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NOT A POLITICAL QUESTION.

Disclaiming that the question involved in the certificate business is one of politics, the Louisville Courier-Journal says:

"It is a question of public morality. It is a question of religion. It is a question of right and wrong. The Mormons are right and the rest of the Christian world is wrong, or else the Christian world is right and the Mormons are wrong."

It is singular that so astute and able a journalist as the editor of the paper from which the above paragraph is quoted, did not see in writing it that he placed the subject outside of the sphere of national legislation which he aims to invoke.

What has Congress to do with questions of religion? What part can the Government take in a controversy between the "Christian world" and the "Mormons"? Neither branch of the Federal system has jurisdiction of a "question of religion." The legislature is not organized to enact laws touching religious affairs. The judiciary is not appointed to interpret or rule upon religious disputes or institutions. And the executive department is not authorized or empowered to do anything for the suppression or encouragement of religion in any form, orthodox or heterodox.

Neither are questions of morality made the special subjects of national legislation. If they are, why do not our law-makers devote a portion of their time and talents to the correction and suppression of those gigantic evils, whose existence and disastrous effects are so palpable and extended as to preclude all denial or dispute? If Congress is required or empowered to manage the morals of a distant section of the country having a legislative body of its own, how much more is it under obligations to purify the morals of the District of Columbia, over which it has exclusive jurisdiction.

The Courier-Journal admits that the subject is an open question. It is, whether the "Mormons" are right and the "Christian" world is wrong, or the "Christian" world is right and the "Mormons" are wrong. It is not then a congressional question. It belongs to the sphere of polemics. The "Mormons" and the "Christians" for it. Let the "Christian" world prove that we are wrong, and we will abandon our position. But we cannot be forced from it by popular clamor, nor will our faith be moved by legislative enactments or illegal and unjust acts of executive officers. On the contrary, when we see that valid argument and sound reasoning cannot be brought to bear against us, but that our adversaries are compelled to resort to palpable wrong in order to reach us, we are confirmed in our convictions and strengthened in our determination to struggle for what we believe to be right.

Some self-sufficient and supercilious "Christians" may consider that there is no question at issue; that the "Mormons" are not in accord with the "Christian" world; that they must be wrong from the very fact. But if those self-satisfied persons reflect a little, they will find that on many very important subjects they are hopelessly divided among themselves; that the differing factions cannot all be right; that it is possible they may all be wrong; that if they are wrong on one point of controversy they may be on others; and that while a majority is a question, a very small minority may be in the right. The numbers opposed to our views count nothing with us in the argument. The prophets and seers of old were derided and rejected by the multitude; the learning, piety, wealth and authority of the age when the Nazarene stood forth with a strange crowd, as well as the voice of the unthinking populace condemned him, and he put to death as a heretic, the founder of the Christian religion which our opponents profess to believe in, but from which we consider they have widely departed.

According to the Book on which they claim to found their faith, the whole world has gone wrong more than once when religious innovations have come forth. History frequently repeats itself, and it will not do to say the "Mormons" must be wrong because they are opposed by the whole "Christian" world. Why, the "Christian" world to-day dare not affirm some of the tenets which only half a century ago were generally considered essential to salvation. Where is the preacher in a populous city who now has the courage not to say the conviction, to enunciate the doctrines of Jonathan Edwards, whose writings were once considered next in authority to Holy Writ?

Popularity is no criterion of truth. The dogmas of one age are often the heresies of the next. This obtains in other departments of thought and science besides theology. It is so in medicine. It is so even in "science," which is often more positive in its assertions and more positive in its conclusions than even religious orthodoxy. Every reformer or introductor of anything different to that which has been held correct, has to meet with the opposition of the world, and generally to endure the same kind of misrepresentation as that dealt out so liberally to the Latter-day Saints. So, though we may have to meet the antagonism of the whole "Christian" world, it does not follow that we are in the wrong, nor that that which we are with is right, and that which we are against is wrong. What has been, can be said again. And it would be quite as well for those who take it for granted that we are in the wrong, to examine into the system which has obtained so firm a hold upon our

conscience and lives, and for which we intend to struggle if needs be unto the death. We notice that the Courier-Journal, in its voluminous and splendid eruptions, hurls epithets against us entirely undeserved, and that the whole tenor of its fiery ebullitions exhibits either a vile desire to falsify or woful ignorance of our true belief and character. We prefer to think the latter, and therefore invite examination into our principles, that men who oppose us may not be always fighting phantoms under the false impression that they are demolishing "Mormonism."

And then, after all, will the Courier-Journal please inform us how religious question, even if decided against the "Mormons," exercises a Federal official in breaking the law and violating well known rules affecting vital political issues. And by what system of logic or what code of ethics does the religious or moral errors of a community justify a Governor in declaring "duly elected" a candidate receiving a ridiculous minority of votes?

HAULING MURRAY OVER THE COALS.

The Louisville Courier-Journal is shouting itself hoarse over polygamy and several imaginary evils in Utah in the vain hope of distracting attention from the crime of Governor Murray, of whose cause it is the solitary infatuated champion. It is forced to confess that it is left alone in the conflict, and says itself:

"The press of the country generally disowns the Courier-Journal's view of the Mormon question."

The Pittsburg Post quotes from Waterson's paper in its attempted denials of Murray and remarks:

"It is proper to drive out polygamy, but not by dragging it—by such petty and unwarranted persecution as Governor Murray's action comprehends, but by direct, steady blows. Unsurprising power to exclude a corrupt and unscrupulous man is no way to treat a great question."

The Denver Figaro expresses itself on this question as follows:

"[It has been suggested that Governor Murray, in refusing to Mr. Cannon, Delegate-elect to Congress from Utah, a certificate, on the ground that he is a 'Mormon,' is 'preposterous.' That, inasmuch as four-fifths of the Gentile members of the body are polygamists also—or what in ethics amounts to the same thing, polygamists—there can be no specially good reason on which to base the arbitrary action of Governor Murray in making an invidious discrimination against a 'Mormon' and the letter or spirit of the law justified him in so doing, which it certainly does not."

The Courier-Journal in taking such an anti-Democratic position as it has assumed, is exciting the ridicule of its contemporaries of either party, and many of them wonder what is the matter with Waterson. On this query, the following dispatch appeared in the New York Times January 25th:

The Washington correspondent of the Courier-Journal telegraphs the views of Kentucky Congressmen on the Cannon-Campbell controversy, in which they assert that Governor Murray's conduct was without precedent, entirely unnecessary, and altogether unwarranted. Messrs. Young and some other southern members are of the same opinion. Governor Murray is now here, having returned from the Chicago peace banquet with Mr. Waterson. He is dining with old friends, and rarely misses a chance to put in a sharp criticism of the "Mormons." Agent Cannon, who knows the facts, declares that the impression is gaining ground that the new hostility against the Mormons is stimulated by number of gentlemen in Utah who are aware of the value of the deposits in districts owned by the Mormons and who are seeking to drive them off, thus forcing their property into the market which it may be bought at a sacrifice. The real of the Courier-Journal in defending Governor Murray has strengthened the impression, which even the popularity of the agent cannot overcome, that the Louisville Post exposed the absurdity of Governor Murray's action in the Cannon case, taking the ground that the question was purely a legal one, that under the Constitution Congress alone had the right to judge of the qualifications of its members, and that the law limits the power of the Governor by providing that he shall give a certificate to the person having a higher number of votes, etc. The Post charges that the "Courier-Journal" is either corrupt or crazy, and owing to Murray's presence a degree of discussion has been provoked by the controversy.

On the basis of this telegram, the New York Times has the following spicy leader under the caption of "Kentucky Against Utah":

"Exactly why the population of Louisville to-day should be divided into two parties on the latest phase of the Mormon question has not yet been made clear. Nevertheless, it seems to be the case. The Louisville Post, which is a paper of no mean standing, and which is often more positive in its assertions and more positive in its conclusions than even religious orthodoxy, every reformer or introductor of anything different to that which has been held correct, has to meet with the opposition of the world, and generally to endure the same kind of misrepresentation as that dealt out so liberally to the Latter-day Saints. So, though we may have to meet the antagonism of the whole 'Christian' world, it does not follow that we are in the wrong, nor that that which we are with is right, and that which we are against is wrong. What has been, can be said again. And it would be quite as well for those who take it for granted that we are in the wrong, to examine into the system which has obtained so firm a hold upon our

Louisville, which first stake. Most simple minded people have supposed that the Campbell-Cannon contest would be settled on the basis of equity and justice, and not on the basis of the State from which Governor Murray was a 'Gentile slave,' to the scene of his previous labors. So, while Utah is generally regarded as a 'Mormon' State, Kentucky is fighting the twin relic of long range.

If polygamy will destroy polygamy, that peculiar institution is doomed. Certainly, no ordinary, or even extraordinary, custom can long sustain itself without serious damage to the community. That which the Louisville Courier-Journal directs at the twin relic of barbarism, the editor has suddenly awakened to a lively sense of the exceeding sinfulness of the sin of the Mormons, and he demands that preachers in the pulpits, and women in their firesides, and the people in their daily walks, should direct their efforts to the destruction of that which makes a Gentile slave of an American territory. Which shocks, even while it amuses, the passer-by, who is only too glad to see the religious and moral errors of a community justify a Governor in declaring "duly elected" a candidate receiving a ridiculous minority of votes.

There are dark hints of a political plot being concealed beneath this furious and wholly unexpected attack in Kentucky. It is reported that Governor Murray would like to be a member of Garfield's cabinet, and that, inspired by a desire to distinguish himself, he has been prompted by some Kentucky philosophers, he gave to Campbell the certificate, which he refused to Cannon. This, done, he hastened home, was taken in charge by the editor of the Courier-Journal, and now calmly awaits the reward of his courage. Sooner or later, everything will be made plain.

But who would have thought that the evil practices of a community whose law is to be treated as a burning word, and whose law is to be treated as a burning word, could have been used to hoist a man into cabinet position? Commissioner Le Duc has fondly hoped that good men and true might do as much for him. But here is a man who is believed to build his airy fabric of political preferment upon a single action. Let us think better of him. Let us believe that only a holy man, by the institution of polygamy prompts the Louisville editor to launch the thunderbolt of his venom into the distant city of the Mormons.

But to quote from one of Secretary Ewart's good stories, "affidavits are not good stories." No amount of trade in affidavits will ever make the wickedness of the Mormons an elect a man after the votes are cast and counted. We are prepared to admit that the Louisville editor is a man of high ability, and that the "Mormon" cause is simply a struggle between a man of high ability and a man of low ability. But the Louisville editor charges against the "Mormons," but none of these things can elect a man. Let us believe that the Louisville editor is a man of high ability, and that the "Mormon" cause is simply a struggle between a man of high ability and a man of low ability. But the Louisville editor charges against the "Mormons," but none of these things can elect a man. Let us believe that the Louisville editor is a man of high ability, and that the "Mormon" cause is simply a struggle between a man of high ability and a man of low ability. 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