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ANTI-POLYGAMY AND UTAH'S  
STATEHOOD.

The New York World of July 24th contains a communication from Washington which is of interest to the people of this Territory. It was attributed by the correspondent of a villainous sheet of this city to Mr. Gibson of Washington, an accomplished journalist and able lawyer who has done good service to the people of Utah before congressional committees. The statement in the sheet alluded to was sufficient evidence of its falsity, and the signature to the letter in the World proves that it was written by the regular correspondent of that paper, T. C. Crawford, whose brilliant pen is a material aid to the growing popularity of the leading organ of the Democrats. Here is the communication:

"It is probable that the House will settle the Mormon question, so far as legislation is concerned, in a way different from what has been expected. The House judiciary committee has reported the Senate bill with certain amendments. It is hardly possible that this particular measure can be acted upon before the adjournment. A constitutional amendment upon this subject has been reported from the judiciary committee, and it is now understood that the Speaker will recognize Mr. Tucker on the first Monday when suspension of the rules will be in order, for the purpose of asking the House to pass this constitutional amendment. As it will require a two-thirds vote to pass it, it may as well be tried under suspension of the rules as any other way. It could not be reached on the calendar. This constitutional amendment first defines what shall be legally considered polygamy. The first section says that marriage relation by contract, or in fact, by one person of either sex and more than one person of the other sex shall be deemed polygamy. Neither polygamy nor any polygamous association or cohabitation between the sexes shall exist or be lawful in any place within the jurisdiction of the United States or any State. The second section provides that the United States shall not, nor shall any State, make or enforce any law which shall allow polygamy or any polygamous association or cohabitation between the sexes; but the United States and every State shall prohibit the same by law within their respective jurisdictions. It was not intended to go beyond this in the original preparation of the amendment to the Constitution, but it was found that Congress would have to assume the power to punish for any infraction of this amendment to the Constitution should it be adopted. For instance, if the punishment were to be left to the States they might provide inadequate penalties which would practically amount to an abrogation of the law. Behind this plan it is really intended to admit Utah as a State. Utah to-day is Democratic, and it is the only western Territory to-day that has a Democratic majority. If Utah could be made fit to enter the Union then perhaps Dakota would be admitted with it. It has been the custom in the past to admit a Republican Territory with a Democratic Territory, so that the equalization between the two parties could be maintained. The fourth section of this amendment gives the power to Congress to declare by law what shall be the punishment for violation of the amendment given above. Section 4 closes by saying: Nothing in the Constitution or this article shall be construed to deny to any State the exclusive power, subject to the provisions of this article, to make and enforce all laws concerning marriage and divorce within its jurisdiction or to vest in the United States any power respecting the same within any State." The strength of this proposed legislation lies in the fact that it is not specially prepared for Utah. It applies with equal force to all the Territories and States in the Union. There cannot be a single legitimate argument advanced against it, and it is probable that when this amendment is proposed in the House it will be adopted. It will, if acted upon by the Senate promptly, be ready to be submitted to the people in the election next fall. It will take the place of all the special legislation which has now been prepared for Utah and without doubt will afford the United States authorities much better opportunity for stamping out polygamy than any of the special acts which have been prepared for enforcement only in the Territory of Utah."

This arrangement does not suit the rabid anti-Mormon element at all, although it is the strongest thing that has

been proposed in regard to the polygamy question. The Tucker Edmunds bill is not really an anti-polygamy measure, but this amendment is essentially of that character. Its effect would be to array the whole nation against polygamy and polygamous association, and to render it impossible for Utah, or any other part of the Union, to legalize plural marriage or recognize any other marital relations than those that are monogamous. But the plotters against Utah do not want polygamy abolished. The suppression of that feature of the "Mormon" faith would be the death-knell to their hopes. They want to capture and plunder the Territory. "Disfranchise the Mormons," is their incessant cry. It is this that they din into the ears of the G. A. R. people, and for that they have a paid agent at the National Capital. They use the polygamy bugbear merely to cover up their designs, and as something to catch the popular ear.

But a moment's reflection would convince any one but a dunderhead of their knavery and folly. The polygamous "Mormons" are already disfranchised. Yet these vagabonds want to "put down polygamy" by disfranchising the monogamous "Mormons." They would encourage the monogamous "Mormons" to keep out of polygamy, by taking from them all political rights and placing them on the same political condition as the disfranchised polygamists. They say "we don't want the offices," yet they are doing all that straight lying, the expenditure of money, and the inflaming of the public mind can accomplish for that definite purpose. The disfranchisement of the "Mormons" means the local offices for the anti-Mormons. The robbery of the great majority means the enrichment of the small minority. The opening of the way to plunder this Territory is all that is designed and worked for by the villains who have libeled the "Mormons" at Washington, and are now lying to the full length of their tongues to the G. A. R. visitors in this city.

It is scarcely probable that the Amendment to the Constitution that the present session so as to be put before the country this fall. We shall not be surprised, however, at its passage at some future time. It will take something of that kind to put the whole nation on record against the revelations of God and fill up the cup of their iniquity. It would retain in the hands of the National Government power to continue the prosecutions, if Utah became a State, that now afflict her while a Territory. United States courts and United States officials would have jurisdiction and prosecution of the offences named in the Constitutional Amendment, and men would still be harassed and hounded for practicing a tenet of their religion.

The intention which the World correspondent intimates lies at the back of the movement may be had by some politicians, but it is very doubtful if it is held by many. It is true that there is no solid reason why Utah should not be admitted into the Union as a State. There never has been any. The polygamy question is not and never was a political one in this Territory, because it has been entirely under ecclesiastical direction and has not been recognized in the laws or public regulations of the Territory. Neither has it figured in the Constitutions that have been framed for Utah as a State. It has not been contemplated to make of it a political institution, but it has always been considered a purely religious matter, with which the State should not interfere.

But if this Amendment should be adopted, it does not follow as a matter of course that Utah would come into the Union as a State. The prejudice is so great and the ignorance prevailing on the subject is so dense, that opposition would rage at the mere mention of the idea. And yet the tide may turn and a season of common sense come in, and the country may be brought to see the folly of playing into the claws of those birds of prey who have stirred up religious animosity and sectarian bickering against the "Mormons," for the purpose of feathering their own foul nests.

The abolition of polygamy by National and State laws and provision for its punishment, would actually remove all the alleged reasons for the exclusion of Utah from the Union. But the local conspirators would be just as vehement as ever in opposition to Utah's Statehood, because that would end their greedy anticipations for place and plunder. Their chances run in the line of Utah's subordination to undemocratic and unrepresentative rules. To suit their plans the majority must be deprived of all participation in the local government, that a few unprincipled plotters may grasp the power to run the Territory, tax the people to death, steal themselves rich, and revel in the ruin they have wrought. So if the amendment comes up for passage, we may expect to hear the deafening screeches of the anti-Mormon ring. They do not want it, first because it would dispose of the polygamy question in national politics, and this would be a blight upon their agitation; second because it would destroy their chances to control a rich Territory and rife its treasury, and this is what they live and lie and labor for.

The only reason why we could smile at the success of the scheme marked out by the World correspondent,

would be because of the discomfort it would bring to the scheming rascals who have hindered the progress of the Territory, caused sorrow and distress to hundreds of innocent families, flooded the country with falsehood, and are now putting brazen and glib-tongued defamers to the front, to poison the minds of the crowds of visitors who are making a brief visit to the city of the Saints.

FOLLY AND FALSEHOOD AT  
THE RINK.

The crowds at the rink are still treated to anti-Mormon harangues which we are pleased to learn do not have the effect intended upon the minds of many of the hearers. Sensible people see through the dust of bigotry and falsehood which the anti-Mormon fanatics are throwing into their eyes, and recognize the political purpose which lies behind. The speeches on Thursday night were more moderate in tone than on previous evenings, with the exception of Corporal Tanner's remarks and the ravings of O. W. Powers, who is now a dead duck, and his quackings are of so little account that we can afford to treat them with the contempt which we, in common with most of the people of Utah as well as those who know him best in Michigan, feel for him personally. He is mistaken about the "undying hatred" he imagines the "Mormons" entertain towards him; it is simply scorn and despising. He is too low, and false and little-minded to arouse so strong a sentiment as hatred. He will soon be forgotten, or if mentioned, it will only be as the dim memory of something unsavory that once offended the nostrils of the sensitive. He will go down to his level.

General Burdette in referring to the destruction of a "hierarchy" about which he has heard but knows nothing, said, "the priests and preachers of every nation since time began, have laid their hands in blessing on the head of every cause which time and humanity has trampled into the dust of forgetfulness." This was a rather unfortunate remark for his side of the question. The priests and preachers of the land are laying their hands in blessing upon the anti-Mormon cause. And following out his argument, that cause will be "trampled into the dust of forgetfulness" by "time and humanity." We believe he is right, though he did not intend what he said. "Time and humanity will trample into the dust" all such movements as the present raid on the "Mormons" to promote the schemes of the bandful of adventurers who are working for political supremacy, and deceiving gentlemen like General Burdette and other people who only consider one side of the question.

Secretary Thomas gave away his whole case when he treated his hearers to the statistics of the Territory. He showed that the "Mormon" majority of the population is so great that they control 23 out of 24 counties, that their majority for Delegate to Congress at the last election was 18,105, and that the "Gentiles," who want complete domination over the Territory, are in a "hopeless minority." The impudence of this "hopeless minority" in demanding the disfranchisement of the overwhelming majority, so that the few may govern the many, must be apparent to every sensible listener to his remarks.

Mr. Thomas is in bad company. His associations, as is natural, have affected his veracity. He told the crowd at the rink that the Gentiles of this Territory maintain 81 schools with 170 teachers and 5,813 scholars. He knew this was an untruth. The sectarian schools to which he referred have been established and maintained by donations from benevolent people in the East, who have been gulled by just such deceptions as those practised upon the G. A. R. people by the stump orators in the rink. It would be a long time before the creatures who are voiding their venom against the builders of this Territory, would, with their own funds, do anything of the kind which he falsely credited to them.

As for Corporal Tanner, the sentiment that he uttered as "a good Methodist," that he "would consign this whole Territory to hell," is enough to designate his status and show where he belongs. There is no need for any opinion of ours concerning a person who, after being in one town of the Territory an hour or two, and only mingling with a few of its villagers, felt competent to pass such a judgment upon the whole community. He probably thought the gang that has captured the G. A. R. people was a fair sample of the whole, and thus jumped at his wholesale conclusion. With that view of the case there might be some little excuse for his vulgar opinion.

These anti-Mormon excesses at what purports to be a "camp-fire" of old soldiers, should be sufficient to show to respectable visitors what a set of ruffians these maligners of the "Mormons" must be. Out of their own mouths let them be judged; further comment is needless.

## A WORD WITH OUR VISITORS.

GEORGE WASHINGTON, PHIPPS, who could "do" Paris in a day, the Lyvre

in fifteen minutes, the Tuilleries in ten, and the most famous works of the sculptor's and painter's art at a single glance, is outdone completely by some of the G. A. R. visitors to Salt Lake. They have scarcely set foot in the city before they are able to stand up in a motley crowd, and enlighten the people who have lived here for a third of a century upon the condition of affairs existing, and the manner in which the "Mormon" problem can be solved without delay. They doubtless consider themselves qualified to tell their neighbors at home all about Utah, though they have only seen a corner of it and have never looked inside a "Mormon" house or attempted to inquire into the "Mormon" side of the question.

The information that such people will carry away with them will be of the kind that has been supplied to glib travellers for many years. Men without scruple and without honor, make it a business to repeat disgusting scandals that have no foundation in fact, and to exaggerate some trifling occurrence into the most astounding of horrors. Persons who come here eager to learn something monstrous, gulp down these stories with avidity, and when they hear officials who ought to be reliable repeat stories that appear to corroborate the others, they take it for granted that they have obtained a valuable insight into "Mormon" affairs, and so consider themselves henceforth authorities on subjects of which they know worse than nothing because they have been stuffed full of falsehood.

The folly of thus laying themselves open to deception is bad enough. Common sense should teach them that to listen to one's enemy is not the proper way to learn of one's true character, and that when there is so strong a hostility between sections of a community, the very worst way in the world to find out the truth about either class, is to depend upon the accusations of the opposite faction. But when individuals who have scarcely had time to turn themselves round in the city, get up in a public assembly and air their ignorance and display their partisanship, and abuse the community forming eight tenths of the population, and that upon absurd and baseless stories the truth of which they cannot determine, they simply make asses of themselves and show their unfitness for respectable and intelligent society.

There are, no doubt, a great many worthy and admirable people in the ranks of our visitors, ladies and gentlemen whom it would be a pleasure to meet and converse with, and who might learn many things from the old settlers here that would be both interesting and profitable to them. Some of that class have been induced to speak at the place specially fitted up as a libel hall for this occasion, and have behaved like genuine soldiers and decent men. But others have exhibited their lack of good manners, innate vulgarity and want of those qualities that indicate the brave defender of his country, and expose beneath the surface of the G. A. R. clothing, the miserable counterfeit of the brave warrior, the make up of the shoddy apology for a man.

A little modesty is as becoming to the military as to any other profession. And whether those who wear its garb are genuine veterans or persons playing at army tactics, that quality would adorn them with much greater lustre than the medals or insignia that they sport with so much pride. If a body of "Mormons" were to march into a city where these persons reside and talk as some of these perfect strangers have talked about the people here, we are inclined to believe that they would meet with a far different reception from that which has greeted those ill-mannered blatherskites who have abused and maligned and threatened the people of Utah.

As for the local lars who have a purpose in view in reciting off the falsehoods which they are accustomed to tell, their dirty doings are expected as a matter of course. It is in their regular line. Out of the abundance of their black hearts their mouths speak. Political and personal motives of the most grovelling kind are at the back of their utterances. It does not hurt them to lie, and the objects of their mendacity have become accustomed to letting them empty themselves, without any show of resentment. Some of the G. A. R. people, who have listened to them have expressed fears for their personal safety. They need be under no apprehension. If those vituperative maligners had not been fully assured by experience that the "Mormons" endure abuse without retaliation, they would not have ventured to play the brave and act the braggart while abusing a people who could, if they choose, make short work of the whole nefarious outfit.

We suggest to sensible visitors the propriety of taking with a grain of salt the tidbits of scandal and hunches of anti-Mormon gossip, dealt out to them by a few men who are plotting to obtain political control over the vast majority. We advise those who desire information concerning the "Mormons" to seek for it among the "Mormons" themselves. And we think that if they use a little reflection and observation they will perceive the fact that the "Mormons" are quietly pursuing an even course, minding their own business, building up the country which they have won by hard labor from the desert, and bearing in silence

the ribald abuse and glaring falsehood of some of the vilest adventurers who ever cursed a new country, and lusted for the property and places acquired by honest industry and permanent residence.

The works of the "Mormons" speak for their character and conduct. The words of their maligners are enough to show to the discerning what kind of beings they are, and the objects they have in view. Investigation should be made into both sides of any important question before deciding, and visitors who talk against the "Mormons" should at least learn something reliable about them before opening their mouths in public.

## "LOYALTY."

We hear a great deal about loyalty just now. The local bluffers, saloon bums, tin horn blowers and penny trumpet patriots, most of whom never lifted a finger or contributed a cent in the defense of their country, are shouting the word "loyal" in the ears of all comers, and posing as though they were the only "truly loyal" people in this Territory. The idea of loyalty that many people besides these whisky-soaked and stump-orator entertain, is exhibited in flags, music, vociferation, platitudes about the American eagle and the starry banner, and wordy defiance of imaginary foes. Their antics are all vastly amusing; pleasing to them and not hurtful to others so long as they keep from abuse and blackguardism.

But the notion that those who do not join in such noisy demonstrations are not loyal, is as false as it is foolish. Deeds are reckoned to count more than words. They should do so in this connection. And when the deeds of some of the class who make all this fuss and pother are investigated, we are of the opinion that these shrieks of loyalty and claims of a patent to the title will not harmonize very sweetly.

Men who have fought to destroy the flag which they now flaunt as an object of worship, might be a trifle modest when abusing their neighbors who never raised their hand against the government. Men who are scheming and plotting day and night to bleed the nation for their personal emolument, ought not to scream themselves hoarse in accusing quiet people who pay the taxes of disloyalty. Fee-fiends who are robbing the government by working up cases against peaceable citizens, multiplying witnesses, bringing people out of one district into another to pile up fees and costs, and working up all kinds of dodges to excuse charges that the nation has to pay, are in our opinion not specially entitled to be called loyal.

We do not believe that loyalty consists in seeking to destroy the principles upon which this government is founded, nor do we grant that they are loyal who advocate the wresting of the ballot from a whole community for the personal benefit of the loyalty-shouters. We do not think that loyalty consists in bowing down to men because they are the hired servants of the republic, clothed with a little brief authority for so much a year. We think a citizen can be loyal to his country and yet despise the scheming adventurers who use the Federal authority to further their own ends at the expense of a peace-loving people. We see nothing loyal in guzzling beer, swallowing whisky, abusing one's neighbors, retelling false and scandalous stories, and branding with disloyalty those who do not unite in tumultuous laudations on the one hand and mendacious denunciations on the other.

The defamers of the people of Utah are endeavoring to impress the visitors here that the "Mormons" are disloyal. But the only thing they can advance to support their falsehood is the half-mastings of the flags in this city on the Fourth of July 1885. Was this ever construed before, in the history of any nation, as "an insult to the flag" or a mark of "disloyalty to the government?" We think not. If the "Mormons" were disloyal for half masting the flag on the 4th of July, were the "Gentiles" also disloyal when they halfmasted the flag on the 24th of July? In each case it was an emblem of mourning, a sign of distress. Those who attempt to misrepresent the matter know this to be the case. No man that is not either knavish or idiotic would attempt to construe the placing of a flag at half mast into an insult to anybody or disloyalty to anything.

When the "Mormons" who landed in this city on the 24th of July, 1847, after being driven from their possessions in the States and denied protection from the Government, unfurled the stars and stripes on Ensign Peak when this was Mexican soil, was that disloyalty? When five hundred of the flower of their camp were tramping the desert following that flag as soldiers of their country, to fight its battles in Mexico, was that disloyalty? When the civil war broke out and Utah remained steadfast to the Union, was that disloyalty? When President Lincoln telegraphed to Brigham Young a request for men to go out on the plains and guard travel against the Indians, and within forty-eight hours they were in the saddle and on their way, was that disloyalty? When from pulpit and press, from school and society, the youth of the