

EXPRESSIONS FROM THE PEOPLE.

HOW LONG WILL HISTORY CONTINUE TO REPEAT ITSELF?

SALT LAKE CITY.
March 25th, 1885.

Editor Deseret News:

To criticize the acts of men and comment disparagingly upon the same, without just cause is a wrong that should always be avoided, especially if they occupy positions of public trust. But to allow an officer, no matter what department of the government he represents, to transcend the limits of his powers; to suffer him first to inaugurate and afterwards to continue the practice of

USURPING POWERS

Unjustly claimed under the garb of County, State or National authority, and that too undisturbed by comment both of people and press or other actions more pronounced by way of protest against such usurpation, would stamp the people thus trampled upon as the veriest cowards.

An officer of the government is the servant of the people and not their master, although a few in different periods of American history have thought otherwise and have acted as though they were the great

"HIGH MUCK-A-MUCK,"

while any who should oppose them and their acts must be treated as disloyal and traitors. But these always were and always will be short lived in this land of freedom; for America is essentially a land of liberty, its true form of government being a government of the people and by the people, and the usurper sooner or later will be made to understand this, no matter what his position.

The Book of Mormon contains some very significant expressions upon this point. The brother of Jared declared that it was "a choice land above all other lands and whatsoever nation should possess it should be free from bondage and from captivity, and from all other nations under heaven." Many centuries later the prophet Nephi spoke as follows: "And this land shall be

A LAND OF LIBERTY

and there shall be no kings upon the land; and I will fortify this land against all other nations. And he that fights against Zion shall perish saith God."

Without quoting from the historical part of this ancient record any of the numerous examples named therein in proof of these prophetic sayings (for the world will not accept it as authority in the least degree) I will merely go go back a century or two for

EXAMPLES THAT CANNOT BE DENIED.

In the reign of James the Second of England, the work of demolishing the cherished institutions of the people that had had quite a long existence was begun. Sir Edmund Andros was appointed "Royal Governor of New England." Dudley, the former President, was retained as Chief Justice, and, to cap the climax, Randolph was made Chief Secretary, as also censor of the press. Nothing whatever could be printed without his sanction. Popular representation was abolished, voting by ballot prohibited, town meetings forbidden, men were arrested upon the flimsiest pretexts and when they pleaded in court the privileges of the Great English Charter that had stood unquestioned for four hundred and fifty years, were coolly told that the great charter was not made for the people of America. The historian declares that the Chief Justice was in the habit of saying to his

PACKED JURIES

"Now, worthy gentlemen, we expect a good verdict from you to-day." And verdicts were accordingly rendered.

During the reign of this inquisition the charter of Massachusetts was declared forfeited! The Plymouth colony fared no better. New Hampshire followed, as did also Rhode Island. Some of the colonists of Rhode Island brought forward Indian deeds to their lands, but were sneeringly told that "the signature of the Indian Chief Massasoit or any other chief was not worth as much as the scratch of a bears paw." The

MEMORABLE SCENE

at Hartford, Connecticut, will ever live in history. Andros, attended by an armed mob (called by him his guard), demanded the surrender of the colonial charter. A spirited debate followed the demand, and it was plain to be seen that it must be yielded up. Then it was, as if by concerted action, the lights were put out, and the intrepid Joseph Wadsworth snatched up the precious document, bore it away in the darkness and concealed it in a hollow tree, which tree has ever since been endearingly remembered as the

"CHARTER OAK."

But the inquisition was too powerful for the time being, and the government of Connecticut was changed.

This happened two centuries ago. Can anybody see in the history of to-day a parallel? Not perhaps of the identical scenes themselves; but the same bitter, proscriptive, tyrannical spirit; the same intent, design and purpose; employing every agency within their power to accomplish the same ends. If this is not fully apparent to us, then are we blind indeed. But the

SEQUEL OF THIS HISTORY;

How did it end? Why, in a few years

every Colony in New England had its former liberties restored, James the Second was dethroned, his despotic rule was crushed to atoms, Andros and his minions fell with the despotic King, for while in the act of escaping from the wrath of a justly incensed people they were caught and imprisoned. If the present crusade against the "Mormon" people has a parallel in the history of 1665-1689; by the same parity of reasoning may we not conclude that the finale to this play will end as disastrously to the present actors as those of two centuries ago?

WE WILL WAIT AND SEE.

In speaking of the Puritans the historian says: "They were a vigorous and hardy people, firm set in the principles of honesty and the practice of virtue. They were sober, industrious, frugal, resolute, zealous and steadfast. They esteemed honor above preferment and truth more than riches. Loving home and native land, they left both for the sake of Freedom; finding it, they cherished it with the zeal and devotion of martyrs. Without influence, they became influential; without encouragement, great. Despised, and mocked, and hated, they rose above their revilers. In the school of evil fortune they gained the discipline of patience. Suffering without cause, brought resignation without despair. Themselves the victims of persecution, they became the founders of a colony—a commonwealth—a nation. They were the children of adversity, the fathers of renown."

Has this second picture

A PARALLEL

as well as the first? Future generations will decide that it has, and will place them side by side as the very counterparts of each other, while their oppressors will be placed side by side also, as worthy only the company of one another, for future ages will see to it that justice is done to both parties.

The history of the

STRUGGLE OF THE COLONIES

against the oft repeated oppression of the Mother Country in less than a century succeeding the cruel acts under James the second is too well known to need more than a slight mention. The same intolerance, persecution and tyranny was again sought to be forced upon the people, but was met with such a determined opposition, begotten by that love of liberty which the Eternal One has implanted in the breast of every man; which principle is particularly indigenous to American soil and the inhabitants of this favored land. The sequel of the bitter contest is familiar to every schoolboy. It was nothing more nor less than Liberty triumphing over despotism; freedom over bondage; right over wrong.

How has

HISTORY REPEATED ITSELF?

The origin of the colonies may perhaps be properly dated back to the year 1583, when, under the direction and patronage of Sir Walter Raleigh, his step-brother, Gilbert, took possession of this country in the name of the Queen of England. The disappointments and sufferings consequent upon the attempt to found these colonies need not be mentioned here. Suffice it to say that James II, a century afterwards, became envious of the people who were enjoying liberties that had been bought at such untold sacrifice, and though he himself was fully cognizant of the chartered rights of the people that had been bestowed upon them by his predecessors, yet his tyrannical soul rested not until a pretext was found to rob them of these dearly-bought and highly-cherished blessings.

As already shown, his success was only short-lived, for he himself, as well as the tools he employed, were disgraced forever. A century more of time had hardly elapsed when the same country (the mother of America) sought to inaugurate again a similar

DESPOTIC REGIME,

but was most signally defeated in her purpose, for the colonies passed from under her rule entirely; assuming the powers of government, they became a mighty nation, and the parent now was compelled to pay homage to its own child.

A third century has hardly passed away ere the sons (nay, let us hope they are foreign-born or bastards) of those very sires who fought, bled and died to establish liberty upon this American continent for all the ages succeeding, assume the roll of tyrants and pass proscriptive and unjust laws. Quote to them the Great Charter of America, as the colonists of Connecticut did that of England, and the answer of the wicked Chief Justice given over two centuries ago is repeated with this addition, that it has either been amended to suit the purpose, or its provisions have been interpreted (construed) by the tribunal from which there is no earthly appeal and shown to lawfully apply in the law; and thus is the terrible injustice justified. The packed juries of two hundred years ago are duplicated in this age, and the "good verdict" asked for and expected yesterday is rendered again to-day, and so on to the end of the chapter.

WHAT WILL THE SEQUEL BE?

Why, as liberty triumphed over tyranny, oppression, misrule, bigotry and hate in the seventeenth century, and her tyrants were brought to shame, and as a much greater triumph came to the oppressed of the eighteenth century, so (I predict) will it occur be-

fore the nineteenth century passes away, with this difference, however: that no tyranny will ever again be exercised over the inhabitants of this land of liberty. History in this regard will cease to repeat itself, and that, too, forever. PROPHECIC.

TIMELY THOUGHTS ABOUT CLASS DISTINCTIONS.

SALT LAKE CITY, Utah,
March 23d, 1885.

Editor Deseret News:

The present time of persecution is and proscription one which induces reflection upon many subjects. We are often admonished that as a people we should be united and endeavor to sustain ourselves.

In the early days of the settlement of these valleys, the people were all comparatively poor, and every man was compelled to labor hard to sustain himself and his family. Oft recurring drought, grasshopper plagues and other calamities combined to keep the community down to

ABOUT THE SAME LEVEL,

Financially and socially, and in consequence a feeling of equality, unity and brotherly love pervaded the whole. If one possessed greater intellectual gifts than another he was willing to lend his knowledge for his neighbors' improvement. The people had been driven and subjected to hardships and privations, and were reduced to a common plane, and because every man's hand was against them they felt to help and sustain each other, and the spirit of unity and love prevailed.

With the advent of wealth and prosperity, times and customs have changed; so have the people.

We have become

A MIXED PEOPLE.

Will any observant person say that to-day there is the same close friendship and brotherhood among us that existed in early times, or that even prevailed a few years ago. I mean as a community, for I am well aware that the great majority among us still possess in an eminent degree that warm-heartedness that is the characteristic of the true Saint.

In early days who ever heard any portion of the people referred to as

THE ARISTOCRACY?

To-day it is common to hear such expressions as the "upper ten," our "best society," the "high-toned," the better class, instead of the moneyed class, etc.

To be received in certain society now, a person must belong to the "upper tandom;" his standing in the Church, his faith and integrity as a Latter-day Saint are not particularly taken into consideration.

We have reached this position gradually and have hardly noticed it, having lived through all the slow changes and being generally more or less tainted with it. But those who lived here years ago and have of late years been absent from this city see a great change when they come again into our midst.

A prominent young man who had lived here in his boyhood, and was a member of one of the leading families in the Church in those days, but who for years past has been residing in one of the distant settlements, said in a meeting some months ago, that when he came to Salt Lake and visited the home of his boyhood, he scarcely recognized the members of his own family. They had become so excessively fashionable and "high-toned" that they were horrified at his

"MORMON SIMPLICITY,"

and, he said the influence he felt was entirely different from that he had experienced when as a family, they had lived in a simple, happy, homelike manner, and could extend the warmest welcome to their friends, though they wore a homespun coat or cotton dress, realizing that the mind and heart were the "standards of the man," and not the dress he wore.

As we have become comparatively wealthy and have had brought amongst us the so-called civilization of the world, we are gradually but surely placing trueheartedness, integrity and devotion to our common cause at a discount, when compared with the refinements of the age. Hence, we find the wealthy "outsider," whose only recommendations are a thorough acquaintance with the usages of fashionable society, a fashionable suit of clothes, and in many cases an empty head, to say nothing of a bad heart in some instances, a welcome visitor in many a "Mormon" home, where the poor member of the Church, who cannot boast such a perfect knowledge of the rules of etiquette and such "gorgeous attire," but who is in possession of many noble traits of heart and mind, would be looked down upon and hardly tolerated.

I would not create the impression that I despise culture and refinement, or that I do not greatly admire them, for I consider it part of the duty of every Latter-day Saint to cultivate

TRUE REFINEMENT AND POLITENESS,

but because one has been fortunate enough to be born of parents who have secured a goodly store of his world's riches or has been able to amass them for himself, is that any reason why he should despise his poorer and less fortunate friend, and does such action evince true refinement? I think not. Yet know of many instances in our cit-

where people who are pretty "well off" and move in this so called "aristocratic" circle, who look down upon others and almost despise them because they are only farmers' men or mechanics, or in some of the humbler walks of life, even though they are members of the same great brotherhood.

It has become a common thing with one of our papers when referring to those who occupy seats in the first circle at the Theatre to classify them, when speaking of audiences assembled at performances as, "the first circle element," making a distinction or division between the people. These things may be all very well with the world, but I consider that class distinctions are out of place amongst the people of God. They have a tendency to divide and separate us.

CASTE

should not be known in the midst of the Latter-day Saints, but at all times and everywhere we should seek to draw near to each other and benefit one another in every possible way, helping the ignorant to intelligence, aiding the uncouth and unpolished to become refined, putting away exclusion and all such things from us.

There is

ENOUGH PROSCRIPTION

exercised against us by the world without our practicing it toward each other. We should remember that, "All is not gold that glitters," and that great minds and noble hearts are often clothed in the garb of the laborer and the artisan.

I do not think for a moment that this caste exists to such an extent in our midst as it does in the world—not by a great deal—but there is far too much of it, and I fear it is increasing.

I am of the opinion that now is a good time to begin a reformation in this matter. Let us seek to bridge over the chasm that has been forming and dividing our people into classes and become again that friendly, brotherly, loving and united people in the fullest sense of the word, that we were wont to be, and that our brethren and sisters still are in many of the settlements where "Gentile" civilization has not corrupted them.

TOMASO.

LET THE SAINTS BE UNITED IN ALL THINGS.

SALT LAKE CITY,
March 28, 1885.

Editor Deseret News:

It is said "Union is strength." This is most true; whether its power is applied for good or for evil; either in a family, a community or a nation. Any power which assails it, must be its superior in strength in order to effect an entrance into its stronghold, because, like a mass of solid masonry, each piece, while dependent upon the other, is the support of its fellow.

Though the "Mormons" are accused of practicing an obnoxious principle called by the world

"POLYGAMY,"

but by themselves celestial marriage, and are told that if they will give it up there will be no longer any conflict or difficulty whatever; yet we know this is false, for the underlying hate that is felt towards this people had its origin in the discovery of their

UNION,

in which they are considered to be wrong, because in it they are so unlike the rest of the world, who delight in being disunited.

Religionists claim they are all bound for the same heaven, yet from their conduct towards each other it would appear to be necessary that a constant quarrel should be kept up all along the road that leads thereto, only to cease upon their arrival at the

"PEARLY GATES."

The politician seems to delight in political quarrels; he claims that there should be at least two opposing factions in the body politic, in order to preserve the State in a healthy condition, but to the novice it would seem that their existence is only necessary to give each one a chance to abuse the other; and yet to hear them tell it, each one is the most devoted of patriots, while his antagonist is the very opposite.

Thus might we quote society in all of its phases as opposite, contentious and full of accusation, that if each were to be believed, neither should be permitted to live; and yet it is claimed that this is necessary to the health of society in general, but more especially to the State.

It is also claimed that unless these parties were closely watched one by the other as in their turn they assumed to exercise the right of rule, there would exist such a condition of corruption and fraud as would speedily destroy the nation. So bitter has this

PARTY STRIFE

Become at times that wise statesmen seeing the impending danger have sought occasion for a foreign quarrel on purpose to divert the attention of the belligerents from each other, and thus avoid a civil strife, the consequence of which would be most disastrous.

The manufacturing and mercantile world are in the same condition, each individual firm trying to outvie as well as to undermine the other, thus making necessary the introduction of inferior articles. These excuse themselves upon the ground of such close competition by their neighbor, and thus is the

world filled with very excellent imitations of the genuine article, which the merchant labors hard to impress upon his customers as not being in the inferior. Yet in the very same way he will tell you that such

COMPETITION IS HEALTHY FOR THE

Is there any wonder, then, that Latter-day Saints should be so opposed in their exhibitions of unity in matters, whether of a civil, religious or political character? That which the world claim to be a necessity in regard, we declare to be an evil, and have the very best reason for so saying because this disunion is destructive to the extent that it is allowed. Although we have only just commenced to teach the first lessons pertaining to this subject, we have already discovered to be a fact. If the disintegration of all classes of society is the great evil to be attained then are the Saints in direct opposition to the rest of mankind but if union of purpose, of action, of pursuit is the most perfect condition of man, then are we correct in our teachings as well as in our practice.

LIFE IS TOO SHORT

to be continually occupied in drawing comparisons between light and darkness, truth and error; though sometimes it may be necessary, by way of illustration, because we do not always grasp the truth, though it be plain. God has made known His will to His people upon all important matters, and the union of His Saints, made so plainly manifest in the scriptures that He has given us that right to plead ignorance by excuse.

THE FAMILY,

the foundation of society, the cornerstone of the State, the nucleus of the world. In it should be found the highest and being made manifest this principle in a very large degree; for Jesus said, "A house divided against itself cannot stand."

It is upon record that Elijah's mission was "to turn the hearts of the fathers to the children and the hearts of the children to the fathers," and it was not done then would the earth be smitten with a curse; as implying that if this were really accomplished, a blessing would rest upon it instead. If this is true of the fathers, of whom we know nothing how much more does this principle apply to the families of Latter-day Saints, both parent and child, should be united in the bonds of new and everlasting covenant.

If disunion exists in a family it is an element that is altogether contrary to the spirit of the Gospel, and is consequently an evil. Therefore, to that family, the evil will have to be removed sooner or later, whether it dwell in one or more of the families. This was the case

IN HEAVEN,

when Lucifer sought to destroy the union and harmony that existed between the Father and the Son, and succeeded in leading away of a third part of the host. Had he and his followers not been cast out the consequences would have been much more serious; while the expulsion brought relief to the loyal ones because heaven was again restored.

It is of the utmost importance that our dead should be redeemed through the saving ordinances received less than in a Temple, yet it is of equal importance that these ordinances should be received by the living for their selves. How many hundreds, nay thousands, of parents and children are there in our community who really have the ordinances administered to them that connect together the families and unite them with the Father to which they properly belong?

If we should enquire into the condition of some families should we find

DISUNION EXISTING,

coupled in many instances in unworthiness, so as to preclude the possibility of having these ordinances administered? The wife is perhaps not in harmony with the husband or the child with the parent, and they are unfitted to stand in

HOLY PLACES

before God. To the extent that disunion exists in a family, so will it feel the effects of the curse, for by so doing they hindered from receiving the blessings that pertain to eternal life.

The Lord complained to Joseph that all was not right in their families, and commanded that they should be set in order or they should be

REMOVED OUT OF THEIR PLACE

This has been repeated to us in a revelation, given through President Taylor. I consider this subject of infinite importance, for to allow existing conditions to remain, without exerting the correcting influences the Lord has so amply provided, will bring condemnation before the Lord.

Our union upon the doctrines of the Church is very marked, although we apparently differ upon some points, yet not enough to in the least jeopardize our faith in the latter-day work, generally these differences are the result of the lack of correct understanding. The disunion that exhibits itself in our business relations is perhaps more marked than in anything else. This is what our enemies rejoice at and fancy they see the entering wedge that will eventually destroy our union; hence they applaud especially the young men in Zion whenever they de-