

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - APRIL 25, 1877.

THE MEETING OF THE MAL-CONTENTS.

THOSE meetings of two or three score seditious malcontents on Saturday (April 14) and the utterances indulged thereat are of a piece with the general tenor of the course of that unprincipled class of people. They simply wish to rule or ruin. If they cannot have the power in their own hands, they do not wish anybody to have it. Viewing the actions of these characters with the utmost charity, they must be held to labor under the awful delusion that whatever patriotism, justice and wisdom they do not possess is not worth possessing, and therefore that any people who happen to think differently to what they do are not worthy to enjoy the common rights and privileges of American citizens, in fact are really worthy of nothing but disfranchisement, despoilment, and death. Word them as they please, disguise them as they please, those are the sentiments of the rabid malcontents who are leading spirits of such meetings. But some of the talkers do not attempt to disguise their real sentiments, or, if they do attempt it, they prove themselves miserable bunglers at such deception, for the cloven foot will not be hid, it will and does show itself, no less volens.

Let us pay a little attention to their string of resolutions, adopted at the last meeting, condensing their substance into a few words. The resolutions assert—

1. That the local authorities of the Territory are and have ever been inimical to the laws of the United States, seek to evade and defeat them, and acknowledge allegiance to ecclesiastical organization alone.

This is false. The local authorities are not opposed to the laws of the United States, nor to any good and wholesome laws. They know that good laws are necessary to the well-being and prosperity of any people. Consequently they honor the laws, and do not seek to evade and defeat them. It might be said with truth that there is not a more peaceable and law-abiding community than the people of this Territory. There have been federal officers here, governors in the executive chair and judges on the bench, who have appeared to do all in their power to turn, twist, evade and defeat the law, federal and territorial, in order to further their own ulterior purposes. Such federal officials are among the first and foremost, the most blatant and bellowing, in those malcontent meetings, misrepresenting the people, the Territory, and the situation, endeavoring to prejudice the administration, Congress, and the public against the community here, and doing everything possible to destroy confidence, create disturbance, drive away capital, and prevent peace and prosperity in the Territory. The people of this Territory are Americans chiefly, mostly by birth, many others by naturalization. Many more would have become citizens by naturalization, had not they been prevented by bigoted judges on the bench, who proved themselves prejudiced and perverse obstructionists in denying naturalization on account of the religion of the applicants. These people therefore prove themselves more anxious to be subject to the laws of the country than their judicial persecutors will allow them to be. Some of those obstructive federal judges are among the noisiest and most slanderous of all the speakers at those malcontent meetings.

2. That the failure of the "Mormon" authorities to bring certain persons to justice, etc., demonstrates the necessity of further congressional legislation, etc.

This is false. What have the "Mormon" authorities to do with bringing people to justice? The judicial power lies in the hands of federal officials. If justice is not done, they are to blame, not the "Mormon" authorities. If the federal officials were to act justly all the time, there would be little complaint in Utah, except from those

seditious malcontents, who never will be satisfied until they have robbed the people of everything they have. Let us have a little more justice. But it would be bad for those malcontents.

3. That the practice of polygamy is on the increase, and the Federal Government ought to stop it by excluding polygamists from office and jury.

We have not asked the question whether polygamy is increasing or decreasing. We do not trouble about it any way. It is a correct principle, and those who understand correct principle will sustain that system of marriage, according to circumstances, and God will sustain them in righteousness, no matter what their enemies may say or do. As to depriving polygamists of the right to hold office or sit in the jury box, that is an old proposition of such a persecutive nature that Congress has rejected it several times, the rascally object of the proposers being too apparent.

4. That plural marriage is debasing and degrading, bringing ultimate ruin, and is a disgrace to the nation and age.

This is not true. The apostle said, "Marriage is honorable in all," which is a saying worthy of all acceptance. Some people would make anything debasing, degrading, ruinous, and disgraceful. If we had time and space we could point out some practices which are inherently debasing, degrading, ruinous, and disgraceful, and which prevail in every city in the United States, outside of Utah, but those malcontents are silent as death about such real evils, clinging to their own skirts.

5. That there ought to be more law on the marriage question.

Make all the law that is needful and good concerning marriage. But honorable men and women will live above and beyond it all.

6. That a secret ballot is necessary in Utah.

This is a mere matter of opinion. If a secret ballot would cause those malcontents and their like to vote only lawfully and honestly, it would be a good thing. But there is no hope of that. They are too far gone. Some people prefer open ballot and others secret ballot. Scripture intimates that wicked men prefer secrecy and darkness to openness and light because their deeds are evil.

7. That the "liberal" malcontents are not adventurers who desire to drive the people from their homes from mercenary or any improper motives.

Who can believe such a disclaimer from such a party, especially when they know a few facts that tell an opposite tale? Besides, did not one of the speakers at that very meeting announce that they would by and by take an eagle that did not belong to them? If they would steal the American bird of freedom, what would they not steal if they had the chance? The people have no desire to be driven from their homes from any motive, mercenary, improper, or any other, by that crowd of malcontents. Their motives, indeed! They are too patent, too pronounced, already.

8. That Utah ought not to have a State government.

Nor any other, according to those malcontents, unless they, the small and vicious minority, could run it.

9. That the local rulers will not do as the malcontents wish, and therefore the latter have no hope but in Congress.

Which hope, it is to be hoped, will prove to be, what it richly deserves to be, the forlornest of forlorn hopes, and will never be realized, worlds without end.

BASKIN AND BAYONETS AND BLOOD.

WHAT a shocking subject! What an alarming alliteration! What a terrible trinity! Yet it is one of the gentleman's own causing, or most people, especially in this community, would never have thought of such a thing. When it is forced upon them, however, where is their choice, and how can they help it? The speaker named, at the late mass meeting of the malcontents, prophesied that the Utah question would be settled by "appropriate legislation," or by bayonets and blood.

There are four things in which we cannot exactly concur with the speaker—firstly, that there is any Utah question that needs settling by bayonets and blood; secondly,

that there is any Utah question that needs settling by such "appropriate legislation as the speaker meant; thirdly, that there is any Utah question at all of such dreadful sort as the speaker indicated; and fourthly and lastly, that there is the slightest necessity of or propriety in the speaker aspiring to the title of Baskin the prophet. Only to think of the gentlemen of the bench and the bar and the public generally asking, "Is Baskin also among the prophets?" Perfectly preposterous.

If Baskin wishes to bathe or bask in blood, it is desirable that he do it somewhere else than hereabout. Out of kindly consideration for the feelings of our citizens, it is to be hoped that the gentleman will choose some other locality than the streets of this city or the valleys of this Territory for the theatre of his gory gymnastics. If the gentleman has an unconquerable liking for such things, why did he not go down south in the time of the civil war? Then and there he could have indulged his sanguinary soul in bayonets and blood to his heart's content. But here, in this most peaceful Territory, among our most peaceful, order-loving, law-abiding citizens, such repulsive proceedings would be entirely out of place, entirely out of character, and any one who could seriously suggest such things must have a pitifully poor perception of poetic propriety or dramatic unity.

Human nature instinctively revolts from the idea of shedding blood, even of animals, much more of human beings, and again much more of peaceably disposed people, like the people generally of this city and Territory. Why any body, in mass meeting or out of it, should revel in the idea of such revolting things passes our comprehension. Most of the people of this Territory came here because of their strong desire to live in peace. They were obedient to the gospel of peace, they sought to cultivate the peaceful spirit of the gospel, that they might enjoy the peace which is promised therein, the peace of God, the peace that passes understanding. The gospel of Jesus is peace on earth, good will to man, glad tidings of great joy, and such the people here desire to prevail. How malapropos, then, for a rabid, unregenerate gentleman to stand up and forebode wishfully the accomplishing of his wicked ends by bayonet and blood! Such a man must be in the gall of bitterness, in the bonds of iniquity. He needs to repudiate his bayonet and blood prophecies, repent of his sins, be baptized for their remission, have hands laid on him that he may receive the Holy Ghost, that per adventure he may partake of the pure and peaceable spirit of the gospel, and delight in the peaceable things of the kingdom, which promise better things than Baskin and bayonets and blood.

BANE AND HIS LITTLE WINDOW.

In his speech at that mass meeting of the malcontents General Bane had recourse to several rhetorical resorts, among which taking down that eagle and getting light from only one little window were prominent. The General represented the "Mormon" people as obtaining their religious light from heaven through one little window. It is something for him to acknowledge that they obtain light at all, from such a source, which is perhaps quite as much as can be affirmed of the General himself, for his light upon such matters appears to be so very dim that it is indistinguishable from the general darkness of the heathen world, and we are sorry for it.

The General will probably kindly permit us to assure him that he is laboring under a strong delusion concerning the "Mormons" if he supposes that they are so strictly limited as to the means of obtaining heavenly intelligence. Let us refer to the Bible, and as the General may not have a copy of that sacred record, and may be unacquainted with its contents, he may appreciate a few texts therefrom, bearing upon this subject, the appropriateness of which in this connection will be seen, from the fact that the "Mormon" people are among the strongest and most thorough Bible believers in the world.

The Apostle James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liber-

ally and upbraideth not; and it shall be given him."

No little window arrangement about that.

The Apostle Peter says, "That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

No little window arrangement there.

The same apostle also said, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers."

The apostle John said, "But ye have an unction from the Holy One and ye know all things."

Again, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

The apostle Peter said, with the prophet Joel, "It shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh." "For the promise is unto you, and to your children, and to all that are afar off."

Also, "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted of him."

The apostle Paul said God "hath made of one blood all nations of men for to dwell on the face of the earth." "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far away from every one of us."

Also, "There is no respect of persons with God."

Again, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

The prophet Isaiah says, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The prophet Jeremiah says, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

It is needless to multiply passages of like tenor. The above, all believed in by the "Mormons," are abundantly sufficient to prove that the "Mormon" people recognize no such contracted one little window arrangement as that imagined by General Bane, in the matter of receiving light from the Supreme Being.

Why, then, did the General use that inappropriate figure? Perhaps because he was ignorant. Perhaps because, finding nothing substantial that he could justifiably attack, he set up that little window for the pleasure of fighting that fragile object, and achieving a victory over it. Not much to fight, and not much glory achieved in demolishing such an object of antagonism.

In conclusion, one respectful request might be preferred—that no other "liberal" orator will be so illiberal as to appropriate these two rhetorical necessities to Gen. Bane, that is, that wooden eagle and that little window. The General may be glad to use them again on some future occasion of malcontent emergency. Let him have them for his own exclusive use.

SHOWING THE CLOVEN FOOT AND BOASTING OF IT.

It is not often that persons deliberately, and purely of their own motion, lift the veil that covers their own rotten-hearted rascality and exhibit the same in all its hideous deformity to the world for the praise and applause of those who may admire. But such is the nature of the exhibition in an unscrupulous journal, concerning intended ring rascality, published in this city, the other day, as the following extracts abundantly show—

"If Governor Emery had been true to the Gentile cause, he could have put up a little job for Apostle Cannon that would have bothered that inspired law-giver to the point of insanity."

"Acting Governor Black just ached for one day's interregnum between the expiry of Governor Woods' term of office and the arrival of [Governor] Axtell to attempt it; and during the absence of Governor Emery from the Territory, Receiver Bane—who was filling four or five offices at once—also proposed engaging in the same exploitation; but Mr. Baskin being out

of town at the time, prevented it. The certificate of election made to a member of the House of Representatives, to admit him on *prima facie*, requires to be in regular form; the Governor who issues it, setting forth that he was present at the canvass of the vote cast, and the person to whom he issues it, being properly qualified to serve, and having received a majority of the votes polled, he declares him duly elected. This is regarded as *prima facie* evidence of the member's election, upon this he is allowed to take the oath and retain his seat until the grounds upon which his eligibility is contested are examined and reported upon by the elections committee. Governor Woods filled out Cannon's first certificate in the usual form.

"Receiver Bane contemplated going yet further in his Gentile innovations. The canvass of votes being made in a number of Southern States after a fashion that no arithmetician could fathom, and Governor Grover, of Oregon, having issued his certificates to the men whom he thought best fitted to serve as presidential electors, without regard to the expressed wishes of the sovereign people of that State, Receiver Bane, in his capacity of acting-Governor and *ex post facto* Secretary, thought he could afford to adopt some of these modern electoral improvements, and count in the main for Delegate whom he thought the best looking. His intention was to have a very select party present to see fair play, and then by some process of computation, used in the manufacture of logarithms (it has been explained to us, but we do not clearly comprehend it,) to count Mr. Baskin in as Delegate elect, and issue to him the certificate."

"If Axtell, we say, had only left a vacancy of one day, acting-Governor Black intended to set forth in his certificate that a canvass of the votes polled showed that Cannon had received the greatest number of any candidate, but it was notorious that wholesale frauds had been perpetrated at the election, and Cannon was not qualified to take his seat as a member, he being an unnaturalized alien."

"But [Governor] Axtell and Governor Emery on both occasions stepped in to foil the machinations of the unrighteous."

"Our trust now is in Mr. Baskin's well known grit and astuteness."

To fill which we have very little to say, the utter infamy of the whole being so patent that every person will see it at a glance.

The showing here made amounts to the fact that neither Black nor Bane is fit to hold any federal or local office, or any office of trust or responsibility whatever, inasmuch as they deliberately and with malice aforethought designed to do a most unjust thing, for the special purpose of wilfully defeating the indubitable and expressed wish of the overwhelming majority of the legal voters of the Territory and of inflicting upon them the illegality and enormous wrong of having them misrepresented, slandered and abused in Congress by a person who had not the slightest iota of right or title to go to Congress from this Territory, and who is cordially despised by the same vast majority of legal voters as one of their greatest enemies.

Respecting the ineligibility of Delegate Cannon, and the report of wholesale frauds in his majority, those statements are about on a par with most of the slanders in the same untrustworthy, malignant and libellous journal.

If Mr. Black and Mr. Bane accept the statements in the above extracts as correct concerning their designs and their actions, then it may be truly said that the two gentlemen constitute the blackest ban ever inflicted on the Territory, a ban of such infamous blackness as to require an antidote of corresponding potency. It is well for the ring that means such rottenness to put their "trust in Mr. Baskin's well known grit and astuteness," because there is no chance for such a combination to put its trust in God, truth, honor, or righteousness.

The cost of living in England is estimated to have increased twenty-five per cent. since 1837.

The editor of the Charleston News and Courier thinks he would rather eat possum, than eat horses, as the French do.