

DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - MAY, 3, 1876.

TO THE PÆSIDING BISHOPS THROUGHOUT THE TERRITORY.

Dear Brethren—As Elder E. W. Davis, President of the Elders' Quorum, is at the present time deprived of the assistance of his two counselors, they being on missions, and as some of the Elders are as yet not organized, and it being impossible for him to visit the several districts and accomplish this object in time for the work on the Temple, you, in your capacity of High Priests, are requested to organize the Elders in your several districts and appoint presidents over them, so that they may be prepared for the furtherance of the work on the Temple, which can be arranged pro rata, on the same principle as with the Seventies and High Priests.

When thus organized please to report the same immediately to Elder E. W. Davis, P. O. Box 321, 17th Ward, Salt Lake City.

On behalf of the Twelve, JOHN TAYLOR.

Salt Lake City, April 26, 1876.

SOME OF CHRISTIANCY'S OBNOXIOUS PROVISIONS.

WITHOUT discussing in detail the various provisions in Christiancy's bill to "regulate" elections and the franchise in Utah, we may briefly notice a few of the most obnoxious.

1. It does not appear to us to be a judicious provision to place the printing of all ballots in the hands of the Secretary or the Governor. In this country civil officials are almost always politicians, with political partialities and prejudices, and they will favor their particular party where it is possible. It seems to us it would be far better for the law simply to define the size and style of the ballot and envelope, if secret ballot is to be the law, and leave the printing of them to each county or precinct for its own use.

2. Requiring voters to produce their naturalization certificate if challenged, and also those naturalized in this Territory to produce manuscripts of the relevant court records, can hardly be approved. If a man carries his certificate with him to the polls, and there is anything of a drunken and boisterous character going on there, as is often the case, he will be liable to lose his certificate. As to a transcript of the court record, it seems to be a needless expense and trouble to put every voter to. For no voter will be certain that he will not be challenged, and if he presumes that he will not be, and he should happen to be, it might be difficult or impossible for him to go straightway to the court clerk and obtain a transcript of the record in time for him to vote, and, if he could not, then his vote would be thrown away, lost, through the obstructive operation of red tape.

3. Public counting of the ballots in the polling room. Everybody knows that toward the close of an election day, when whiskey begins to circulate and inflame the bad passions of men, proceedings of a boisterous and even riotous character are not infrequent, and this enforced public counting of the ballots, after the polling has closed, in the room absolutely open to the public, will be likely to encourage riotous demonstrations and possibly stimulate to violent mobocratic attempts upon the ballot box. It seems to us, therefore, that it would be better to have the counting of the votes representatively, not absolutely, public; that is, to have the votes counted before a certain number of voters, designated by law, in a room to which the whole of the

public would not have right of access.

4. In regard to the qualifications of voters. The provision that any male citizen of the United States, twenty-one years old, six months resident in the Territory, and ten days resident in the precinct, can vote, is not good. In case of an apprehended close election, numbers of unprincipled voters would not scruple to pay other unprincipled voters sufficient to board and lodge them ten days in any precinct immediately previous to any election, and they might have no enduring interest in the precinct, nor even in the Territory. A dollar a head a day, or less even, would do it, making ten dollars a voter, not a great sum for some people to raise for such a purpose. Nay, so far as this Christiancy bill is concerned, a regiment of soldiers might be marched into any precinct, kept there ten days, and allowed to vote.

5. These provisions as to suffrage qualifications abolish woman suffrage in Utah, abolish a right enjoyed by the ladies for upwards of six years, a right, the conferrance of the enjoyment of which other Territories and States are marching steadily towards, and some have already arrived at. This is not very chivalric, it is not even just. It is essentially mean.

6. Another objectionable provision is that a man who never pays a dollar in taxes can vote for officers to spend the taxes which other citizens pay, some of which citizens are excluded from the polls by Christiancy's bill. This is liberty and justice with a vengeance. Our forefathers fought against taxation without representation, but this is representation without taxation, a policy equally unjust to those who do pay the taxes, and probably equally unpopular, except as touching Utah.

7. Citizens living or cohabiting with more than one wife, are excluded from the polls and from civil office. Thus, a man who has more than one wife, as his religion teaches him to live, would be disfranchised; that is, he would be disfranchised solely on account of his integrity to his religion, which policy is diametrically opposed to both the spirit and the letter of the Constitution.

There are two or three bad features about this provision. In addition to excluding good, honorable, taxpaying, order-loving citizens from the suffrage, because of their religion, it allows all sorts of bad characters, and even actual criminals, except they are under sentence or conviction, to vote freely. A man may be a thief, a burglar, a highwayman, a perjurer, a murderer, a fornicator, an adulterer, a whoremaster, a rapist, and everything that is bad, and no taxpayer, and still he may vote or hold office under Christiancy's bill. But if he is sober, honest, industrious, moral, a good citizen, a considerate husband, a kind father, an excellent neighbor, a heavy taxpayer, and yet happens to have more than one wife, as his religion may require him to have, then he must not be allowed the privilege of either voting or holding office. A man may seduce his neighbor's daughter, or debauch his neighbor's wife, and pay no taxes, and yet vote or hold office under Christiancy's bill. But if he pays taxes regularly and fully, and never commits those crimes named, nor any other, yet religiously and conscientiously, as the Constitution allows, takes to himself more than one wife, and does a husband's duty to them, he shall neither vote nor hold office. He may ruin women, but he shall not husband them; he may drag them down into the mire of degradation; but he shall not honor them as wives and mothers, upon pain of disenfranchisement and disability to hold office.

This is Senator Christiancy's statesmanship, his morality, his religion, which he is anxious that Congress should adopt.

PAY OF U. S. JUDGES.

In the U. S. House of Representatives on Tuesday (April 25) in the course of consideration of the legislative appropriation bill, the compensation of the judges in the Territories was discussed, the compensation being fixed at \$2,500 per annum in the bill. This small sum was animadverted upon by several members as being entirely inadequate.

On Mr. Cannon's remarking that it was so considered in Utah and that consequently the Legislature of the Territory at its last session had appropriated \$1,000 to each of the judges as additional compensation, this remark aroused the ire of Mr. Hoar, who submitted an amendment that no judge of a Territory should receive any other compensation than that provided by Congress, which was agreed to.

There would be no objection to this, if the compensation provided by Congress were reasonable, but the figures named are unreasonably small, pitifully small for the income of a gentleman and a scholar, and a judge of ability and experience, as all judges for the territories should be. If an able and experienced judge consents to serve for such a salary, it must be either with the hope of additional consideration of some kind, or from a desire to serve his country.

It is well enough for Congress to be economical where economy is desirable and beneficial, but good service should be fairly paid for and not starved. Neither is it good economy to stint the payment for important service, and thus indirectly impel officials to seek for additional pay in a clandestine way if they get it at all. What harm could have come, if the House had been determined to only pay the judges so much, and had left the legislature of the territories to please themselves whether or not they chose to vote any additional pay? As it is, the House will neither appropriate liberal compensation itself, nor allow it to come from any other legitimate source. Unnecessarily rigid economy, this.

THE ILLIBERAL LIBERALITY OF CHRISTIANCY'S BILL.

ANOMALOUS as it may seem, there is a great deal of both liberality and illiberality in Senator Christiancy's bill to "regulate" elections and the suffrage in Utah. But, unfortunately for the public good, the illiberality is in opposition to a constitutional right, a healthful, wholesome institution, and a deserving people, while the liberality is nearly akin to license, if indeed there is any essential difference between them. Hence we talk of the illiberal liberality of the bill.

The bill is liberal to all kinds of real criminals, except they are under sentence or conviction. It does not matter what crime they have committed. They may have perpetrated every crime named in the Decalogue, and many others. They may have committed every sort of crime *malum in se*, as well as every sort of crime *malum prohibitum*. Still, if they are not under conviction or sentence, and even if they pay no taxes, and have not the misfortune to belong to the "better sex," they are at liberty to vote and to hold office in Utah. They may have been common jailbirds, they may have escaped the well deserved extreme penalty of the law, they may be well known seducers of the innocent, they may be notorious corrupters of the marriage estate, they may be confessed thieves, they may be reckless perjurers, they may be unprincipled and unmitigated scoundrels, but no matter, Senator Christiancy is extremely liberal to them and his bill allows them to vote or hold office without let or hindrance on any of these serious accounts. This is his liberality. It is extreme, it embraces all, good, bad, and indifferent. No matter how bad, they are welcome to the suffrage and eligible to hold office. They are amply good enough, in Senator Christiancy's opinion, to vote or to hold office in Utah. This certainly is exceedingly liberal. It is liberal far within the confines of license.

On the other hand, the bill is just as extremely illiberal to one class of citizens. While it is so blindly indiscriminate in favor of all sorts of real criminals, it is invidiously and persecutively proscriptive towards an excellent body of citizens who can not be charged with actual crime, essential crime, but only with actions of a religious nature, which three-fourths of mankind consider honorable, which are nowhere offences except as they may be made so by statute, and which

have been unconstitutionally so made by Congress. This is the narrow illiberality of the bill, and any citizen who is thus made subject to its prohibition and penalties, may escape therefrom by an act of baseness and perfidy from which the soul of every honorable man would recoil with unutterable indignation and scorn.

If a man will basely desert the wives of his bosom, and sear them with the brand of impurity; if he will cast his prattling children to the tender mercies of the world's cold charity; yea, if he will discard his wives as wives, though still cohabiting with them as mistresses—if he is despicable enough to do these things, he may be eligible and welcome, under Christiancy's bill, to the suffrage and to official station in Utah. If he can bring himself to descend to these stupendous depths of infamy, he is still honorable enough for Senator Christiancy; and that gentleman of such astonishing illiberal liberality will clasp him to his bosom as a good and honorable American citizen, good enough and honorable enough to be heartily welcomed to pass in his vote at the polls and to elect his like to civil office in Utah, to disburse the taxes thereof, although he may have never contributed to those taxes so much as the value of a single red cent in all his worthless life. This is Senator Christiancy's illiberal liberality. It is immense in its way. It is perfectly stupendous.

A "CHRISTIAN" FALSEHOOD.

The Rocky Mountain Christian Advocate for May, Methodist organ in this city, Rev. G. M. Pierce, editor and publisher, editorially and slanderously says—

"An old Mormon lady put \$500 in the 'Co-Op.' when Mr. Young started it. Some time since, when this great swindling scheme had well nigh collapsed, and Capt. Hooper and others were invited to step in and save the institution, stock had gone down to forty cents on the dollar. They offered to let the old lady trade it out, at that rate. 'No,' said she, 'I lent it to the Lord to help the church in its business, and if I lose it it's all right.'"

We are authorized to state that the above is a positive falsehood. No such offer was ever made by any one on the part of Z. C. M. I., nor has any person ever exchanged stock for trade with that institution at less than a hundred cents on the dollar.

THE BRIBERY IN CHRISTIANCY'S BILL.

Has the idea ever struck the Hon. Senator Christiancy that his bill to "regulate" elections and the suffrage in Utah is practically a huge piece of bribery, bribery of the basest kind? If it has not so appeared to him, it so appears to us, and we can not see how it can fail to so appear to all candid and intelligent people, as we will immediately proceed to show, for the benefit of those unfortunate who cannot see, and those malignants who will not see, for, after all, peradventure they may conclude to profit thereby more or less. At all events, we may give them the chance to do so.

The senator's bill prohibits from voting or holding office every citizen who is "living and cohabiting contemporaneously with more than one woman, recognizing or claiming them as his wives," and has entered into that relationship since 1862.

Everybody knows, or might know, and if Senator Christiancy does not know, then he is more ignorant upon a vital subject than any senator, or any citizen of ordinary intelligence even, ought to be, that the doctrine and the practice here outlawed is a matter of religion, and consequently of conscience, to most of the inhabitants of the Territory, to nearly all the people to whom the bill applies.

Therefore, it follows, naturally and incontrovertibly, we think, that this provision in Christiancy's bill is of the character of a direct bribe to every Latter-day Saint, or "Mormon," whose domestic relations may subject him to the prohibition; that is, to disfranchise-

ment and disability to hold office.

The bribe is, the right to vote, and to be put into office. This is the consideration offered, a consideration which there is no constitutional right to take away on the grounds in question. Still Christiancy's bill does so, the question of constitutionality not appearing to be regarded by some people as of any weight when proscription of the "Mormons" is designed.

The baseness of the bribery is of a two-fold character—it is an attempt to cause people to repudiate their religion, and to do violence to their conscientious convictions of truth and duty; and it holds out great inducements to persons who have married more than one wife to desert and disown them and their children, presents the right of suffrage and to hold civil office as the inducement for a man to forsake his wives and hold them up to the world as mistresses and their children as illegitimates. This is a nice kind of business for an honorable Senator, a member of a Christian Legislature, to be engaged in, isn't it? What can really honorable people think of a man who is guilty of perpetrating such an enormity, and of seeking the sanction of Congress for it?

WISE WANTS AN ISABELLA AND A BALLOON.

Wise, the aeronaut, notwithstanding Donaldson's fate, is still confident he can get to Europe through the air, and he wants an Isabella and a balloon. He says to the Philadelphia Bulletin:

"Nothing comes nearer to my heart than the solution of this problem. I am as certain of being able to do it as was Columbus certain of finding our continent with his little ships. Find me an Isabella, and I will drop everything else but the work of preparation of an outfit with which to start from this city for the consummation of the voyage on the Fourth of July next, or sooner. I can do it, and do it in this way; as soon as the air ship covers the Gulf Stream, I will kedge it down to within 5,000 feet of the water with a device simple in form, and as easily worked as a kedge-anchor to a drifting ship. It will be a mere matter of flotation, and as easy to be accomplished as it is to float down the Mississippi from St. Paul to New Orleans with a bateau.

"I can compass it within the outlay of \$5,000, and I ask nothing but the honor of being the simple instrument of lifting up a fold in the curtain that screens more stupendous problems for man's solution and uses in the ages to come, than the simple crossing of the ocean by way of the atmosphere."

EDITORIAL NOTES.

Tarsus, Saul's place, is reported to have lost, by fire, \$5,000,000 of property, ruining 3,000 persons. Rats nibbled a package of friction matches. Hence the fire.

It is said that negotiations are in progress for the transfer of the entire fire insurance capital, about \$30,000,000, of New York City to the State of New Jersey, and that some of the largest life insurance companies originating in New York already have New Jersey charters.

The New York Herald takes a cheerful view of the business outlook—"We think that as far as we can read the columns of the Herald, the business prospects of the city are better now than many have anticipated. The fact that the owners of real estate in the city prefer to hold their investments to selling them at panic prices is a good sign. Altogether we may feel that we are to have a better year than we have had for some years past."

The Washington Star says—"The few garden seeds on hand in the Department of Agriculture will be reserved for those residing in the northern sections of the Union who have not as yet had any. The demand for them this year has been unprecedented, and in consequence of the increased labor and small clerical force, thousands of letters applying for them have been unanswered. Where parties have failed to receive the seeds or answers to their letters, this must serve as an explanation. The distribution is equalized as near as possible."