

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

PRINTED AND PUBLISHED BY THE
DESERET NEWS COMPANY.

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WEDNESDAY, - JULY 9, 1884.

ANNOUNCEMENT.

We are pleased to announce that the able services of John Q. Cannon, Esq., who was formerly on the editorial staff of the DESERET NEWS, have again been secured for this paper. We welcome his return as a valuable addition to our corps of writers and believe that it will be appreciated by our readers.

AMERICANS, NOT FOREIGNERS

THE anniversary of the birth of American Independence will be celebrated in various ways in different parts of the Union. Appreciation of the blessings of liberty can be manifested by other methods than the stereotyped "celebrations." Spread-eagle oratory and boastful egotism are not the most exalted expressions of true patriotic feeling. July the Fourth is rightly made a national holiday, and every denizen of this great country, whether native born, naturalized or a temporary sojourner, ought to rejoice and be thankful for the principles of free government, and the establishment of this great and flourishing republic.

On occasions of this kind we frequently hear the term "free born Americans," used in distasteful contrast to "naturalized citizens." This we consider unwise, unkind and discordant with the harmonies of jubilation. It is as much the object of the system which we esteem as the grandest of human efforts, to secure political liberty to naturalized aliens as to native born citizens. And they are equally identified as parts of the body politic. The only difference between them is in eligibility to the offices of President and Vice-President of the United States. A person of foreign birth who voluntarily renounces allegiance to other governments and takes upon himself, under the laws, the duties and responsibilities and status of citizenship in this nation, exhibits at least as much devotion to the institutions of this country as one who comes into it and is made a citizen involuntarily or by what some people call "the accident of birth."

The attempt is made very often to draw this invidious distinction between "Mormon" citizens and others. A professed preacher of Christianity in this city who has recently assailed the "Mormon" people in a vile and cowardly manner, voices this untruthful sentiment by using the term "Americans" to designate anti-"Mormons," as though the "Mormons" were none of them Americans. He has charged that the leaders of the "Mormon" Church are "foreigners." Of course it does not matter much what Rev. (?) R. G. McNiece says on this or any other question. But in this case he repeats what others say, and the impression is sought to be made on the public mind that the "Mormons" and their leaders are aliens and foreigners, while their opponents only are Americans. This implication is, like most of the things advanced in opposition to "Mormonism," entirely false and unsupported by any facts that would make it plausible.

The founders of the "Mormon" system, under Divine Providence, were born Americans and of New England stock. They were descendants of the Pilgrim Fathers. They inherited a love of freedom and had the greatest veneration for the principles of constitutional liberty. The leading minds in this great work have been nearly all of American birth and chiefly of New England genealogy. At the present time, of the First Presidency, Twelve Apostles and their Counselors, First Presidents of Seventies, Patriarch and Presiding Bishopric, forming the General Church Authorities, numbering twenty-eight, all but four were born in the United States, and one of the four was born in Canada and came into the United States with his parents when five years old. Eighteen of them are of New England birth or descent. Only three are of English birth, and one of the three has been in the United States for fifty years, one forty, and the other thirty-three years. They are all and have long been American citizens. Of the Presidents of the twenty-seven Stakes of Zion which are the grand divisions of the Church in this region, twenty are of American birth and a large majority of New England parentage, one is a Canadian, two are Scotch, two English, and two Scandinavian.

We do not give these figures to disparage any nationality, or to claim any special excellence for one particular

lineage, but simply to show the fallacy of the claim that the leading men among the "Mormons" are foreigners. The census shows too that the proportion of native-born people in the population of Utah is largely in excess of that in many other parts of the Union. It is the policy of the "Mormon" people and system to identify its foreign-born members with American institutions as quickly as possible. As a rule they avail themselves of the provisions of the naturalization laws as soon as the law permits. They become familiar with the principles that underlie the Government of the United States and enter into its Constitution, through frequent instruction and constant reference in the schools, the lecture room and the place of public worship. Their religion teaches them that God inspired the founders of this free government, and that submission is required to every constitutional law of the land. They thus become Americanized in thought, feeling, politics and material interest and impregnated with the genius of republicanism. One of the fundamental requirements of the Church is that all things in it shall be done "by common consent," and the voice of the people is necessary to the acceptance and confirmation of any appointment or measure, even if coming from the voice of God.

"Mormonism" is American in its birthplace, the nativity of its founders, the sphere of its principal operations, the locality of its gathering place, its connection with political interests, its democratic tendencies, its liberal spirit, its aims, expectations and grand object. Its Zion is to be in America. Its central Temple, from which its power is to radiate to all the world, is to be in the heart of this northern continent. Its claim of religious liberty, its doctrine of complete religious toleration, its battle for freedom of action as well as belief, are American if the Constitution itself is American. And its future glory is identified with this magnificent land, as the home of liberty and the seat of a government in which the principles embodied in the National Charter of Freedom and the Declaration of American Independence, shall find perfect development and universal application.

The idea of a person with the cognomen of McNiece, blowing his tin trumpet and posing as "the American" opponent of "foreigners" whose ancestry were American when his forefathers were tramping on an Irish bog or rubbing against a Scotch post, is truly ludicrous. Behold the one great "American" of the West! Hear his thin squeak about "foreigners"! Then look at his name and trace in it his origin! Now, let there be no misunderstanding about this. We are not lauding or disparaging any man because of his birthplace or progenitors. We despise those national distinctions which small minds seek to throw up between men and women who have met in a common country. Who is responsible for his nationality? And who but a bigot and a mud-brain would attempt to cast odium upon his fellow citizens because they were not born in a given State or country? And what sort of a Christian is that professed religious minister, who seeks to pander to the lowest passions of mankind and stir up enmity against "kind-hearted, honest and hospitable" people, by his own showing, on the ground that by birth they are foreigners?

We have people here of various nationalities who are worthy of honor and respect for their ability, integrity, humanity and faith. "Mormon" or non-"Mormon," they are what they are, and entitled to that which they merit, irrespective of the spot where first they breathed the breath of life. If they are American citizens they are now not "foreigners" in any invidious sense, even if their speech be somewhat broken or their dialect be provincial. They have the right to life, liberty, property and the pursuit of happiness, and so long as they do not seek to infringe upon the rights of others, they have a claim upon the protection of this Government and the enjoyment of those principles and that liberty celebrated on the Fourth of July. And palsied be the hand and paralyzed the tongue of him who strives to deprive them of their sacred and inalienable rights and privileges!

THE NATAL DAY OF LIBERTY.

As the traveler through solitary wilds ascends the occasional mountain-top, to gaze backward over the scenes his feet have traversed, or to peer forward into the intervening distance between him and his destination; so the pilgrim through Life's wilderness pauses instinctively on the summit of a great event, to glance in retrospection over the range of human history, or onward, so far as his vision is permitted to extend, athwart the dim and shadowy outline of the future. Standing, today, on such an eminence—the anniversary of an occasion which looms like a mountain from the plain of man's experience—our thoughts fly backward, and with a wave of imagination's wand, whose thrilling touch revives the relics of antiquity, brings back the dead to life and paints anew the faded pictures of the past; we are gazing this hour, in common with millions of our countrymen, upon a panorama of glorious events, of which this day is the ever memorable reminder.

Eight years more than a century ago, was given to the world the Declara-

tion of American Independence; an instrument which sundered forever the political ties between the Mother Nation and her Colonies, absolved them from their allegiance to the British crown, and raised our country from an attitude of dependency at the foot of a foreign throne, to a high and rightful station as an independent power among the nations of the earth.

Mankind, unaided by reason, unremined by experience, are prone to underestimate the importance of objects of familiar acquaintance; and we, who are familiar in the full blaze of liberty, bequeathed from the heroic era of the Revolution, are apt to deprecate, not only the value of the priceless boon, but likewise the magnitude, the sublimity of the undertaking which secured to us its peaceable possession.

Among the brave-souled band who affixed their names to that immortal document, pledging their lives, their fortunes and their sacred honor, to the maintenance and vindication of the great principle involved, how many but felt it was their death warrant they signed, and they were standing upon the brink of an abyss from which a single misstep might hurl them into the yawning gulf below? "If we do not hang together, we shall hang separately," was a laconic yet significant speech uttered on that critical occasion. Such, only, as have occupied similar positions, who have opposed might with right, who have faced, for God and conscience' sake, the pitiless storms of persecution, the keen arrows of contumely, or the savage bolts of death; sacrificing their earthly hopes of life, liberty and the pursuit of happiness, in defense of a sacred conviction—such only are qualified to conceive the situation of the fathers of our Republic,

In face of death who dared to fling
Defiance to a tyrant king,

And laid their fortunes, lives and reputations upon the holy, immaculate altar of human liberty.

Theirs was a glorious deed. It shines like the sun in the firmament of heaven, and like that sun it fills the earth with light, and beams for the welfare and happiness of the whole brotherhood of man. The blow they dealt was in the common cause of Freedom, the voice which appealed to high heaven for the rectitude of their intentions, sounded the death-knell of universal tyranny. Not America, alone, but the wide world has cause to rejoice over, and to commemorate that illustrious event. For on that day the axe was laid at the root of the Tree of Despotism; a tree springing from the soil of human selfishness, supported by the props of superstition and error, and watered with widow's tears and the blood of martyred innocence; a tree whose poisonous roots had sunk deep into the heart of humanity, and for centuries had sapped the life-blood of the earth, while its Upas-like branches, fruitful of naught but misery and despair, arose and overshadowed with gloom the genius, the hopes and the exertions of the children of men.

Why, it might here be asked, why, in the economy of a merciful God was this hideous growth permitted to develop; feeding on the fat of the land, and usurping in the vineyard of the Lord, places worthy to be filled only by plants of rarest virtue? Why did not the Master, who finally gave command that it be hewn down and cast into the fire, ages before, while it was yet a feeble shrub, cause it to be uprooted and destroyed? Perchance that man, whose primal disobedience had forfeited his claim to a happier state, might eat his fill of the fruits of bitterness and become wise through the experience of suffering. Or, perhaps, that once when the Master would have answered the prayers of the oppressed and swept the unbragging curse from the face of his footstool, and had sent his Only Son to inaugurate the work of reform; the misguided children of the world, inured and wedded to sin, preferring to crouch beneath the deadly shade of Error and to eat of its product, than to partake of the fruits of a pure and enlightened origin, seized upon the Son of their Lord, stripped him of his robes, spat upon him in derision, crowned him with thorns and hung his bleeding form upon the accursed Tree, where he offered up his life as a sacrifice for liberty!

Jesus Christ was a patriot! His country was the world. His laws were the eternal principles of liberty, and his followers, in every age, have been the chosen champions of Freedom!

For ages, that seemed multiplied by the crimes and sufferings they beheld, the tree of Evil Dominion, with its spreading boughs of priestly and political power was permitted to expand and flourish; its spake-like tendrils grasping and choking out the fairest of the flowers, and its death-diffusing vapors scattering blight and ruin broadcast over the land. But the fated time at length drew nigh. The rank and venomous growth had encumbered the soil to an extent which threatened universal extinction. The time for its downfall had arrived. The great God of heaven had decreed its destruction.

But how was the blow to be struck? The process of eradication must needs be gradual; the supporting props must first be moved, that its overthrow might be unimpeded; the withered limbs must next be lopped, lest the falling ruin crush with its tremendous weight the choice and tender shrubs of the Garden.

Among the most notable agents on whom the earlier duty devolved, was a man named Christopher Columbus,

With the unquenchable fire of enterprise burning in his breast, and the light of inspiration beaming like a star on his pathway, he explored the liquid wilderness of the West, "pushed his prow into the setting sun," shattered to atoms the superstitions of his age and found the land long destined as the fostering nurse of Life and Liberty.

Hark! to the result—the crash of falling branches on the eastern shores of the Atlantic! A German monk named Luther has arisen, and continuing the work of Wyckliffe, resurrecting the murdered Huss, following in the footsteps and fulfilling the mission of his martyred predecessors—the rotten fabric of religious tyranny is shaken from centre to circumference beneath the vigorous strokes of the Axe of Reformation.

The political bough is next assailed. The iron-handed Cromwell appears, and though his task was bold and bloody and he required with oppression the evils of oppression he opposed, yet the effects were destined to endure, and the Power which nerved his arm and fired his soul to action, evolved good even from the evil he wrought.

The love of freedom and its appreciation were now implanted within the human heart. The germs of liberty, sown on the soils of Europe and transplanted to the fertile wilds of America, were springing forth on every hand, filling the air with fragrance and giving glad promise of a bright and flowery future. The season was approaching when the Father of Life, the Inspirer of patriots, the Almighty Maker of the world would set His hand again the second time to recover the lost and found; to clear away the crumbling debris of the past and establish His righteous cause forevermore in the midst of mankind.

On the virgin shores of Columbia, a thousand leagues from the king-buried dominions of the Old World, with a wall of rolling billows between, the all-wise Dispenser of the universe had foreseen the opportunity which favored his vast design. The decisive stroke, which the finger of long suffering Providence had held for three centuries in abeyance, at last descended. The whole earth shook with the concussion, the heavens re-echoed the exultant shouts of Patriotism, and the solid globe to its remotest bound, reverberated the loud crash of tumbling Tyranny! The deed was done. The problem planned of God, propounded by the American Declaration, had been solved by the weapon of a Washington!

The results are themes of history. Great Britain lost her colonies, and involved in foreign and domestic turbulence, her star of prestige visibly waned from the proud zenith of national supremacy. The next blow fell upon France, whose groaning millions, bowed down for ages beneath the accumulated curse of monarchical and ecclesiastical despotism, arose like a blind Samson of wrath, and grasping the pillars of the Church and State, with one stupendous effort threw down the gigantic structure of king and priestcraft, and founded the Republic of Atheism—misnamed Reason—upon the smouldering ruins of the ancient state.

Next, behold the Corsican Bonaparte, the invincible son of Destiny, striding through Europe over prostrate potentates and powers, himself the unconscious instrument of Deity, wreaking vengeance upon the wrongs of ages and humbling the pride of the haughty and the great. Conquering tyrants to become himself a tyrant, and to fall in turn before the redounding thunderbolt which previously cleft his path to victory and renown.

The cause of Freedom, retarded by the excesses of her too zealous advocates or matricidal offspring, continued to roll forth. Greece with her Bozarris and Mialuis, Italy with her Mazzinis and Garabaldis, Ireland with her Emmetts and O'Connells, Spain with her Liberals and the disaffected factions of Germany and Hungary, rushed into the ranks of revolt; while, on our own continent, Mexico and the South American states, each with its patriot champion, threw off the Spanish yoke and established themselves upon the broad principles of Republican government. All joining hands, as if by preconcerted design, and moving forward in the grand work of demolition and reform—consciously or unconsciously executing the purposes of that Being in whose eternal bosom it is decreed that the poor and meek of the earth shall inherit it, and the pride and haughtiness of man, exalted in corruption and unrighteousness, shall be brought down to whisper from the dust.

Has the past not been a fearful lesson, a warning to the oppressor for all succeeding time? Will the world learn wisdom from experience and henceforth accord mankind his sacred and inviolable rights? Or, must the storm, whose hoarse mutterings are heard throughout the earth, burst forth to sweep it with the besom of destruction, that the cries and prayers of the down-trodden shall cease to ascend into the ears of the Lord of Sabaoth, whose anger is kindled and whose sword is bathed in heaven, to fall upon the workers of iniquity who forge fetters for the souls of men, and heedless of unnumbered premonitions wade through rivers of crime and corruption to the unhallowed exercise of unrighteous dominion?

Let us hope the sad lesson has been learned; that man will cease his "inhumanity to man;" that the clouds of the past will be banished by the sunlight of the future, and the glorious Ensign of Liberty now waving from ocean to ocean, ere long will float

triumphant over an emancipated world. That the heroic Declaration, which affirmed man's rights of freedom and equality; the grand old Constitution, which guarantees those rights; together with the Gospel of Salvation, restored for the high purpose of their perpetuation, will be everywhere honored as emanations of Divinity, as the three grand messages from God to modern times, and the media of sanctification through which our world shall eventually ascend to its glorious and eternal destiny among the Celestial stars!

ORSON F. WHITNEY.

For July 4th, 1884.

IMPORTANT TO SCHOOL TRUSTEES.

On Monday, July 14th, the annual school meetings for the election of Trustees will be held in the various school districts of the Territory. At every meeting at least one Trustee for the ensuing term of three years should be elected. In case of a vacancy among the remaining Trustees, or one that has been temporarily filled by appointment, such vacancy must be filled for the remainder of the term by election. The election must be by ballot.

At these meetings for the election of Trustees, only the registered voters can cast their ballots. This may not be exactly just, but it is the law, and the law must be complied with. It may be thought that all parents whose children are to be placed in schools under the direction of Trustees, should have a voice and vote in the choice of those Trustees. But the statute provides for the election of those officers by the ballots of the registered voters of the District, and the provisions of the law must be carried out.

For the determination of the rate per cent. to be assessed as a school tax, a meeting of the property taxpayers resident in the District must be held, and a majority vote only is now required to make the assessment, which cannot exceed two per cent on the taxable property in the District. The voting at this meeting must also be by ballot. The difference between the meetings, however, is an important one which should not be overlooked. The registered voters elect the school Trustees, the resident property taxpayers determine the amount of a school tax to be assessed.

Some of the Districts, for convenience sake, have combined the two purposes of school meetings in one, and have issued their notices accordingly. They have announced that at the meeting on July 14th a Trustee will be elected and a tax assessed. In thus attempting to economize, we think they will only succeed in making confusion. The notices for the meeting are issued to the registered voters only. But the property taxpayers who may not be registered voters have the right in law, as well as in justice, just as much as the registered voters, to vote in regard to a contemplated tax on their property. And they must receive at least ten days notice of the meeting for such assessment. But this is not conveyed in the notice for the election of Trustees, for that is only addressed to the registered voters.

How, then, can a tax be legally assessed at a meeting for the election of trustees? Some registered voters cannot lawfully vote for a school tax, and some property taxpayers cannot lawfully vote for the election of Trustees. If a division of the business should be attempted, and the registered voters attend to their business first and the property taxpayers to theirs afterwards, the objection would still be open that the property taxpayers had not received legal notice of the meeting, and the assessment might be resisted and declared void. The combination of the two objects, it will be seen, is legally impracticable.

The annual school meeting for the election of trustees is a regular, general and fixed affair, the date for which is set by law. The meeting for the assessment of a school tax is special, need not be held at all unless the Trustees consider it necessary, and may be held at any time on proper notice being given to the property taxpayers of the District. Thus the law views them as separate and distinct proceedings, and we think the School Trustees will have to consider and act upon them in the same light.

We therefore believe, that in any District in which this mixing of things has been attempted and where there is likely to be the least opposition or resistance to the assessment or collection of a school tax, the contemplated assessment at the meeting of July 14th had better be abandoned and only the regular business attended to, and that a new meeting be called after a new notice has been properly issued, addressed to the property taxpayers resident in the District, where a local tax for school purposes is considered requisite or desirable. Keep to the law and be safe and consistent.

LOCAL NEWS.

FROM SATURDAY'S DAILY, JULY 5.

Osborne Machines.—The large advertisement of D. M. Osborne & Co., manufacturers and dealers in reapers, mowers and the celebrated Osborne No. 11 twine binder will be found in another column, and should be read by all who contemplate the purchase of agricultural machinery.