

# DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - JULY 7, 1880

## "UTAH SHALL BE FREE."

THE celebration of the anniversary of national independence in this city, on Monday, was as fine an affair as could be expected considering that it was not general. It was the first non-Mormon Fourth of July celebration ever attempted in Utah. The procession was small, but was witnessed by a large number of people. The gathering on Washington Square was meagre, but many who tried to stay and listen to the proceedings were unable to hear and to endure the burning rays of the sun, and so departed shortly after the opening.

In another column we give in full the speech of Gov. Eli H. Murray, who presided on the occasion, and also the oration by the orator of the day.

The Governor's effort was not admired by many of his hearers, and we do not think it will commend itself to the general public when read. Its beginning and ending do not harmonize. He commences by deprecating sectional feeling on such an occasion, and closes with an attack on one section of our common country. And after expatiating on liberty and its fruits, he proceeds to threaten and prophesy evil to Utah, because of the freedom which the majority of its citizens exercise in matters that relate to their own welfare, socially and religiously. Every one who understands the situation in this Territory, and reads the Governor's remarks, can perceive all through the speech allusions to what he mistakenly imagines to be conditions existing in Utah.

It is very evident that the Governor is not acquainted with the majority of the people within his jurisdiction, their faith, their motives nor their acts. Like many others he has heard statements to their disfavor and has credited these reports. When he has been here awhile and learned something concerning them he will, no doubt, be more cautious and less rabid. We attribute much of his ill feeling to lack of authentic information. But at the same time we are of the opinion that all his true friends will be sorry that he has been so ill-natured, unwise and sectional as to take advantage of a time like the People's Day, to say things as untrue as they are unkind and illiberal, against a portion of the People, that very portion too, whom he ought to understand and, so far as he can, protect and defend in their liberties.

We will say for his benefit that there are no shackles here, except those which have been forged by the hands of men, paid by the Government to be servants of the people, and who attempt to make themselves masters of the people. His allusions to "Church and State," "priestly dictation," "superstitions of a dead past," a "too-confiding people," etc., are totally inapplicable in the direction in which they are aimed. It is because the Latter-day Saints, commonly called "Mormons," have thrown off kingcraft and priestcraft, broken the bonds of State churches, emerged from the gloom of dead superstitions, burst asunder the shackles of civil, religious and social bondage, and have determined to be truly free, that they occupy the anomalous position in which they stand to-day, and are the targets for the shafts of priestly dictators and official autocrats, who would deprive them of those liberties which they have achieved, and prevent them from obtaining others to which they have an inalienable right before God and the Constitution.

The Governor wants "young Utah to go forward in unison with civilization," and intimates that until she does there is no Statehood for her. We say that if the price of Statehood is an unholy alliance with the debasing and corrupt thing in this degenerate age called civilization, God Almighty grant that she may remain in her present condition of territorial spinsterhood! Civilization! What is the civilization that these "Christian" statesmen and office-

holders wish to force upon us? What have they introduced, fostered and kept alive in our midst? It was held up to our gaze in the procession on Monday which was the special work of those people. Check by Jowl, linked in with Federal officials, preachers, reformers and "Christian" regenerators of the "deluded Mormons," were the most notorious Cyprians of this western region. In open barouche, placed in the line of invited guests, between the carriages of those whom we have named and the vehicles of other well-known citizens! The officers who represent this "civilization" ahead, and in their wake a display of prostitutes, beer drays, liquor wagons, cigar trucks, etc., a fitting illustration of the history of official work for the reformation of the "Mormons!"

To all the prophecies of the Governor in relation to Utah's future freedom we assent, discarding his insinuations and conditions. Utah, under the name of Deseret, will truly yet be free! Free from officials who use their position to insult and browbeat the people! Free from imported autocrats forced upon them without their consent! Free from the superstitions of apostate Christendom, with its spurious, arrogant and God-forsaken priesthood! Free from courts and officers that encourage licentiousness and put a premium on vice! Free from misrepresentation, abuse and calumny! Free to worship God as her citizens desire, and to magnify and maintain the principles of the glorious Constitution which they have always revered, and to exercise the rights of civil and religious liberty for which many of their fathers bled, but which are now denied by those who shout themselves hoarse over lip liberty, and over that independence which consists but in Fourth of July froth and spread-eagle orations!

We sincerely wish the Governor better manners, a more kindly spirit, sounder discretion, a disposition to learn facts instead of fiction, and wisdom to hear both sides of a controversy before he leaps to judgment. And we gently remind him that we have heard of scaffolds and coffins before, from men who now lie in their graves and whose memory is almost forgotten. And while they have perished and passed from sight, that which they assailed lives on, stronger, brighter and with greater promise, and will so live and increase and flourish till it extends from the mountains to the ends of the earth!

## SPEECH OF GOVERNOR ELI H. MURRAY,

INDEPENDENCE DAY, 1880.

This day represents the patriotism of the American people. It is exempt from the demands of trade. It yields its rights to no claims of a personal or sectional character. For the Christian Sabbath only it adjourns its acclamations and attendant rejoicings. We commemorate the entrance of the pioneers of American liberty into the valleys of universal freedom. We commemorate the birthday of established liberty—liberty established not only for our own fair land, but for all the people of all the world. It is the People's Day. It is our day; ours by virtue of the love and affection of a great and growing people; ours by a title written under the shadow of gaunt suffering and want, and sealed in the blood of patriotic sires. Ours and Liberty's, by virtue of conquest—snatched as it was by Freedom's hands, at the cannon's mouth, from kingly grasp. Liberty's and ours and our children's, by virtue of the storms of over a hundred years, that attest the valor of the conquest. The wisdom of the Declaration we celebrate and the patriotism that gave it birth. Those who believe in the divine right of kings, those who would keep their fellowmen in ignorance and in bondage, those who would rob the fruits of honest toil, those who would subordinate State to any church, grumblers and traitors, do not and cannot enjoy Freedom's day. As we have progressed in grandeur and greatness, as a nation resplendent in glory, we have challenged the admiration and demanded the respect of the pioneers of all ranks. Wherever a down-trodden people is found, there from yearning hearts and hissing lips daily ascend earnest prayers for the peace and security of the Government of the United States.

The tree of liberty planted in 1776 has grown with our days,

and strengthened with the years until its spreading branches reach from sea to sea, broad enough to shelter all patriots, native born or naturalized. Further shall I say, and rich enough in timber to construct scaffolds and coffins for all those who may treacherously conspire to break down our constitution and to violate its written laws. The people of this country propose to remain free for ever. No State will be wiped out. No star obliterated from our national flag. Upon the other hand, no new State will be formed, no new star placed upon the folds of our flag, until the people it represents come with the badge of freedom upon their breasts. Free to think for themselves. Free to act for themselves. Free from all kingly and priestly dictation in civil affairs—a liberty-loving, law-abiding people who, with "their lives, their fortunes and their sacred honor," will defend this government, our precious blood-bought heritage—the pride of a loving, loyal people. *Utah shall be free—and then, and not till then, a State.* The shackles that bind so many of her good and too-confiding people, to the superstitions of a dead past, will, by their own acts, their own words, be broken. With her great resources in mines and in fields, let young Utah go forward in unison with civilization, the law, and to the music of the Union, established by the Fathers and preserved by their sons, to clasp hands with an inviting and great future. Our country in the future as in the past, "with malice toward none and with charity for all," will continue to be just to her people; forbearing, ever forgiving, retaining her first place among the nations of the earth, and I am sure the world will be better, and the people of the world the freer, for our national existence.

## ORATION

BY PARLEY L. WILLIAMS, ESQ.,  
ORATOR OF THE DAY,  
JULY 5, 1880.

Mr. President, Ladies and Gentlemen:—

Experience and observation teach us that the sentiments of mankind are strongly influenced by association. The recurrence of anniversaries naturally revives the recollection and renews the impression of events with which they are connected. Places renowned in history have a power to awaken sensations which are universally recognized. But the event we are met to-day to commemorate is independent of local associations, more restricted than the vast expanse of our territorial domain. It is an event of that character, which supplies its own reflections and enthusiasms, and brings with it, its just encomiums.

The Declaration of Independence, was at the time considered, and properly considered, by the American people, to be a transaction in human affairs of vast importance, but as time removes us from the date of the event, and furnishes us with its results, we are better enabled to estimate its grandeur, and appreciate its importance, and value.

As a political act of the first magnitude it has held and still holds its place in history, and as such it will maintain itself as long as the love of liberty shall exist in human bosoms.

Yet the scene and the actors who figured in it, owed nothing to imposing surroundings or to dramatic effects, for the profound impression it made upon the world. On an occasion like this, assembled as we are to express our gratitude for the act, and admiration for those who participated in it, the thoughts instinctively turn backward and spanning the gap of more than a century, aided by the lights of history, imagination supplying the details, we look in on the 4th day of July, 1776, upon the deliberations of that little body of men constituting the Colonial Congress. In the lower east room of a building, then the State House of the colony of Pennsylvania, but since and now known as Independence Hall;—the room small, plain, and furnished with simple and inexpensive furniture, the building itself an unpretending and recent structure—in a city of a population but slightly in excess of this in which we are now assembled—a city remarkable even amongst American towns of that period, for its rural aspect and for the quaint simplicity of its plan and structures, are assembled between 40 and 50 persons, the deputies and representatives

from the 13 colonies. The business that is engaging their attention is the consideration of a paper prepared by one of their number—a young Virginia lawyer—setting forth the reasons for the resolution of independence which had been adopted two days before, and the political principles by which the new-born empire should be guided.

Perhaps the most conspicuous personage in the assembly, and the one to whom our thoughts turn first—made so by reason of his connection with the paper, on the details of which the discussion is turned—is its author. He is only 33 years old, of a delicate organization, and modest bearing, but he has brought with him from his native colony a reputation for learning and sagacity. At that early age he is distinguished for the consummate ability he has displayed in state papers which he has already written, and by the general consent of Virginia stands first among her civilians.

He possesses great power in mastering details as well as in searching for and discovering general principles; in his very nature he is a lover of freedom, and a hater of priestcraft, superstition, bigotry and intolerance; and more important than all else, in completing his fitness for the performance of this task, he is of that sympathetic nature which enables him, with instinctive perception, to read the soul of the nation, and having collected in himself its best thoughts and noblest feelings, to give them out in clear and bold words, mixed with so little of himself that his country as it goes along with him finds nothing but what it recognizes as its own. The possession of these qualities has so impressed his associates that the work of preparing the important declaration has been left almost wholly to him.

Two other members are commanding figures in the assemblage—John Adams, far readier in debate than Jefferson, and the ablest advocate and defender of independence; and Benjamin Franklin, a man further advanced in years than either of the others, and of whom, by reason of his profound learning, and his knowledge of men and things, the world has already heard something. These three are perhaps the most prominently before us as we recall the long vanished scene, although others are there of fine presence and distinguished abilities, and all impress us as thoughtful, substantial, representative men. But nothing could be more modest and unpretending, more destitute of display, and that pomp and circumstance calculated to impress the senses, than this small assembly of persons, who for the most part are hitherto unknown to fame.

After a somewhat lengthened discussion as to some minor changes and amendments and towards the close of that most memorable day in our annals, the declaration which has just been read in your hearing, was adopted without a dissenting vote, and so the transaction was completed. If imposing circumstances were essential to make an event like this memorable there could be found others in our history far more worthy of commemoration. As compared with multitudes in general history it would sink into insignificance. Yet to-day, one hundred and four years from the adoption of that paper, throughout the whole land, with its teeming millions of people, a people whose enterprise rushes over sea and land with the speed of the wind, propelled by engines not then imagined, in a time so full of exciting hopes, and busy aspirations that it scarcely has time to contemplate the past, we pause from our toil and traffic, and eager plans, and impetuous debate, and with animated and joyous hearts we join in celebrating the grand event.

Now, why is this? Since there was nothing in the special circumstances of the action, there must be something in its nature to justify this long record of it.

We recognize as one of the elements of its power that it was the spontaneous action of a people and not merely of persons; and such action has always a momentum, a force, a significance which appeals to no individual arguments or appeals. It "was the genuine effusion of the soul of the country at that time, the revelation of its mind. When in its youth, its enthusiasm, its sublime confronting of danger it arose to the highest creative powers of which man is capable." But while it was the expression of the sentiment of the people of these colonies, brought about by a public exigency in their

own affairs, it was more, it was the clear comprehension and fearless enunciation of that universal and pervading principle of liberty which for the first time finds expression in those impressive words: "We hold these truths to be self-evident; That all men are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

There lies imbedded in that brief sentence more of living and pervading force than could have ever been applied to secure permanence to all the vast monuments of Egypt or the world. That which the ancient peoples and republics perceived but dimly and in crude and imperfect form, which came to be more distinctly felt and comprehended by our English ancestry through a growth of a thousand years; finding partial expression in their Magna Charta, wrung by the Barons from King John on the plain of Runnymede, in 1215; and 400 years later in their petition of right whereby parliament sought to protect the people of England from the tyranny of Charles the First; was attained and completely realized in the Declaration of Independence. The slow tendencies of 20 centuries came suddenly to consummation in that immortal scroll. The heart of Jefferson in writing it, and of Congress in adopting it, beat for all humanity; the assertion of right was made for the entire world, and all coming generations without any exception whatever; for the proposition which admits of exceptions can never be self evident. The character of the conduct of the agents who performed this act is to be determined by a consideration of the difficulties and impediments that surrounded them and the subject, and by the abundant evidence that they comprehended its gravity and importance.

On the morning of the first day of July, the day which had been previously set apart for considering the resolution of independence, John Adams opened the proceedings with prayer, and with a sublime faith, and confident of the result as if the vote had been already taken, he invoked the blessing of heaven to make the new-born republic more glorious than any which had gone before. With a courage as heroic as that of the most renowned, of that ancient commonwealth, he called to mind the fixed rule of the Romans, never to send or receive ambassadors to treat of peace with their enemies while their affairs were in a disastrous situation; and he was cheered by the belief that his countrymen were of the same temper and principle. And at the end of the great day upon which the declaration was adopted he wrote, "The greatest question was decided which ever was debated in America, and a greater, perhaps, never was nor never will be decided among men." That, that day would be the most memorable epoch in the history of America: that it would be celebrated by succeeding generations as the great anniversary festival, commemorated as a day of deliverance by solemn acts of devotion to God Almighty from one end of the continent to the other, from that time forward forevermore; that he was aware of the toil and blood and treasure that it would cost to maintain the declaration and defend these States; yet through all the gloom, that he could see the rays of light and glory; that the end was worth all the means; that posterity would triumph in that day's transaction even though they should rue it—and thus with this grand prophetic realization of the future, these men, by a voluntary and responsible choice willed and performed the deed. Estimated in this light, the illustrious act covers all who participated in it with the glory of its own renown, and makes them forever famous among men. On that day our fathers enacted a scene infinitely exceeding in real importance that imagined by the great poet for which he invoked

"A muse of fire,  
A kingdom for a stage, princes to act,  
And monarchs to behold the swelling scene."

Yet with that wise discretion that belongs to real greatness and is a part of it, the colonies, while they emancipated themselves from the tyranny to which they had been subjected, did not with mistaken zeal attempt the overthrow of all traditional inequalities; they were not rebels against the past, nor did they exhibit any eagerness to blot out the memorials of their former state. They sent forth no Hugh