



**GEORGE Q. CANNON,**  
EDITOR AND PUBLISHER.

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THE press throughout the country generally expresses surprise at the nomination of Horace Greeley for President by the Cincinnati convention. Some of the papers are indignant, some ridicule, many oppose, and a number approve more or less heartily. A very general feeling seems to prevail that he is a candidate not to be despised, that it would be a close run between him and Grant, but that if the Democrats nominate another candidate and eschew Greeley, and especially if their nominee be a Democrat of the Democrats, Greeley and the Greeleyites will flop back to the Grant side of the house, or rather to the support of the Philadelphia nominee, and then that such nominee will walk over the course.

The Philadelphia, or administration Republican convention comes off June 5, and the Democratic, it is stated July 4, which leaves one month of uncertainty as to the action of the first named body and two months as to the action of the last named, ample time for consideration, for feeling the political pulse of the country, and for preliminary wire working.

After those two conventions comes the tug of war—the time of stump speeches and the stuffing of the newspapers almost to bursting with political gas.

The two G's—Greeley and Grant, are the only names now very prominently before the public for the next presidential term. Greeley is generally conceded integrity of purpose, being eminently a man of principle, thoroughly devoted to what he considers the welfare of the people, and possessing a great deal of their confidence, though at the same time held to be somewhat erratically inclined. Grant's popularity seems to rest chiefly on his military reputation. His alleged tendency towards centralization of power and other features of his administrative policy have alienated many of his former supporters and given much strength to the Cincinnati movement. He also has been unfortunate in his Utah policy, in supporting the illegal course of his appointees, and, judging from the tenor of the recent dispatches he appears to be anxious to slide from under the responsibility of the "consequential claims" business and shoulder it upon Congress, although that body does not seem very anxious to shoulder the load. Both these matters are manifestly rather damaging to him than otherwise. Notwithstanding, President Grant will be a strong candidate, for he has a powerful support among the stricter Republicans, although many of them would probably not be very slow to follow another leader, if they thought it would strengthen their hold on executive patronage.

Greeley is strong for protection, which is not over pleasing to the west, though it may delight eastern manufacturers. Perhaps no candidate would be more extensively caricatured, yet most of it would be softened with a marked vein of good humor, there would be comparatively slight tinge of bitterness in it. In spite of his idiosyncracies and possible few mistakes, he would be likely to make a good President, thoroughly American, and would undoubtedly prove acceptable to a very large part of the people of the Union.

ELSEWHERE will be found an article from the Boston *Globe* upon the "Mormon" question, virtually dropping the illegal course of the Federal judiciary.

Speaking of the McKean usurpative method of conducting courts, the *Globe* says, "In this way alone could a free and impartial jury be obtained." We beg pardon of the *Globe*, but that statement is egregiously erroneous. Instead of the method pursued by Judge McKean having "prevented the embarrassment of packed Mormon juries and

secured free course to public justice," taking out the single word "Mormon" it is notorious that the peculiar method mentioned had an exactly opposite result to that assumed by the *Globe*. How a long course of flagrant judicial usurpation and unprecedented illegality could possibly secure the free course of public justice surpasses our comprehension, and so far as we are concerned must be left to the superior acumen of the *Globe* to determine.

The motive of Judge McKean may have been good and his object laudable, as the *Globe* asserts, yet we are by no means assured of that, and if it were by any possibility the case, then he had a most strange and unnatural way of manifesting the same.

The *Globe* says that "under the Territorial law" "no grand or traverse juries could be obtained that were not exclusively composed of Mormons." So far as our recollection goes we can not recall a single instance of the impaunelling of a jury exclusively "Mormon" by the Territorial authorities according to the Territorial laws.

There is no judicial "dead-lock" in Utah, except the dead-lock against usurpation and illegality, brought on by the usurping judge himself, a dead-lock which ought ever and everywhere to prevail. So far as the bulk of the community is concerned, the course of justice is as free to-day in Utah as it is or ever was in any Territory or State in the Union. It is the judiciary and their aids and abettors, and them alone, who have caused and do cause such obstruction as there is to the free course of justice in Utah. This cannot be truthfully denied, and no additional Congressional legislation is needed "to aid the enforcement of the laws," except legislating Utah into the Union as a State, which will be legislating the official obstructors of justice out of the power to obstruct as they have been and are doing. There would be no absurdity in conferring a State government upon Utah—indeed it would be an eminently just and proper thing to do. Nobody asks or expects Congress to confer a "State government upon the Mormon hierarchy," nobody dreams of any such thing. "Mormonism has nothing to do with this matter of State government, and neither Congress nor any other body has the right to lug 'Mormonism,' Methodism, Catholicism, Presbyterianism, Shakerism, or any other religious ism into State organization. The organization of a State Government is a matter of mere politics too frequently, but should be a matter of statesmanship, leaving religion to take care of itself, which it ought to be amply able to do. The great *Globe* itself pays this voluntary tribute to the Constitution of the State of Deseret, that "the constitution appears well enough, and would answer a very good purpose as the organic law of any normal community in this country." "But," here's the inevitable but, when "it will fix the political status of such an exceptional community" as the "Mormons," "the instrument is only so much waste paper."

What does this mean, only the old mob doctrine that equal laws and equal rights are too good for the "Mormons"? Their political status should not be fixed, but uncertain, undefined, the prey of every adventurer. What right has the *Globe*, what right has any American citizen, to assert that a religious test shall be established as to the fitness of an organic law for any community in the republic? This is the old persecuting, tyrannical, "I am holier than thou" spirit all over, a spirit which is not consonant with the rights and liberties of any American community, but must be relegated back to the times of burning witches and hanging Sunday-mouse-killing cats, if not to a still more illiberal, bigoted, and barbarous age.

The *Globe* manifests its limited understanding of the workings of Territorial governments when it says that if the principles of civil liberty, justice, and public morals cannot be established under that kind of organization it would be wiser to abolish it entirely rather than to change it to a State government, which means it would be better to reduce the Territory to an anarchical condition than to endow it with Statehood, an assertion too wild for serious comment.

The *Globe* goes on to say that the distinct and absolute abandonment of civil rule by the "Mormon" church, the repudiation of polygamy, etc., must be conditions precedent to the admission of Utah. Where is the constitutional authority for requiring religious apostasy and the abnegation of civil rights as conditions precedent to the assumption of State government? Such

a proposition is the height of absurdity, arrogance, and insolence. The "Mormon" church as a body corporate has no civil power, and the individual citizens composing that church have inalienably the same civil rights as other citizens of this republic. It is a contradiction in terms to ask "Mormon" citizens to give up their civil rights in order to enjoy the benefits of State organization, a paradoxical proposition to which they neither will nor can accede, State or no State. As to repudiating any fundamental principle of their religion, the "Mormon" who would be guilty of that would thereby deny his religion, and his repudiation would be repudiated by the "Mormon" church itself.

The statements concerning absolute and arbitrary ecclesiastical rule, common citizenship and free and untrammelled intercourse between the States being nullified and set at naught by the "Mormon" policy, wall of brass fifty miles high around Utah, by Utah becoming a State, and the only safe course for Congress is to keep Utah in tutelage and revise the Utah legislation so as to secure equal rights to all citizens, are simply nonsense, betraying the ignorance of the writer in regard to the condition of things in this Territory, and the character of the community generally and of those political adventurers who have no regard for the public interests and are ever busy in diffusing sensational reports prejudicial to the interests of this community.

In conclusion we may say the only safe course for Congress towards Utah is to act in a liberal and constitutional manner, resolutely ignoring all religious and other irrelevant side issues, so persistently worked up by designing persons for the accomplishment of their own ulterior and nefarious purposes.

SENATOR CRAGIN is evidently working for fame or money or both. If he would take pattern of the "Mormons" and conscientiously endeavor to do that which is right in the sight of the Almighty, he might wake up some fine morning as the "Mormons" have done, and find himself famous, without taking the trouble to seek for such a condition. And as to money, why the promise is to those who seek first the kingdom of God and his righteousness, that all other things shall be added.

That, however, does not appear to be Senator Cragin's way. He evidently prefers to seek fame and fortune by attacking persecutingly those who do conscientiously and faithfully endeavor to serve the Lord and establish his kingdom and righteousness. We cannot commend the Senator's policy. It is undoubtedly and inherently and thoroughly bad, and whatever success he may attain thereby, it will not be permanent but temporary, evanescent, insubstantial, hollow, and indeed apparent rather than real. The ill success of those who have adopted such a policy does not appear to deter him. The McKean usurpation fiasco only spurs Mr. Cragin to renewed effort in the bad cause in which he is enlisted, like as Pharaoh's heart grew harder after each successive judgment.

The Senator's latest anti-Mormon endeavor appears to be his "Amendment," which we published in the NEWS on Tuesday. Partaking largely of the features of the Voorhees and Wheeler bills, it is open to similar objections. Merely technical objections we leave to the lawyers, as such objections do no always involve principles. Our comments are based on broader, intrinsically sounder, and more general and comprehensive grounds. Discussions about technicalities, though perhaps important and possibly necessary occasionally, are by no means attractive to those who love justice and equity and are not in love with pettifoggery.

One great objection to the Amendment is that it clothes the very officials, who are largely irresponsible, with the very powers, arbitrary as they are, which those officials have not scrupled to usurp for many months past, and which have just been judicially declared to be not only illegal, but contrary to all precedent in the nation and at utter variance with the spirit of American institutions.

As stated in that judgment, the unvarying principle and practice have been for the people of the Territories to be considered entitled to local self-government equally with the people of the States, and the sentiment is fast growing that all existing policy restrictive of that right ought to be abandoned or so thoroughly modified as to cause citizens in the Territories to be substantially and virtually in the enjoyment of the same rights and privileges as

citizens in the States. But this Cragin amendment goes back of this enlightened, impartial, and just policy to that of colonial, despotic, barbarous times, and seeks to impose the iron policy of those times invidiously upon a Territory and an embryo State of this great republic. We cannot bring ourselves to believe that the people of the United States will sanction or permit such a crawfish policy. How would it read in history that after two years' outrageous judicial usurpation had been authoritatively and irrepealably condemned by the supreme tribunal of the nation, the essential characteristics of that same usurpation were immediately enacted a part of the law of the Union? How would it read in history that the free republic of the United States, with a population of 40 millions of the most enterprising and intelligent people in the world, deliberately violated a line of precedents extending back to the birth of the nation and enacted laws subversive of the fundamental principles of the government, the characteristic institutions of the country, and the boasted spirit and intent of the Constitution and the laws consistent therewith for the purpose of making effectual war upon the religion of a community of 100,000 of the citizens, under the hypocritical plea of reducing them to submission to the laws, when it was universally known and generally acknowledged that that community was the most enterprising, heroic, conscientious, peaceful, industrious, orderly, moral and law-abiding community in the whole republic? That is precisely what Cragin's Amendment and all similar Bills aim to accomplish, and how that and all similar business will be regarded by posterity. If Senator Cragin is ambitious of such honor, he is welcome to it.

## LOCAL AND OTHER MATTERS.

FROM THURSDAY'S DAILY.

WET, very wet, yesterday, and wet, very wet, to-day.

FINED.—C. C. Loomis and Mattie Orem were fined \$100 each for immoral conduct both fines were paid by the first named.

DYING OUT.—The Sacramento *Reporter* as a daily ceased with the issue of May 7. It will be continued as a weekly until all legal notices ordered therein previous to May 21st are completely published.

A GENUINE L. C. CASE.—Charles C. Loomis of nonlicense paying proclivities, and Mattie Orem were arrested last night on a charge of immoral conduct. Four hundred dollars were deposited by them as security for their appearance for examination this afternoon at two o'clock.

SAILED.—The following was among our dispatches to-day:

NEW YORK, 9.—Yesterday p.m., twenty-one Mormon missionaries sailed in the *Minnesota*, for Europe, under the care of Apostle Albert Carrington.

KILLED BY LIGHTNING.—Brother Ira Reid was struck by lightning yesterday afternoon, near his residence, on the west side of the Jordan, and instantly killed. He was born in Kirtland, Ohio, in 1834 and was connected with the Church all his life time. He leaves a wife and six children.

DISPATCHES.—London, 8.—The Chester cup was won by Inverisk.

The rate of Discount at the Bank of England has advanced to 5 per cent.

Los Angeles, 8.—Rich pay dirt found in Front Street 30 cents fine gold to six paws.

New York, 9.—Bids for government gold to-day eight millions at from 113 to 114. Thirteen awards, two millions, at from 113 to 114.

FROM FRIDAY'S DAILY.

PURE GOLD.—We were shown a genuine gold nugget to-day taken by the Bingham gold mining company from their mine. It weighed over two ounces and was in the form of a small bar.

WYOMING REPUBLICAN CONVENTION.—The Union Republican party of Wyoming were to hold a convention of delegates from the counties of that Territory yesterday, May 9th, at Rawlins Springs, for the purpose of electing delegates to the Philadelphia Republican Convention of June 5th.

CHILD DROWNED.—Brother C. D. Evans writes from Springville, May 7th:

"A son of Enoch and Emma Clark, of this city, was accidentally drowned in a small water ditch, near the residence of his parents yesterday. The child was 18 months old, and was only out a few minutes from the house before the body was found."

REMOVALS.—The produce department of Z. C. M. I. has removed to the premises on Hooper's corner, lately occupied by Mr. George Goddard, where Mr. George Teas-