

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - SEPT 1, 1880.

THE NEW "LIBERAL" MOVEMENT.

THE attempt to galvanize into something like life and activity the dead form of the so-called "Liberal" party, could not have been more opportune for the People's Party. In the absence of opposition the apathy of a large number of voters has been gradually increasing, until our elections have grown "smaller by degrees," and lamentably less. Something was needed to rouse the people to an active interest in local politics. It is in vain that the duties and responsibilities of citizenship are plainly pointed out, when indifference possesses the mind and no urgent necessity exists for their exercise. There will always be some who feel disinclined to take the trouble of going to the polls when the election appears to be safe without their assistance.

Carelessness is a bad habit, and the powers bestowed by heavenly or earthly gift are intended for use, in which only lies their real benefit. Opposition is the surest means of rousing the "Mormon" people into action and union. Our system has flourished in the midst of opposing forces. It has always shown forth its strength most when assailed. Attack it from any point or on any pretext, social, political or religious, and its votaries wake up to defend it with voice, property and life if necessary.

We are therefore much pleased to see outside influences, however unworthy or insignificant, at work to move the "Mormons" out of that stagnation which is like the sleep of moral death. But we none the more admire the individuals who are starting the movement, nor their motives or assertions. And we cannot help surprise at the aid which some respectable and, as we think, honorable men appear to be according to a scheme designed for the special benefit of a few unworthy persons.

Somebody wants to go to Washington for the winter, and have his expenses paid out of a fund to be raised under the specious pretext of a re-organization of a semi-defunct party. Two or three names might be mentioned of individuals ambitious to represent the "Liberal" element of Utah—for a consideration. So meetings have been called, a preliminary committee appointed, a convention arranged for and a manifesto issued. Next will come the inevitable subscription list, and talented solicitors—or able beggars—which ever term you please to adopt, will proceed to importune the "friends of liberty," the "supporters of law and order," the "opponents of a union between Church and State" which has no existence, the "loyal citizens of this great government," etc., etc., to hand over money in aid of the "noble cause" of finding pocket money for an impetuous politician to have a good time at the national capital, and provide little pickings for sundry small fry, hungry and fretful and sad, from waiting so long in vain for "something to turn up." The extent of the subscriber's "loyalty" and devotion to "Liberal" principles will be gauged by the amount of his donation, and many who have been bled before will submit to be phlebotomized again, because they are too cowardly to refuse, although they despise the crew that would denounce them if they failed to respond, and know that the whole movement is a fraud and a sham.

Among the pretences that are put forth for the purpose of accomplishing this object are these: That opposition is necessary against the "union of Church and State" in Utah; the "claim of infallibility by a Church hierarchy," the hostility of "the dominant party to the development of the mineral resources;" the "exclusion of every non-Mormon from participation in the legislation and administration of the Territory," etc.

Now every sensible citizen of this Territory, who has been here for any length of time, can see through these specious pretences and understands how fallacious they

are. There is no such thing as a "union between Church and State" in Utah; the "Mormon" leaders have never laid claim to "infallibility;" the People's Party neither in its organized form nor in the individual capacity of its members, has ever been hostile to the development of any of the resources of the Territory, mineral or otherwise. The statements to the contrary, which have been so freely made and sent forth by type and telegraph, are nothing but "Liberal" deliberate falsehoods, concocted in the absence of truthful and legitimate grounds for an attack on the people and system chosen for calumny.

The exclusion of non-"Mormons" from the offices in the gift of the people is the natural consequence of their being in such a small minority, and the course they have themselves pursued. The "Mormons" have on several occasions elected a non-"Mormon" to office. But they found by experience that it was not beneficial to either party. A non-"Mormon" elective official must either array himself in violent and persistent antagonism to the majority of his associates, misinterpret their motives, denounce their acts, assail their religion—although that may have no connection with the business of the office, and make himself generally obnoxious and rantankerous, or fall a victim to his own clique. His "Liberal" friends would bound the poor fellow nearly to death. Let him join in any measure proposed by his "Mormon" associates, and he would be at once branded with the fearful title of "Jack Mormon;" he would be informed that he had "sold out to the priesthood;" his character would be libeled, and the most opprobrious epithets would be applied to him through a blackguard press and in private as well as public.

What liberality in this respect have these "Liberals" shown toward the "Mormons?" Every office in the gift of the Government, particularly of late years, of any consequence whatever, has been purposefully withheld from any "Mormon," and this has been brought about mainly by our very "Liberal" opponents who feel so angry because we do not elect them to office. In their speeches and "platforms" and manifestoes, they have avowed as their object the exclusion of "Mormons" from official position, and then they have the impudence to turn round and complain because they are excluded.

Men who take the utmost pains to effect the disfranchisement of the "Mormon" people, who have worked with all their might to deprive us of the commonest rights of citizens, who have lied about us in print and sent delegates to work against us in Congress; who have stopped at no meanness, hesitated at no paltry trick, and been deterred by no considerations of manliness or scruples of conscience in their assaults upon us, and their vilification of our wives, mothers, sisters and daughters, have the ineffable impudence to whine to the world about the "Mormons" not choosing them to manage public affairs and handle the local finances!

We candidly avow that, in our opinion, if the "Mormons" were to put the knife into the hands of those unscrupulous enemies, by electing such to the offices in their gift, they would deserve to have their throats cut, which would be the certain consequence of such an idiotic policy. These "Liberal" grumblers have all the Federal offices, and now the modest creatures want all the local offices as well.

We hope they will go on with their organizing, continue their manifesto publishing, and proceed with their cash soliciting. They will only exhibit the weakness of their cause, stir up the laggard "Mormons" to duty and union, and hasten to fill up the cup of their own folly and iniquity in preparation for their coming overthrow and complete demoralization.

"WHEAT FOR MAN."

THE "Word of Wisdom," among other simple but valuable things, tells us that while "all grain" is ordained for use, "nevertheless wheat is for man." Very few, comparatively, take notice of this remark, or if they do, imagine that in eating their daily bread they are partaking of that grain which is ordained for the "staff of life." The flour which is in common use contains only a part of the life-

supporting properties belonging to wheat. Much of the material needed for the support of the body is eliminated from the grain in the process of milling, and we give to the animals, in the bran and the shorts, a great deal of healthful nutriment which would, if mixed with the flour and made up into bread, impart vitality to the system and prevent a craving for unwholesome stimulants.

Some people, however, cannot relish "brown" bread, no matter in what form it is served up, and food must be palatable in order to receive proper assimilation. Cracked wheat, cooked as it should be and eaten with milk and sugar, or with salt and pepper if preferred, answers the same purpose as "Graham" bread, and suits some persons a great deal better. A practical writer on this subject says:

"This excellent dish is often spoiled by good cooks who think they must stir it all the time to keep it from burning. Too much stirring makes it like paste; putting in more water when nearly done has the same effect. One-third of wheat, by measure, two-thirds of water—soft if you have it—will make it about right. The water should be cold when the wheat is put in; it should be cooked slowly and be covered closely. In this way scarcely any stirring will be found necessary. There is a deliciousness in this dish when cooked as above, which is never found if stirred while cooking. The same may be said of oatmeal, only the latter should be quickly stirred in boiling water; cover closely, and let cook for about twelve minutes. Wheat may be cooked in about the same time, although it bears cooking longer."

This may be considered a simple subject for a newspaper article, but anything that will tend to build up the body, as well as that which informs the mind, is worthy of presenting to public notice, and there are a great many persons who are unaware of the benefits to be derived from the use of that grain, in its entirety, which the Creator has designed for "the nature, constitution and use of man." Use wheat, friends, and gain its full benefits.

RELIABLE INTELLIGENCE.

AN excellent movement has been started in the British metropolis. A number of prominent gentlemen, who are deeply interested in what is known as "the Eastern question," have formed an association for the purpose of collecting and diffusing trustworthy intelligence of actual affairs in the East. The necessity to them of such an association lies in the unreliable system of press dispatches, which, in Europe as well as America, is warped and colored by political and financial influences. The news collated by this London company will be furnished in the form of letters, to subscribers only.

The unreliability of much telegraphic "news" that is furnished to the papers in this country is too well known and deplored to need much comment. The chief wires being controlled by a company connected with one political party, the information imparted is doctored too much with the bias of that party. Often instead of facts, mere opinion is sent all over the country, with the view of creating public sentiment in favor of that party or unfavorable to its opponent. Much news too is suppressed when it is of a nature calculated to work injury to the Republicans, and on the other hand events simple in themselves are set forth in startling array, if they can be presented in a manner to weaken the cause of the Democrats.

The citizens of this Territory cannot help making an estimate of the worth of news from other parts of the country, from the positive falsehoods or glaring misrepresentations which are sent over the wires as news from Utah.

But not only is the telegraph made to subserve one-sided interests; correspondence from various parts is tinctured, in a similar way, with the political or other tone of the paper in which it appears, and readers, instead of being furnished with plain facts are treated to statements colored and dressed up with the views of the journal in which it appears, or of the party or creed it represents.

This is greatly to be deplored. What the public want is the straight truth in regard to important events,

leaving the reader to form his own conclusions concerning their import and consequences, unless he chooses to form his opinions from the views which the papers may express editorially. If the Associated Press Company would furnish the papers with news telegrams, shorn of party trimmings and unclad with theories and guesses that are often silly or calculated to mislead the common mind, the world would be the better for it. We hope that the movement inaugurated in London will prove the beginning of a reformation in the established system of news gathering.

NATURALIZATION.

THE following, which was received this morning from Sanpete, contains questions which have been several times answered in point, but as there are many new-comers who may not be informed in relation to the subject referred to, we reply again, as requested:

Editors Deseret News:

Will you please to answer the following:

1st. How long must a person wait after making his declaration of intention of becoming a citizen before he can get his full citizen papers.

2nd. Is it required that a person coming to this country under the age of 21 years, should make a declaration of intention or can he get his full papers without?

An answer through your valuable columns will be of interest to many inquirers.

The time that a person must wait after taking out his "first papers," before he can obtain his "full papers," depends upon the date after his arrival in this country of his declaration of intentions. There is no date fixed by the law when the declaration must be made. But an alien must reside five years in the United States before receiving his certificate of citizenship, and must have declared his intentions at least two years prior to his admission. There is nothing in the law to prevent an alien from taking out his "first papers" the day after his arrival in this country. But no matter when this first step towards naturalization is made, he must have resided five years in the country, and have had his first papers for at least two years before he can be admitted as a citizen.

The declaration of intentions is required of a person coming into the United States before reaching the age of twenty-one years, but, if he has resided in the United States three years before attaining his majority, the declaration may be made at the time of applying for his "full papers." What the law requires may be best explained by quoting the exact language of the statute:

"Any alien being under the age of twenty-one years, who has resided in the United States three years next preceding his arriving at that age, and who has continued to reside therein to the time he may make application to be admitted a citizen thereof, may, after he arrives at the age of twenty-one years, and after he has resided five years within the United States, including the three years of his minority, be admitted a citizen of the United States, without having made the declaration required in the first condition of section twenty-one hundred and sixty-five; but such alien shall make the declaration required therein at the time of his admission; and shall further declare, on oath, and prove to the satisfaction of the Court, that for two years next preceding it has been his bona fide intention to become a citizen of the United States; and he shall in all other respects comply with the laws in regard to naturalization."

If the parents of the alien coming to this country before he reaches the age of twenty-one years, become citizens of the United States before he reaches his majority, he is considered a citizen, and is entitled to the rights of citizenship without taking out any papers at all.

It is the duty of our friends who come from various parts of the world for the purpose of making their homes in Utah, to avail themselves of the privileges of the naturalization laws at their earliest opportunity. They should obtain their "first papers" at once, and as soon as they have resided here five years take the proper steps to secure a title to the full rights of citizens. By so doing they will not only be in a position to

reap for themselves the benefits that result from citizenship, but become a support and an element of strength to the body of the people and the great cause in which they have enlisted for time and eternity.

CHURCH WORKS FOR SALE.

THERE are two new pamphlets now ready for sale at the office of the DESERET NEWS:

"The Year of Jubilee" contains a full report of the proceedings at the Fiftieth Annual Conference of the Church of Jesus Christ of Latter-day Saints, as well as the exercises in the Assembly Hall on the two days preceding the Conference. The instructions, narrations and testimonies, given at those meetings, are all fully reported and make up a pamphlet of one hundred and ten pages, which is placed at the low price of twenty-five cents. As the sermons, etc., here published will not appear in the NEWS, our friends should all secure a copy of this work while it is in print.

"The Utah Pioneers," is a complete account of the celebration of the thirty-third anniversary of the entrance of the Pioneers into Salt Lake Valley, with an ampler description of the whole affair than was given in the newspapers, a report in full of all the speeches, and the sermon on the pioneers delivered by Elder Erastus Snow on the Sunday after the celebration. The pamphlet, although much larger than at first intended, comprising fifty-two pages of interesting matter, will be sold at the same figure as announced—fifteen cents per copy, or two for twenty-five cents. Orders should be sent in at once.

A few numbers of volumes five and six of the *Times and Seasons*, now a very rare book, can be had at this office for one dollar and a half per volume.

We have prepared for the press two new editions of the "Doctrine and Covenants," one in a large form for general reading and the other in a smaller form for missionary use. Also a pocket edition of the "Voice of Warning" suitable for missionaries or for mailing to a distance.

ALL THINGS IN ORDER.

WE are drifting fast into one of the ways of the sectarians. Every day or two, and occasionally two or three times in one day a subscription list is placed under one's nose, and an appeal made to help some person from the Old World, or to aid some absent Elder on a mission, or to assist in some measure which, however praiseworthy in its object, in our opinion, should not be usually attempted in this way.

"My house is a house of order, saith the Lord." There are regulations existing in the Church for the accomplishment of all the ends designed in these private collection plans. The Perpetual Emigration Fund for the gathering of the poor; arrangements in each mission for the pressing needs of the Elders traveling therein; donation funds at home for the support of the indigent, besides the tithing fund, a portion of which is appropriated to that purpose; these are the legitimate channels through which needful help should flow, and into which the means that are donated should be poured.

In each Ward of the Church there is a Bishop, who is ordained and appointed for the special purpose of attending to the temporal needs of the Ward. He is assisted by his Counselors and a corps of teachers, and it appears to us that all these measures for local relief belong of right to the Bishops and their assistants, in their respective Wards or districts.

There may be exceptional cases where a private subscription might be proper, but as a general rule we think all these things should be managed by the local authorities. People do not like to refuse contributing to a cause that appears to be worthy, particularly when a lady or some male personal friend presents the list for a subscription; but this thing is getting too frequent, and in our opinion ought to be checked, or rather turned into the regular and legitimate channels, according to the order and system of government established in the Church.

And really, when a Latter-day Saint pays his tithing and contributes to the recognized funds for the