

EVENING NEWS.

Published Daily, Sunday Excepted,
AT FOUR O'CLOCK.

PRINTED AND PUBLISHED BY THE
DESERET NEWS COMPANY.

CHARLES W. PENROSE, EDITOR.

Saturday - November 26, 1883.

RELIGIOUS "TH" "ALL" DOM.

THANKSGIVING.

There is a general feeling of thanksgiving in the city.

At Father's all, and with a

swelling the heart while praise

and prayer express the thanks which

are due for the bounties of Providence,

gratitudes of all kinds are shut out from

the souls of sinners, and the

distinctions of creed, the projects

of party and the differences of race,

society and opinion, for the time being

are banished, especially from the

places of public thanksgiving. But it

was not so in this city, in the Baptist

Church, on Thursday, Nov. 25th, 1883.

There was, however, a certain amount

of unity and of lip-service. Several

so-called "Christian" sects united for

the occasion to worship under the

same roof. Also to vent the spleen of

their unimpaired souls against the

religious body which has within its

fold the majority of the people of this

Territory. Rev. J. B. Thrall, the Con-

gregationalist preacher, and the

discourse, and the service was judged

from the fact that on motion of Messrs.

Sells and Hollister it was given to

publication.

With the platitudes and namby-

pammy general thanksgiving remarks

we will not tire the patience of our

readers, but will come to the marrow

of the speech which gave the most

satisfaction to the malignant anti-"Mor-

monian" who were present. Quite a

number of thanks were made at the

close of the service, and the

congregation, in a manner which all

described without naming the object of

the attacks, and slurs cast upon the

Territory without particularizing, and

then casting aside reserve, the speaker

openly launched his darts against the

Territory and its people. Speaking of

the "Mormon" religion, he said:

"These things are good, and we

should be thankful for them. But if

they are to be a curse to the

people, then they are a curse. We

should be thankful for them, but

if they are to be a curse, then

they are a curse. We should be

thankful for them, but if they are

to be a curse, then they are a

curse. We should be thankful for

them, but if they are to be a

curse, then they are a curse. We

should be thankful for them, but

if they are to be a curse, then

they are a curse. We should be

thankful for them, but if they are

to be a curse, then they are a

curse. We should be thankful for

them, but if they are to be a

curse, then they are a curse. We

should be thankful for them, but

if they are to be a curse, then

they are a curse. We should be

thankful for them, but if they are

to be a curse, then they are a

curse. We should be thankful for

them, but if they are to be a

curse, then they are a curse. We

should be thankful for them, but

if they are to be a curse, then

they are a curse. We should be

thankful for them, but if they are

to be a curse, then they are a

curse. We should be thankful for

them, but if they are to be a

curse, then they are a curse. We

should be thankful for them, but

if they are to be a curse, then

they are a curse. We should be

thankful for them, but if they are

to be a curse, then they are a

ship? When was the right to

vote in this country taken from

one because he was a Mormon? Is

religion or politics the test? If

religion was the test, in any State of

the Union, the voters would be left

to the discretion of the Demo-

cratic party, and men with some sense

and discretion would have driven

because it suits the plot they favor.

The American plan is to try men who

are accused of breaking the law before

an impartial jury of their peers and

punish them if convicted, not to in-

clude the innocent in a general scheme

of vengeance. It is true many crim-

inals escape the law's penalties in this

country, but that is not a part of the

system, and the American plan is to

use all means to change the opin-

ions of men who are supposed to be

led wrong in politics, but not to dis-

franchise them because they vote the

wrong way—the wrong way of course

being always different from the way of

the majority.

And these rights which have

been taken from the people of this

Territory he says are "God-given."

That being true, by what right are they

to be taken away by any one but Deity?

But this singular expounder of

theology and politics says, "The Gov-

ernment is supreme above all other au-

thority, civil or religious." No wonder

that an infidel should want this printed.

Here is a professed minister of the

gospel, setting the Government above

God! What God gives, the Govern-

ment may take away, for even the

laws and gifts of Deity, and religious

as well as civil authority must bend to

an earthly government which is "su-

preme!" This Thrall would have sent

Peter to prison and deprived his fol-

lowers of all political rights, for he

with the other Apostles, who brought

the test on this very question, said:

"Obey God rather than man." (Acts

5:29.) Also by the same logic all the

logic of the day should be equally dis-

franchised, for he said "my sheep hear

my voice and they follow me."

There is no religion without deity

and if God is not considered a first

and foremost, supreme above all crea-

ture, then a religion is a superstition.

Anything that does not embrace the idea of

the complete supremacy of the Deity is

not religion. On this rule Mr. Thrall

has no religion, for he places what he

calls his religion and his Deity be-

neath the authority of civil govern-

ment. There is no escape from this

conclusion; all his pretended religion

with the authority he exercises under

it is a sham. It is man-made, not God-

given. It is lower than a human insti-

tution, and like himself is nothing but a

human invention. According to his view

of the supremacy of the Deity, a

supremacy of earthly govern-

ment is a necessary consequence of

the existence of the Deity, for its

supremacy is due to a revolt against the

over-reigning authority of the

gods. If the British government

is a religion, then the British govern-

ment is a religion. If the British

government is a religion, then the

British government is a religion. If

the British government is a religion,

then the British government is a

religion. If the British government

is a religion, then the British

government is a religion. If the

British government is a religion,

then the British government is a

religion. If the British government

is a religion, then the British

government is a religion. If the

British government is a religion,

then the British government is a

religion. If the British government

is a religion, then the British

A HINT TO THE OFFICERS.

As it is probable, any almost certain,

that proceedings against the male

prostitutes under the ordinances of the

city will be ruled out of court by a

Judge who does not seem to favor

public action against sexual crime, we

direct the attention of those who have

the evidence which the guilty parties

and their friends desire to suppress to

the following section of the Penal

Code:

"Sec. 106.—Every person who keeps

a house of ill fame in this Territory,

or who knowingly harbors or con-

ceals a prostitute, or who knowingly

resides in such house of ill fame, or

for lewdness, is guilty of a misde-

meanor."

This is section 106 of the Territorial

statutes, on page 603, Compiled Laws

of Utah. It is not open to any char-

geable objection, and is of the same

character as many other laws of the

territory in the interest of decency.

Justices of the Peace have jurisdic-

tion of this class of misdemeanors. By

act of the Legislature of 1872 the

Mayor and Aldermen of incorporated

cities were constituted Justices of the

Peace and given jurisdiction of offen-

ses arising under the laws of the ter-

ritory as well as under the city ordi-

nances.

If the guilty are allowed to "escape

out of the hole knocked by the

city charter, they will be a great

disgrace to the Territory. Let the

law be enforced, and the city

will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

city will be a credit to the Territory.

Let the law be enforced, and the

as, Swann & Co., Henry Lawrence,

Barnes & Davis, Septimus W. Sears,

White & Sons, and others. The

names of the parties who have given

may think the Secretary has been very

kind in publishing this notice, but

some of the contributors have only

been very recently made, and this is

an apology to those who may

have thought the acknowledgment

through the public prints late in

coming. The managers are now

less gratified, however, for the

assistance rendered just when Bishop

Clawson, the president of the institu-

tion, was obliged to absent himself

for a time, and there were heavy respon-

sibilities resting upon the managers.

It is hoped that all who have given

to this good and noble work will feel

that they have done their duty, and

that they will be able to do so in the