

DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

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BIG WORDS FROM A SMALL SOURCE.

The small person who figures as the Governor of Idaho has uttered his little voice once more on the polygamy question. In his message to the Legislature now in session he devotes considerable space to the subject, resenting bitterly the snub given him for his officiousness by the last Legislative Assembly, and in doubtful hope that something will be done to satisfy his malice at the present session. We do not intend to weary our readers with all his platitudes on this well-worn subject, but merely to quote one of his recommendations, that the public may know what kind of a tyrant he would like to be if he could only exercise the power.

He desires the Assembly to change the law of evidence in several respects with special reference to polygamy, and among other things to frame the law so that "to preach in favor of the doctrine of polygamy, or publicly or privately advise, counsel or encourage others to commit polygamy, or knowingly aid or assist others to enter into polygamous relations, be made a crime punishable as severely as the crime of polygamy itself." He further says: "All legislation in regard to this crime, Congressional as well as Territorial, should be of the most radical and sweeping nature, for the evil cannot be cured by measures of a lenient or temporizing character."

Little Neil imagines he is a bigger man than President Arthur, and has the vanity to think that his recommendations will be of greater importance in the eyes of Congress than the views to the contrary expressed in the message of the Chief Executive of the nation. And he is so eager to show his anti-polygamy zeal that he would muzzle free speech and put a chain upon a free press. He wants the law so fixed that "to preach in favor of the doctrine of polygamy" shall be "a crime punishable as polygamy itself." This is the Governor who prates in the same message about the blessings of "genuine liberty," and "free institutions" which he declares cannot exist under "the mandate of bigoted priests."

There is no need for us to desecrate upon this subject; the man's own expressions are enough to settle the matter with a Legislature which is not under any bondage to the little would-be despot. And if that body could be induced to pass such a silly law, infringing upon the freedom of speech, it would be void upon its face, because it would be a gross violation of the supreme law of the land. It is just such rabid, vain, hare-brained and extreme egotists as John B. Neil who spoil the schemes of more cunning though just as bitter haters of the "Mormons," by suggesting such outrageous measures as to disgust all reasonable men. We are of the opinion that there is too much sense in the Idaho Legislature to give any comfort to its pompous Executive, generally known as "Little Pee Wee."

A DANGEROUS PRECEDENT.

THE Omaha Bee does not seem to take much stock in the ravings of the radical anti-"Mormons," nor of the problem-solvers by act of Congress. In an article showing that the terms "Mormon" and "polygamist" are by no means synonymous as many people suppose, and that those who shouted with delight over the passage of the latest anti-polygamy measure are now kicking themselves for favoring it, the Bee refers to the present demand

for the disfranchisement of all who subscribe to the "Mormon" creed and says:

"If these zealots would have their way a very dangerous precedent would be established in this country. The founders of the Republic made religious liberty one of the corner stones of the American Union. They prohibited all religious tests, and placed every creed on the broad platform of universal tolerance.

To disfranchise a "Mormon" today, because he is a "Mormon" would simply mean that, to-morrow, you disfranchise a Roman Catholic because he is a Catholic, or a Jew because he refuses to become a Christian. It is far better to bear the ills we have than to fly to those we know not of. It is safer to let the "Mormons" temporarily rule in Utah, because they are largely in the majority, than to deprive them of civil rights and declare them outlaws before they are tried and convicted of crime. Let polygamy be punished by the law in Utah, if the laws against polygamy can be enforced. If the majority of the people who sit on juries in Utah refuse to convict, we must submit just as the people of Kansas submit to the acquittal of violators of their prohibition laws.

It would be a sad day for the government if they were to disfranchise whole creeds because some of the members indulge in criminal practices.

By the same propriety an act of Congress might be passed declaring all persons who confess the creed that teaches the purging of sin and crime through penance imposed by the confessional as not entitled to vote or hold office."

The principle advocated by the Bee will recommend itself to every person of every party who has any regard for the institutions of our common country. Once let the flood-gates of religious intolerance be lifted in the manner proposed, and though the "Mormon" religion would be the only one intended to be submerged, the cruel tide would soon flow on to other creeds, and who could stay the torrent or tell in what direction it would not be turned?

There is one thing that the editors who comment on the effects of the Edmunds act do not seem to take into account; that is, the provisions of the law in regard to jury trials in cases of bigamy, polygamy, etc. The Bee argues on the supposition that "Mormon" juries will try such cases and refuse to convict. The San Francisco Chronicle, in an article on the same subject, says: "So long as Mormons are allowed to sit on juries so long will polygamists remain unconvicted. Polygamy is part of the Mormon creed and the monogamist 'Mormon' believes in it as strongly as does his brother who practices it, and he will not vote for the conviction of a man for practicing what he himself believes to be right."

Both papers are in error on this point. George Reynolds—the only bona fide polygamy case which reached the infliction of the law's penalties—was convicted by a "Mormon" jury. The position of a "Mormon" juror who believes in the doctrine of plural marriage is this: God revealed the doctrine, Congress has enacted a law against it. As a "Mormon" he believes the revelation; as a juror he is bound by his oath to decide according to the evidence presented. His doctrinal belief has nothing to do against his duty as a juror. He must convict if proof of the offense is adduced. He is not responsible for anything further. It is the Lord and the Government for the rest. "Mormon" jurors when challenged have stated this in effect, under their *voir dire*.

But those papers are still further in error. Under the Edmunds law no one who either practices plural marriage or believes in its rightfulness is permitted to serve as a juror in cases of trial for that class of offenses.

Newspaper men who comment on that law should read the law. But editors seem to think that they know all about this "Mormon" question, anyhow, and therefore write upon it rashly without giving attention to facts bearing upon it; hence the profound ignorance displayed by nearly all the journals of the country when handling Utah affairs.

The reason that the law of March 22, 1882, is unsatisfactory to the extremists is because it does not sweep away all political power from the people who made Utah, and who form more than eight-tenths of it

population, and give complete control of its affairs into the hands of a small clique of Federal office-holders, office-seekers and their hangers-on. The lust for this power is at the root of all the trouble that is made over this Territory in the public mind and in the Congress of the United States. When the journals of the country get to understand this clearly, many of them will start a different refrain from the chorus in which they now join of "Down with 'Mormonism' and the 'Mormons.'"

MORAL INCONSISTENCY.

In the debate over the civil service bill on Wednesday, an amendment was offered by Senator Blair excluding from office under the bill any person habitually using intoxicating beverages. This was considered much too sweeping, so upon motion of Senator Brown the words "to excess" were added. It was then that the representative of "high morality" interposed. Senator Edmunds said the "amendment as it stood, contained by legal implication that other vices were to be excluded from consideration by the civil service committee," and to cure this defect he moved to amend by inserting after "intoxicating beverages," the words "or is guilty of any other immoral habit." This was agreed to and the amended amendment passed.

We have no objection to the Senator's proposition, but it appears to us that it is scarcely consistent with the provisions of the law which is commonly called by his name. The "Edmunds bill" excludes from office in Utah, persons who practice a certain form of marriage said to be immoral, and no one who either engages in it or believes in its rightfulness is permitted to serve as a juror in certain cases. According to the gentleman's own logic, "by legal implication other vices are excluded from consideration" in the premises; and while polygamy is condemned and punished, actual evils are by implication encouraged. Polygamy, too, is made an offense by statute, while some practices that are left free by his Utah legislation are criminal in and of themselves. Why did not the champion of high morality insert in the "Edmunds bill" some such provision as he has attached to the civil service bill, and thus show that he was really attacking immorality and not merely figuring before the country as an opponent of an unpopular creed and people?

THE IRISH QUESTION.

EARL DERBY made a speech at Manchester, a short time ago, in which he said the expenditure of several million pounds in promoting emigration from Ireland would be money well spent. He has little faith in the improvement of the condition of small tenants by recent legislation, and sees no remedy for Irish distress but shipping the poorer classes out of the fated island. This is a humiliating confession for a statesman to have to make about any part of his country—that the Government is incapable of promoting the happiness of its subjects save by getting rid of them.

The same amount of money expended in the establishment of industries which would furnish remunerative employment for idle hands, and train people to engage in manufactures instead of starving on rural pursuits under the wretched landlord system, would be far more statesmanlike, and be fraught with much greater benefit to unhappy Erin than are likely to accrue from sending her peasantry away to build up other countries.

Against Lord Derby's plan, which is old and a failure already, are the facts that it has reduced the population of Ireland by 3,000,000 since 1841, or from a little over 8,000,000 to 5,000,000. In sixty years, more than 3,000,000 of the Irish subjects of the English crown have emigrated to one country alone—the United States—which now contains more persons of Irish birth and descent than Ireland itself. Is it not about time that some common sense and humanity were imported into the Irish question?

The statement is made that the enormous sum of \$202,000,000 is invested in the submarine cables of the world, supposed to aggregate 64,000 miles in length.

PAYSON MUNICIPAL ELECTION.

WE have received the following communication from the Recorder of Payson City:

PAYSON, Dec. 28, 1882.

Editor Deseret News:

I see by reference to the Order of the Commission, in relation to municipal elections, as published in the Semi-Weekly News of Oct. 17, that the Commissioners contemplated appointing judges of election for the various municipalities.

In accordance with your suggestions as published about the same time, I apprised the Commissioners by letter that our election, according to provision of charter, would be held on Monday, Feb. 12, 1883. To this I have received no answer.

The time being near at hand when our election should be held, and no judges of election having been appointed, so far as we know, and therefore no application made for a copy of the registration list, what steps can or should be taken to call the attention of the Commissioners to the subject?

Information on this subject through the columns of the News might be interesting to many of your readers, and would be appreciated by,

Yours most truly,

I. M. COOMES.

As there may be other municipalities in the same condition as Payson we answer as requested. The Commissioners we believe are now in Washington and can be communicated with by telegraph or letter. The Secretary is understood to be on his way home, and in a few days at most the Payson authorities can no doubt learn from him whether any appointments have been made. In all probability some action was taken in regard to Payson before the Commissioners left the Territory, and either the appointees have not been notified, or their appointment has not been made known. Under the Commissioners' rules, the application for the registration list is to be made to the County Court at least thirty days before the day of election. There is yet time for the transaction of all the business necessary as preliminaries to the municipal election at Payson.

In case no provision is made by the Commissioners for the necessary officials and re-registration under their rules, the election will lapse, and the present incumbents will hold over under the provision of their charter, "until their successors are elected and qualified; in other words until the next municipal election and the qualification of the officers then elected. Should there be a vacancy in the Council by the death, resignation or removal of any officer, including the offices of Mayor, Alderman and City Justice, the Council may fill such vacancy by appointment until the next general municipal election.

The Commissioners having been notified of the date of the Payson City election, no fault can be attached to the municipal authorities if the biennial election is not held. However it is quite likely that proper provisions may yet be made within the time specified in the rules of the Commissioners.

THE DEPARTING YEAR.

EIGHTEEN HUNDRED AND EIGHTY-TWO is drifting out with the tide. In a few hours it will be gone into the great eternal sea. But it will not be lost nor washed into oblivion. Every moment of its eventful life is marked upon the dial of the upper world, and all the acts of earth's inhabitants, during its career, are recorded in the heavenly archives. The globe and its people are creatures of time. But they are also beings of eternity. Each passing year bears millions of mortals to the tomb and carries the rest closer to their great change, and at the same time brings the world itself ever and ever nearer to its own decease. Yet all possess an inner life that will survive the inevitable decay of the visible and grosser parts, and in the process of evolution and advancement shall be rehabilitated to partake of the physical as well as the spiritual, according to merit and capacity, in those conditions which are beyond the reach of death.

The earth has, so far, filled the measure of its creation. It abides

the law of its being. It accomplishes the design of its Creator. The filth upon its face and the darkness which rests upon it are the result of man's, not its own, transgressions. It has been baptized with water, it will yet be baptized with the Holy Ghost and with fire, and though it shall die it shall be quickened again and be clothed with the celestial glory, that beings quickened with the same light and life may dwell upon it in the full presence of the Sun of Righteousness, subject only to the laws of perpetuity and exaltation, which bring pleasure and progress for evermore.

When the closing year drops into the everlasting ocean, it will mark one step more on the earth's road to its glorious destiny, one movement nearer to the point where the Voice will proclaim that time shall be no longer, and the secret acts of men during the several epochs of earth's history shall be sounded in the ears of all living. At that period of uncovering, the doings of the year eighteen hundred and eighty-two will not be uninteresting. Some of them will cause shame and trembling, and others the satisfaction that comes from good deeds recognized and appreciated. Among the former will be the wrongs sought to be inflicted upon the people of Utah. The plottings and schemings, the bargains and wire pullings, the cowardice and treachery, the pandering to clamor, the yielding to priestcraft, the thrusting away of principle, the trampling upon right, the intention to do injustice, will all be proclaimed as it were "upon the housetops." The overruling Hand of Providence guiding the result will also be made manifest, and it will be seen how it was that the plans of wicked men failed against the people of the Most High God.

Looking back upon the past year we find too many things to be thankful for to make record of in a newspaper article. But we perceive through it all the mercy and watchful care of the Almighty, the progress of His work, the revelations of his will, the improvement of His Saints, the mistakes of their enemies, the advancement of His Kingdom and the fulfillment of many of His great purposes. And this gives us encouragement to meet the coming year with the trials and tests, the dark hours and the gloomy moments, as well as the light and joy and blessings and pleasures that it will bring. For this is a world of opposites and mixtures; and the good and the evil, the sorrow and the delight, the life and the death are all before us, and are needful for the training of earth's sons and daughters. A pleasant farewell, then, to eighty-two, and a cordial greeting to eighty-three, and may it prove to our readers and friends and all people who desire the right, the world over, a joyful and happy New Year.

LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY, DEC. 29.

A Veteran Ill.—Elder Israel Barlow, of Bountiful, one of the veterans of Utah, a member of Zion's Camp, has been prostrated for a considerable time with severe illness, at the residence of Brother John Kelly, of the Seventh Ward.

His Seventy-Ninth.—We learn from L. A. Bailey, of Nephi, that Father Jenkins, of that place, reached his 79th year on the 20th inst. Four of his children, 45 grandchildren, nine great-grandchildren and a number of his friends waited on him, and made the time pleasant for the veteran and themselves.

Presence of Mind.—The Ogden Herald says that, last Tuesday, a fifteen-year old son of Wm. Butler, on Broom's Bench, met with an accident which might have proved fatal but for the presence of mind of the lad. The boy was in the woods, about three miles from home cutting timber. By some accident or other his axe slipped and cut his instep, severing the main artery. Fortunately the youth had the good sense to tie the leg above the instep with a shoe-lace, whereby he prevented further bleeding. He then drove home, where he was attended by Dr. Driver.

The Coasting Nuisance.—It is a subject of general remark that the rash coasting operations of crowds of boys on the sidewalks of the streets should be put a stop to by the police authorities, so far as practicable. Several accidents have occurred, this season already from this cause.