

## DESERET NEWS.

WEEKLY.

TRUTH AND LIBERTY.

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## PRESIDENT HAYES ON UTAH AFFAIRS.

THE President's message, the full text of which we gave to our readers last week, is remarkable rather for its length than its depth. It touches on a great variety of subjects but penetrates few of them much beyond the surface. Civil service reform receives the largest share of attention in the document, and is treated of in a more comprehensive manner than any other topic that is broached therein.

The point which is of the most interest to the people of Utah is the paragraph about "The Suppression of Polygamy." On this we have a few remarks to make, leaving the rest of the message without comment, as we have little space at our command to-day for this purpose.

The President commences with the assumption that "a large number of the prominent and influential citizens" of this Territory are in "continual and deliberate violation of the laws of the United States for the prosecution and punishment of polygamy." He goes on to show the necessity of the admission of Utah into the Union as a State; states that the change will not be approved by the people of the country while the citizens of Utah in very considerable number uphold the practice of polygamy; that the objection against the law of '62, on the ground of its unconstitutionality, is removed by the decision of the Supreme Court, and that the law should be firmly and effectually executed; and in a weak way recommends that the rights and privileges of citizens be withheld from those who violate or oppose the enforcement of this law.

The President's assumption is based on hearsay. He has no means of obtaining reliable information on the subject. And his assertion is not borne out by the facts. It is not true that a large number of our prominent citizens are continually taking new wives, which they must be doing according to his reckless accusation; for it is not living in the marriage relation with more than one wife which the law referred to forbids, but entering into the marriage contract with more than one wife, and to be in "continued and deliberate violation" of that law, a man must be continually and deliberately marrying more wives. An official paper of so much importance should certainly be correct in fact and accurate in statement.

The necessity of the admission of Utah as a State is clearly though very briefly presented in the message. But the objection which the President puts forth is not valid. The practice of plural marriage by a portion of our citizens is not recognized by the statutes of the Territory, neither would it be by the laws of the State, if admitted. It does not properly enter into the question of Statehood. For it seeks no sanction of secular law or protection of State power, and should rightly be viewed, in this connection, only as any other practice which obtains in many localities contrary to the views of a portion of the populace.

As to the opinion entertained here on the unconstitutionality of the act of '62, he is very much mistaken. For the illogical and self-refuting decision framed by Attorney Devens and adopted by the Supreme Court, has no further effect upon the views previously entertained on the matter by the people here, than to confirm them in their belief, and make clearer the reasoning which led them to their opinion.

But the weakest point in the paragraph is the President's recommendation as to a remedy for the supposed evils of which he complains. The rights and privileges of citizens cannot be withheld from citizens for violation of law until they have been convicted of the offence. The difficulty which troubles those good and

holy creatures whose souls are sad over "Mormon" plural marriage, while their eyes wink at the damning social evils of "Christian" communities, is to secure conviction. Unless the principle hinted at in the Everts circular be put in force, and men be disfranchised on suspicion of intent, we do not see how the recommendation can be effective. The President's sentences on this subject are a waste of words. We do not believe that he means anything by them except to make the public think he is disposed to do something extreme, and thus satisfy the clamors of the religious bigots and the unthinking multitude.

The idea is unstatesmanlike, unjust and impracticable, and is in direct contradiction of the sentiments contained in the very next paragraph, which treats of "Popular Rights," wherein the President calls on the people, the Congress and the authorities of the States, to aid in "the defense of the primary rights of citizenship," so that "the power of public opinion will override all political prejudices and all sectional and State attachments, in the demand that all over our wide territory the name and character of a citizen of the United States shall mean one and the same thing and carry with them unchallenged security and respect."

With all due respect to the Chief Magistrate of this great nation, we do not think, notwithstanding his expressions, that he anticipates any action of Congress in a direction to further oppress the people of this Territory by special and proscriptive legislation, or if he entertains any such expectation or desire, that the semi-suggestions contained on this subject in his message will have the slightest effect towards the "solution of the 'Mormon' problem" or the "suppression of polygamy."

## PERSONAL REBUKE IN PUBLIC.

THE punishment of evil-doers is necessary for the protection of society; but its grand and ultimate object is the reformation of the offender. To effect this is better for the community as well as for the erring individual, than banishment or continual reprobation. This is according to the doctrines of our Church and the purposes of the Almighty revealed therein. It should be understood by all who hold power and authority, and govern the administration of ecclesiastical justice. It is more Godlike to save than to destroy; to win repentance than to cast off and repudiate; to reclaim than to excommunicate.

Chastisement rightly exercised is salutary, and sometimes essential. But it should never be used in spleen or for personal motives. Personalities are generally wrong, and calculated to do more harm than good. And this is the point to which we now desire to direct attention. We consider it very improper to single out individuals, however erring, as objects for public animadversion. Principles more than persons should be the subject of discourse, and human redemption the purpose in view rather than the castigation of some individual for alleged improprieties.

The humblest member of the Church has rights, which all others are bound by their fraternal covenants to respect. To single him out in public for chastisement with no opportunity for reply would be unjust, as well as uncharitable and unwise. Every accused member has the right of trial. And until he is proven guilty of an offence before a properly constituted tribunal, he must not be counted as guilty, unless through his own confession. If any one commits sin, provision is made by the Church for bringing him to justice so far as the Church has power to inflict it. The extreme of this power is excommunication.

It is written, "He that sinneth before all shall be rebuked before all." But it must first be proven that the sin has been committed. And this cannot be done by hearsay or one-sided evidence. Unless the accused confesses, he must first be allowed a fair opportunity to refute a charge before he is adjudged a transgressor. A case which has become public may require public comment and the sinner public rebuke; but charity,

which is saving and sublime, will check severity that the public welfare does not require.

Caution and wisdom ought to be exercised in all such cases, while undue sympathy should not be entertained, nor duty be disregarded from excess of tenderness. But public personal chastisement is not often calculated to soften the heart of a sinner, and when administered with an angry tongue on an undeserving object, it is more apt to provoke resentment and produce discord and evil than to promote righteousness and establish peace. Blessed are the peacemakers, and beautiful and holy is charity. Wisdom is more precious than the richest gems, and kindness will save and exalt, while wrath drives the forward to the doom of death.

## THE POWER OF GOD, OR "PSYCHODYNAMICS?"

The North Hudson County Ledger, published in Hoboken, N. J., says:

"The London Herald publishes accounts of a man in that city who is creating great excitement by curing sick people by laying on of hands. He pretends to be inspired by Divine Providence for this business, and in that, of course is a humbug or a fool. But still he may do great cures by the application of his hands. That was a successful way of treating certain diseases well-known to the most learned, and wisest doctors of ancient times. The writings of Homer, Josephus, Plato, Pythagoras, Paracelsus and Van Helmont are full of accounts of this system of healing which the London man calls inspiration. Plutarch says that Phyrus, king of Epirus, had the 'gift of removing disease by gently and slowly touching the affected parts with his hands.'"

The foregoing is a plain expression of the spirit of the age. The fact of the cures wrought through the laying on of hands is not disputed, but the healer is denounced as a humbug because he gives the glory of his gift to the Almighty who created him. There are many instances on record, both in ancient and in modern times, of persons who were endowed with the gift of healing by touch. But how did they acquire this great gift? Was it obtained through any wisdom of their own? Did they originate the power? If not, from whence did it proceed? If it was the gift of God, why not render unto him the praise and honor thereof?

Jesus of Nazareth was a great healer of disease, perhaps the most notable in history. He attributed the phenomenon to the power of faith, and faith, according to his doctrine, is the gift of God. Was Jesus also "a humbug or a fool?" The Ledger says further:

"Dr. Gouverneur Swan, of Hartford, who is one of the most learned physicians and surgeons of the Eastern States, discovered some years ago that he had the power to cure diseases in this way which had defied all remedies known to what is called medical science. We have known of cases of patients who had lain in bed for years, waiting only to die, to be entirely cured by Dr. Swan by this system which he calls 'Psychodynamic method of cure.'"

Now why should the London healer be denounced as an impostor, and Dr. Swan be lauded as a successful physician, when they both use the same mysterious means? Is the former a knave or a fool because he gives the glory to God, and the latter a scientist to be honored because he takes the credit to himself?

Let us hear a little further about the Doctor:

"As he is himself learned in the profession of medicine he, of course, ridicules the pretensions of the charlatans, as he always does the obstinacy of the doctors, who stolidly shut their eyes to a system of cures which was not only known to but practised by the most learned doctors of antiquity."

If this is true, he places himself in a very unenviable position. In ridiculing those who possess this gift and claim it as divine, he only exposes his own ignorance and proclaims his own folly. What does the learned doctor know about the power he "discovered some years ago," more than the so-called

"humbug" who made a similar discovery? "Why, he has given it a name." Just so; but what difference is there in the force, or how much information is conveyed of its origin by giving it a title of Greek derivation? "Psychodynamic"—we suspect the Ledger has misspelled the word, and that it is really *Psychodynamic*, signifying active spiritual force—is no more explanatory of the power than the simple word faith. But the latter implies divine assistance, while the former sounds more human, and as it is the fashion to worship what people call science, and to repudiate anything that savors of God's interference with human affairs, the real charlatan, who confuses the unlettered with his scientific polysyllable, is lauded for his learning, while the truthful healer, who makes no pretense of understanding the occult force that animates him, is branded as a humbug because he ascribes the power to Deity.

The faculty are obstinate and close their eyes to this curative power, because science cannot demonstrate its workings nor point out its source, and the idea of Divine manifestation or anything that savors of what is usually called the miraculous, is scouted by them at once as foolishness or imposture. Yet this power has been possessed by some persons in nearly all ages, and perhaps lies dormant in every human being. Jesus promised, as one of the signs that should "follow them that believe," "They shall lay hands on the sick and they shall recover." James, his Apostle, also declared that, "the prayer of faith shall save the sick and the Lord shall raise him up." And the history of the early Christian Church contains abundant evidence that this power was displayed effectually through the exercise of faith.

We know by personal experience and observation that the same gift is enjoyed now. All kinds of diseases, in every stage, have been rebuked and the sufferers raised to health and strength, through the laying on of the hands of the Elders of the Church of Jesus Christ of Latter-day Saints. Some of these ministers are blessed more than others with the "gift of healing," while the exercise of faith, either in the Elders or in the sick, or both, frequently develops the healing power when no special gift of that kind appears to be bestowed. Jesus in almost every instance of healing under his own hands declared, "Thy faith hath made thee whole." The lapse of centuries does not destroy the principle of cause and effect, and he that hath faith to heal shall heal, and he that hath faith to be healed shall be healed, in the nineteenth century, for so has the promise come to us by Joseph the Seer, from Him who cannot lie and whose word never fails.

The power proceeds from Him whether specially displayed through the prayer of faith or manifested in a gift bestowed on certain individuals. Therefore to Him belongs the credit, and those who arrogate it to themselves, or attempt to deceive the ignorant by dubbing it with a long-sounding title which obscures but does not explain, are far more entitled to the appellation of humbug than the deliverers of suffering humanity, who, finding themselves possessed of a power to themselves incomprehensible, declare it to be a gift of God and thus render the honor to whom alone it belongs, and to whom be glory and praise for evermore!

## A DISCOUNT ON IGNORANCE.

UNDER our present laws each State in the Union provides its own regulations as to the qualifications of voters. Some of the States require a property, others an educational, qualification. North Carolina is about to enact a new registry law, which, in effect, establishes the last named rule. It will require every voter to write his own name on the registry list.

The intent lurking behind this proposed provision is no doubt to prevent many of the colored people from exercising the suffrage. But it will not conflict with the Constitutional amendment passed to protect the colored citizen, because it does not discriminate between white and colored voters. It will not prevent a negro from voting "on account of race, color or previous condition of servitude,"

but will operate alike upon people of all shades of complexion. It is however a discount on ignorance, and against this there is no bar in the supreme law of the land.

There are many people who think there should be some limit to the elective franchise, and who believe that there are too many ignorant voters in the country. We think that any one who is entrusted with the power of the ballot should be able to use it with some degree of intelligence, and that a citizen who has a voice in public affairs should at least be able to write his own name in a legible manner. The North Carolina plan, it appears to us, is one that might be followed with advantage all over the Union.

## THE "MORMONS" AND THE UTES.

WHILE a few papers pretend to believe the nonsense telegraphed by crafty schemers with the Ute Commission, about "Mormon" collusion with the hostile Indians, most of the public journals discredit the canard. The *Inter-Ocean* has sense enough to repudiate it, so does the *St. Louis Globe-Democrat*, and the following from the *Omaha Herald*, which generally strikes any nail it aims at squarely on the head, briefly states the views of many other able papers on this subject:

"Dispatches from Los Pinos show little change in the situation, and indicate that the Indians regard the Commission with the utmost indifference. The statements regarding the Mormon militia would be alarming if there was any reason to think them true. There may be people in the East who will believe that the Mormons have no better sense and judgment than to commit suicide in this way, even if they have the disposition to help the Utes, which there is no reason to believe, but the people of the West know better. The Mormons were never known to attempt force in a case where there was nothing to gain and everything to lose. The statement that they are helping the Utes and are themselves prepared to join the Utes in taking up arms against the government, is too absurd to be for a moment believed."

The Bridgeport (Conn.) Standard on this subject says:

The crafty Utes seem to be getting the best of the white commissioners by prolonging the discussion as far as possible, so as to carry the conclusion into the winter, when active operations against them by the troops will be impossible. The noble red man is more than a match for his white brother every time, when it comes to argument, for the red man will lie and equivocate with a perfectly straight face, and the white man swallows his lies till he is compelled to see that he is being taken in. Whether the Indians learned to lie from the white man or not, we cannot say, but wherever they got the teaching they have improved upon it, till they can outface anything that is able to talk in the line of "strategy."

If Chief Ouray, who is a "civilized" Indian, ever told the Commissioners any such yarn as is attributed to him by the press dispatches, he has certainly learned one of the arts of his "Christian" civilizers to perfection.

## EDITORIAL NOTES.

Read the Governor's Proclamation. He has appointed the 27th inst. as the day for a special election to fill the vacancy in the Legislative Assembly.

Weather reports from California state that the rainfall up to the present time is about double of the amount that fell last year to the same date. This and more we believe may be said of Utah.

Canada is seriously contemplating the construction of a line of railroad across the Dominion and reaching from the Atlantic to the Pacific. Good. The more transcontinental roads, the better for the general public.

A new mode of gathering honey has been tried in Germany. By means of a small electric apparatus with wire, the bees are made to fall to the bottom of the hive, where they remain motionless for several hours. Better than burning sulphur.