of the coming deluge of mud, the weapon of unscrupulous demagogues. The initiative assault is an invasion of the domestic hearth of the President, Mrs. Cleveland sharing a portion of the odium of the insult of the scandal-monger.

The individual who is charged with dipping his spoon into the unsavory dish and scattering its contents, is the Rev. C. H. Pendleton, a professed dispenser of Gospel light. The difference between that which he should be engaged in serving out and that which he is alleged to have in this instance distributed is decidedly striking. The precepts of Christianity peremptorily forbid the practice of backbiting, in which the lowest form of social miscreancy delight. This miserable incident seems to illustrate the fact embodied in the words of the inimitable Burns

En ministers have been kenned,
In holy rapture,
A rousing whiff at times to vend,
And naught with scripture.

The reverend Pendleton finds it convenient at this stage of the play to shift the responsibility for the statements concerning domestic infelicity in the presidential household to the shoulders of an unscrupulous newspaper reporter, "who misrepresented" what he said. But it may be asked what right he had to discourse at all upon the subject of Mr. Cleveland's domestic and conjugal relations, and thus disgrace his calling and assume the role of a garrulous old woman with no respect for the sacredness of the private affairs of another?

It appears that a lady named Nicodemus approached Mrs. Cleveland, not in the night time but through the medium of a letter, inquiring as to the correctness of the damaging allegations of the reverend scandal-scraper. The lady who presides over the domestic department of the White House fittingly replied and, like a true woman, defended her husband against the charge of unkindness to her. She must and ought to be believed, and the miserable specimens of humanity who have been the mediums of spreading a scandal over the country be placed under the brand of miscreancy. Furthermore the matter should be buried so effectually as to be placed beyond the possibility of resurrection.

However, it would be too much to expect that the moral broom had suddenly swept scandal out of the arena as a factor in politics. The very intensity of the coming struggle, which will be one of more than ordinary desperation, will be likely to introduce it more copiously than ever before as an auxiliary in the fight. Whenever the hideous thing makes its appearance it should be a popular rule not to believe its averments unless the proofs are indubitable, and even when they have that appearance a good deal of skepticism would be an ingredient of amiability, in unison with the injunction of the old familiar song: "Believe of all the best you can."

The tendency of men to pass hasty judgment upon their fellows is to their discredit. People who are otherwise reserved and modest manifest no hesitancy in that particular. While they would hesitate perhaps to venture an expression of opinion in relation to the merits of a picture or the quality of a piece of goods, to form which they are probably competent, they precipitately pass upon their fellowmen with whom they perhaps have little or no acquaintance. Derogatory remarks are flippantly made, while the person upon whom the reflection is cast may have virtues and nobility of character of which the speaker is entirely ignorant. In this way characters and reputations are unjustly and carelessly stained and irreparable injury done. This is the case in the walks of ordinary social life, and the same unkind, unscrupulous weapon crops out still more flagrantly in the field of politics. For this reason many noble and patriotic men who could serve the commonwealth ably and honestly, give political scrambles a wide berth.

We have observed that the most expert users of scandal in politics fire their heaviest volleys of filth at the critical moment when time begins to close upon the deciding point of a contest. They may have taken plenty of time to mature the plot, but they spring it when the other party has no time to "rise and explain."

Among the chief features of this business is the precipitation upon an eager public of genuine or forged correspondence exhibiting real or fabricated crookedness on the part of the unfortunate person charged with being the writing party of the first or second part. If we do not have something of that nature during the approaching contest, it will be in that regard an exceptional campaign.

METHODISM AND PROHIBITION.

AN important addition to the "Discipline" of the Methodist Church was adopted by the conference of that denomination lately held in New York, as follows:

"We are unalterably opposed to the enactment of laws that propose, by license, taxing, or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition, and while we do not presume to dictate to our people as to their political affiliations, we do express the opinion that they should not permit themselves to be controlled by party organizations that are managed in the interest of the liquor traffic. We advise the members of our church to aid in the enforcement of such laws as do not legalize or endorse the manufacture and sale of intoxicants to be used as beverages, and to this end we favor the organization of law and order leagues wherever practicable. We proclaim as our motto, Voluntary total abstinence from all intoxicants as the true ground of personal temperance; and complete legal prohibition of the traffic in intoxicating drinks as the duty of civil governments."

Commenting upon the above paragraph, the Philadelphia American, a strongly partisan Republican journal, compares it to the Pope's rescript, forbidding Irishmen to boycott their political opponents, which has occasioned so much talk about ecclesiastical interference in politics. The American censures the action of the conference, and, in reference to this addition to the "Discipline" of the Methodist Church, says:

"This can mean nothing but that outside of the four States where the Republican party has secured the constitutional enactment of prohibition, no loyal Methodist can belong to either the Republican or the Democratic party. Any legislation short of prohibition, not excepting the Brooks law in Pennsylvania and the Crosby bill in New York, is proscribed in the first sentence as legislation in the interests of the liquor traffic and of its continuance. And having thus denied to individual members the right of private judgment on a question which even the Papacy would regard as a fit subject for such judgment, the Conference, while disclaiming, just as the Pope does, the wish to undertake the decision of purely political questions—proceeds to furnish the Third Party with a fulcrum for its operations of breaking up the only party which shows itself at all alive to the evils attending the traffic in intoxicants. We presume that Methodists generally will show as much independence in this matter as the Irish Roman Catholics have shown in their resentment of the papal rescript."

Political managers and prognosticators generally concede that an increase in the membership of the Prohibition party means a decrease in the number of Republicans, as it is mainly from the latter party that the former draws its recruits. This explains the animosity of the American towards the action of the Methodist conference, which promises to result in the transfer of many thousands of voters from the Republican party where their ballots would count against democratic success, to the Prohibition party where those ballots will have a neutral effect so far as the coming presidential election is concerned. The Republican party has good reason to wish that the Methodist conference had not taken the action which it did take, but that it had a perfect right, under the laws and constitution of the country, to take such action, is not disputed. That this addition to the rule of faith and practice of such a numerous and zealous denomination as the Methodist, will have a palpable effect upon the politics of the country, is beyond question; and that the Republican party will suffer from that effect is equally clear. The adoption of the above amendment to the "Discipline" of the Methodist church is a significant event.

THOUGHTS ABOUT PRAYER.

OUR readers will doubtless peruse with pleasure the correspondence of "Junius," who represented the News at the National Democratic convention, at St. Louis. He is a bright and pungent writer. Many of the patrons of this journal who have perused his contributions to these columns regard him, through the medium of his productions, in the light of a familiar acquaintance, not to say friend. He has a faculty of grasping a situation and presenting it in pen-picture shape that is quite exceptional and refreshing.

In the correspondence presented today "Junius" embraces the full text of the prayer offered at the opening of the convention, and justly suggests that it is worthy the careful perusal of the Latter-day Saints in Utah. His comments upon it are so just and appropriate that it leaves but little further to be said beyond the expression of an endorsement.

The subject of prayer in its general aspect is one of great importance. In this age of sham, even this department of religious devotion is impregnated with unlimited buncombe. This feature is such an incongruous element that it must make the "angels weep." It is too conspicuous a fact to be ignored that the religious expressions in that line in political conventions are in a sense prayers to the populace, the only effect sought being to gratify a sentiment of the religious portion of the people, and to produce admiration for the eloquent character of the alleged appeal to the Throne of Grace. When this is the case the Lord is left out of the question. The whole drift of the affairs of state exhibits the element of sham, the tendency being to shut the Lord out of any participation in national matters. To Him who rules on High, mankind are constantly saying, by their actions, "we are capable of managing mundane matters, without Divine interference." Mere words directed on the surface to the Supreme Being, are worse than an empty sound in the light of actions that speak direct to their contrary. They are a mockery of sacred things. How long the Lord will, in His enduring patience and mercy, permit His name to be thus flagrantly desecrated, is an important question.

The reverend gentleman who did the initial praying at the convention was presumed to express the desires of that august body, his language being framed with that intent. Perhaps many of those who participated had some religious tendencies, but it would not be too much to say that many others could carry all they possessed of the article in their vest pockets. The Divine Being was, with the lips, however, requested to "provide able men who fear God—men of truth, hating covetousness, led by the wisdom of God." Would it be too much to say that if the Lord had taken some means of signifying what was His will in regard to the selections of men for high places in the nation, that the choice would not have been endorsed by that assembly, providing it did not designate the men they had decided upon? Doubtless the Lord would have been informed that the members proposed to attend to that business themselves, without His aid.

Incongruity in prayers is exceedingly bad. There is, for instance, a transparent inconsistency in thanking the Lord for certain specified blessings enjoyed, and subsequently in the same petition asking, in what has the semblance of a spirit of mock humility, that the Great Being presumably addressed forgive the petitioners their ingratitude. It amounts to asking pardon for not exhibiting a sentiment asserted in the first place to have been manifested. Intelligent men are generally careful to make an exhibit of consistency in the requests they make of their fellowmen, but this element seems to be largely ignored when they make an appeal to a higher power.

The conventional prayer requested that the power of Providence be interposed to prevent such calamities as pestilence, famine, war, sectional strife, anarchy, disorder, the reign of vice, crime and impiety. A moment's thought will suggest that when these words were uttered certain sinister conditions already afflicting the nation and others threatening it were before the mental vision of the petitioner. But interposition of that character is predicated on something more than prayer. The nation must, to escape ruinous results prognosticated by existing causes and symptoms, act in unison with the principles of preservation that exist in the economy of a just God. The oppression of the weak by the strong, the enacting and administration of laws that bear unequally upon the various classes of the people, the sustenance of vice and the suppression of virtue produce their legitimate fruits. It is a mockery of worship to call for an obliteration of effects that the divine economy has ordered shall follow causes that are planted and not uprooted.

Prayer in relation to the averting of ruinous conditions must, to prevail with the heavens, be joined to a reformation of conduct, or an elimination of the causes of anticipated disaster. Doubtless if the nation does not turn a sharp corner in the direction of reform, it will sail into breakers. If, however, the ship of state will be guided by the beacon light of the institutions of this government, its passage over the sea of history will be peaceful and prosperous, especially if there is a genuine and not a sham recognition of the Lord as the only safe pilot.

THE WOOL MARKET.

SINCE our last article upon this subject there has been no material change nor is any likely to occur until more certainty exists relative to the final fate of the tariff bill. In Walter Brown's wool circular, dated at Boston, June 1, it is stated that "the impression appears to gain ground among the trade that the tariff bill, as at present drawn, will not become a law; as soon as this fact is established it will strengthen the market."

Producers in the west are shipping direct to eastern markets in order to realize the best prices of manufacturers, and the business done by middle men and speculators is curtailed. Millowners buy only what they need to keep their mills running, and purchases are made with great caution. The following quotations are given: Montana, Choice—Fine, 18 @ 20 cents; fine medium, 20 @ 22 cents; medium, 21 @ 23 cents. Average—Fine, 16 @ 17 cents; fine medium, 17 @ 19 cents; medium, 19 @ 21 cents. Wyoming, Utah, etc.—Fine 14 @ 17 cents; fine medium, 15 @ 19 cents; medium, 17 @ 21 cents.

The freight on wool from Utah points to Boston is about \$2.00 per cwt.; to New York about \$2.01. One cent will amply cover sacking, drayage, etc. Thus if three cents per pound be deducted from the above figures the approximate price which growers ought to realize is obtained. But if growers sell to western middlemen they are not likely to get as good a figure as this mode of reckoning would indicate that they should receive; the reason being that western dealers who buy with uncertainty as to whom or when they will sell, will offer no higher prices than are consistent with perfect safety, no matter what may be done with the Mills bill. Utah growers, by consigning to some reliable Boston or New York house, ought to net from 11 to 18 cents per pound, according to grade, with a prospect of higher rather than lower figures.

POSTING LEGAL NOTICES.

"JUSTICE," writing from Bloomington, Washington County, under a recent date, propounds the following:

Editor Deseret News:

When a precinct comprises three settlements or villages, within a distance of about half a mile to a mile from each other, is it legal for a precinct poundkeeper, in advertising estrays, to post up two notices within three hundred yards of each other, in one of the villages, and leave one of the other two villages with no notice posted up within its limits? An answer through your valuable paper will greatly oblige.

A wide discretion is given to poundkeepers in the matter of selecting the places in their precinct at which they will post up the notices required by law. The law requires the poundkeeper to post up the notice in "three conspicuous places within his precinct," but further than this no directions are given. The presumption is that he will select the most public places, or those where the notices will be most likely to be seen by the greatest number of persons. In most precincts certain places are made, by an excellent custom of public officers, the permanent ones for posting up legal notices, and the people thus know where to look for anything of the kind. An officer who posts notices in a place or manner to avoid giving them due publicity, may thereby get himself into trouble, for such an act is one of malfeasance. The particular circumstances of any given case would determine its merits.

OUR CHICAGO LETTER.

Junius in One of His Happy Veins.

THE WOMAN QUESTION.

CHICAGO, June 2, 1888. In his tour around the world, Carter Harrison, ex-Mayor of Chicago, has found occasion to say many chivalric things about woman. In Japan his modesty was a little mite shocked because of the fact that his bath attendant was a lady. In Egypt he saw women swimming across the Nile; and in India he has seen women in many positions which have called forth elaborate criticism. He has said such fine things about woman in the abstract, and has dwelt so pathetically on wifely devotion, motherly solicitude and virginal innocence, that one would imagine he had a marvelous record as a woman's rights man. The fact is that Carter during his long rajahship of Chicago did not even appoint a woman to the city school board, which he could have done under the school laws of Illinois.

In this respect Carter has been surpassed by an old bachelor who has never published a word of blarney about women. Tom Brennan, by his energetic action has shamed the Cook County board of commissioners into electing Mrs. Carse a member of the county school board. It is true the duties of the board cover only the normal school, but even in this it can be demonstrated whether woman's presence will prove beneficial in the administrative departments of education.

Mayor Roche has done nothing so far in the appointment of women to the city school board. He has been requested several times to do so, but the political syndicate which controls Mayor Roche takes no stock in the woman question. The fact is, his honor has all he can do at present to dodge the preachers and the saloon keepers. Talk about steering between Scylla and Charybdis, but it was easy work compared to trying to keep in with whisky advocates and prohibitionists. The preachers are pressing on him so closely that it looks like a union of church and state. And, in truth no other union can curb the insolence, arrogance and aggressiveness of the whisky and beer interests of Chicago at the present time.

CHURCH AND STATE.

Alluding to a junction of Church and State, matters in Chicago tend in that direction. The other evening I dropped into a political meeting where all the speakers were Gospel ministers. There were some 50 of these speakers representing all shades of Christian orthodoxy. There I heard the nasal-toned phrases of Little, the sharp, cracked, discordant accents of Goodwin, the smooth-flowing periods of Fallows. But, to cut it short, these preachers, were the most determined lot of politicians I ever heard. And in future they mean to take a hand at election time, and see for themselves that the political adventurer does not figure in municipal legislation in the future as he has done in the past. Though we have a regular church presbyter for mayor, and though the majority of the City Council are republicans, yet Chicago was never worse governed than at present.

THE SALOON VS. RELIGION.

The saloon is more or less the cause of the political muddle. While the churchmen of Chicago were either asleep or making nonsensical speeches about Utah, the saloonkeepers were organizing and spreading, until finally they were in a fair way to open refreshment counters in the very churches themselves. They had got as far as that side and back doors, and church worshippers in some cases could drink out of a bottle handed from the saloon to the church door. This was close enough. Then an ordinance was introduced in the council to prohibit the licensing of saloons located within 200 feet of any corner of a house of worship or school house. Of course the ordinance was sat upon. Was it likely that saloonkeepers would legislate against themselves? And this was what they were expected to do. The Catholic aldermen claimed that their constituents were not opposed to saloons. This statement brought out the Roman priests and Roman church societies, and then it was the saloons versus universal Christianity. The saloon is still in the lead.

HE SIDED WITH ROME.

The mayor in attempting to carry water on both shoulders was a failure. The bucket on the left fell, and drowned out Mr. Onahan, city collector. In short, Mr. Onahan was called upon to resign. He was charged with being the author of all this anti-saloon agitation. Mr. Onahan was largely instrumental in electing Mayor Roche. He is a gentleman who has always combined politics and religion in a profitable manner. Owing to his stance on the saloon question the Protestant ministers were vigorously supporting Mr. Onahan, and this was why Mayor Roche feared to say much. In an evil hour that now famous "papal rescript" was published. Mr. Onahan sided with Rome. The majority of the Chicago Irish took up the anti-Roman side, then came the mayor's chance. The preachers of course would not support an ultramontane, and Onahan's "influence" is gone, and gone he is with it. Mr. Onahan has made an honest and capable official. Twenty-five million dollars of city money has passed through his hands, and not one cent of malfeasance or misappropriation can be charged against him.

CHURCH SECULARIZATION.

What is the lesson to be learned from all this? Must we come to a real junction of church and state to preserve the purity and morality of the people? Bishop Spalding, said a short time ago, at the laying of the Washington University corner stone: "To do the best work, the Catholic Church must fit herself to a constantly changing environment, to the character of every people, and to the wants of every age. The earthly environment in which the church lives is subject to change and decay, and new surroundings imply new tasks and impose new duties." The plain truth of this is that the modern church must be secularized; that is, it must be the duty of the church to take cognizance of what is going on around it, and in it. We must not be frightened by that bugaboo church and state; because a priest, or a well meaning religionist, tells his fellow-citizens not to vote for a saloon-keeping alderman. We must not cry church dominance, because an honest elder settles a difference between two of his brethren, in preference to letting them into the hands of lawyer sharks to be consumed, property and all. It is not the church that ever ruined a State, but it was the State which destroyed the church.

A CHURCH CANDIDATE.

In truth it is to the church we owe the mayoralty of John A. Roche. He was essentially a church candidate. The politicians promised the preacher wonderful reforms, and then after election laughed at the preachers, and dubbed them old fools. It was true with the high license business. We were told that with a \$500 license, the saloon would be suppressed. What is the result? The saloon rules. By our high license we made a capitalist of the saloonkeeper, and dignified him calling into business. Keep down the saloon. If you can't suppress it, invest it with an odium, a disrepute, a villainess, that will place it in its proper grade, as second to the baggio, the lazharhouse, or the gambling hell.