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TRUTH AND LIBERTY.

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## GOVERNOR MURRAY'S MODESTY.

AMONG the accusations against Governor Murray that have floated about the country, we have never heard that anybody ever charged him with modesty. That sentiment is very far from being conspicuous in his composition. When he is made the central figure of a group of persons belonging to that class who wish the Constitution overriden that they may seize the reins of local government and rule and ruin, he takes it as a matter of course. This class is composed of chronic receptionists, and when Mr. Murray gets an ovation from them, the scene would not be destitute of an element of sublimity, were it not for the fact that the fatal step to the ridiculous is taken. Fancy the noisy orators shouting themselves hoarse while the object of their vociferations strides back and forth upon the rostrum, "too full for utterance," exhibiting manufactured emotion at least a week old. He is overwhelmed with the weight of his own greatness, and seeks to hide from his better judgment the glaring fact that the whole affair is a "modern sham."

It appears that Mr. Murray's unfortunate predilection for personal inflation has led him into a serious blunder, causing him to go so far as to claim the authorship of a portion of President Arthur's message. This assumption is tainted with grim incongruity as coming from a person whose public documents—notably the report to the Secretary of the Interior and message to the Territorial Legislature—were not in any sense original with him, having been prepared by other and more subtle but not more designing or unscrupulous brains than his. But even if he had been the father of the anti-"Mormon" portion of the President's Message—which we greatly doubt—it says but little for his good sense and discretion that he should, for the sake of being considered something extra, make the fact known. Besides, such a preposterous claim was almost in the nature of an insult to Mr. Arthur, who, judging from the following in the Omaha Bee, evidently views it in that light:

Governor Crittenden, of Missouri, is keeping the wires hot with dispatches in behalf of the reappointment of Governor Murray, of Utah. His interest in the matter is explained by the fact that the two governors are half-brothers. The efforts of the Governor of Missouri, however, may prove in vain to save the governor of Utah. It is reported that President Arthur has a bone to pick with Governor Murray for having claimed the authorship of that portion of the President's message relating to polygamy. It appears that Murray, who was a spectator in one of the galleries of Congress when the message was read last December, indiscreetly remarked that the passages touching upon polygamy in Utah were contributed by himself. This remark found its way to the President's ears, and when certain persons called upon the President to urge the reappointment of Murray he spoke of the remark made by Murray, and expressed his displeasure that any one should have claimed the authorship of an important part of the annual message of the executive of the nation. It is not unlikely that the Governor of Missouri is now attempting to explain away what was said by the Governor of Utah. As a matter of fact, Governor Murray is somewhat of a conceited coxcomb, who imagines that he is the handsomest man in the United States as well as the most profound thinker; in other words a sort of combination of Conkling and Edmunds.

## TROUBLES GATHER THICK AROUND THE GOVERNOR.

It appears that the remarks of Congressman White of Kentucky, to which we have alluded, and which caused such a commotion among the friends of Governor Murray, were not made without good reason and strong probability of making their mark. The annexed appeared as a Washington dispatch to the St. Louis Globe Democrat, dated January 21:

"The probability is that Governor Eli Murray of Utah, will soon find reformatory work outside of the Mormon problem. It is reported that a partial examination of his accounts as United States Marshal of Kentucky, has resulted in the discovery of irregularities and shortages second only to

those recently brought to light in Western Pennsylvania. An agent will be sent down to Kentucky shortly to make a complete investigation."

The following specials to the Salt Lake Herald, which appeared in that paper this morning, throw additional light on the subject and make things look very blue for Eli H. Murray:

"Washington, Jan. 25.—The Post, of this city has a stinging editorial article this morning on the Governor of Utah. Among other things it says: "Governor Murray, of Utah, who has talked more about the evils and abuses of the Mormon theocracy and done less towards their correction than almost any other man in the country, appears to be caught in a net just now that requires his individual attention in another direction, and which may result disastrously to his political aspirations. It has occurred to Mr. Springer, in pursuance of his duties as chairman of an important committee, that certain charges which were instituted against Governor Murray while he was United States Marshal for the district of Kentucky, but which have been since slumbering in the department of justice would probably bear a little closer investigation, and the papers in the case having been sent for it is said they disclose some very unpropitious facts, which seriously reflect upon the official rectitude of ex-Marshall Murray. How with the record on file against him he subsequently came to be appointed Governor of Utah is another interesting study, but it hardly comes within Chairman Springer's purview upon such investigation to throw some incidental light. If the facts are as stated they have been concealed year after year among the archives of the department of justice, and it is high time the country should know it, and be made to understand how far personal and political influence may sometimes go towards shielding public officials from the consequence of their misfeasance."

Other city papers comment upon the disclosures already made and promised in regard to Murray's crookedness as Marshal of Kentucky. Springer's committee is determined to make the investigation thorough; it is said it will include others who were engaged with Murray. Chase's report against Murray, which it has long been known was in existence, but which no one has heretofore been able to find, has suddenly been unearthed, together with a lot of documentary evidence in its support, all of which makes things look very ugly for the Governor. It is probable the inquiry will extend to the ascertainment of why special agent Chase's report was so long hidden; and if this is done more awkward developments are looked for. Parties here are working like beavers to save the Governor. The explosion has been so terrific and crushing that they have given up all hopes of securing his reappointment to Utah, and are now devoting their energies towards the prevention of prosecutions against him for illegal practices and malfeasance in office.

New York, January 25.—The New York Times to-day has an editorial headed "Exit Murray," beginning: "A gloom has been cast over the aggressive monogamy of this country by the disclosure of the facts in the case of Murray, Governor of Utah. Before he was Governor of Utah, Murray was United States Marshal of Kentucky. He seems to have worked that place of trust for all it was worth, by charging fictitious expenses, fictitious fees and constructive mileage, and by beginning vexatious criminal proceedings for the purpose of making fees. It would have appeared to almost anybody in Murray's new position, considering the good fortune of his present and the records of his illegally profitable past, that nothing would so become him as modest stillness and humility, but to Murray it seemed otherwise. As he had worked the marshalship for all it was worth in the way of personal emoluments, he determined to work the Governorship for all it was worth in the way of political capital."

The article concludes thus: "Earnest and aggressive monogamists will alone bewail the fate of Murray, while the Mormons will flaunt their plural wives more insolently than ever in the face of the outraged public, and scoffers will repeat yet once more the peroration upon Col. Yell, of Yellville: 'Although, fellow citizens, as president of the Yellville National bank, our deceased friend did not account satisfactorily for the funds of that institution, yet his remarks upon the busting of the same showed that his heart beat warmly for his native land.'"

## THE CHURCH COURTS AND THE CIVIL COURTS.

For a great many years it has been pretended by the virulent anti-"Mormons" who have stirred up trouble for Utah, that the abandonment of polygamy was all that was demanded of the "Mormon" Church, and that if a "revelation" could be obtained setting that practice aside, nothing would stand in the way of Utah's admission into the Union and complete harmony between the "Mormons" the Government and the country. We have all along declared that this was only pretence; that the chief agitators of this question did not care a cent about polygamy; and that political chicanery

was at the bottom of the whole movement on their part. We have not attempted to deny that some very religious people joined in the cry against the "Mormons" from a real abhorrence of polygamy as it appeared in their eyes, they having little or no understanding of the real condition of society in Utah. But we have disputed the sincerity of those who have been the prime movers in the political crusade against this Territory, whenever they have used "polygamy" as their watchword, because we knew that it was but a convenient pretext, the object in view being the subjugation of the people to a small and unprincipled minority.

The turn of affairs which has taken place since the Edmunds Act went into operation show that this view was correct. The polygamy pretence is fast fading out of sight. The disfranchisement of all who participate or have participated in plural marriage has helped the plotters not one whit. They see that it will not figure in their present movement. They feel the need of another plea, a different cry wherewith to arouse the country and appeal to Congress. So they now claim that polygamy is not the great problem to be solved, it is the power of the "Mormon hierarchy" over the people. And it is alleged that this power has been established by territorial statutes; that our Legislature has given the Church extraordinary civil powers; and that therefore the Legislature elected by the people should be abolished and a Commission appointed by the national authorities set up in its stead. To give color to this falsehood and folly, Governor Murray was induced to say in his message:

"Task the repeal of chapter five (5) compiled laws of Utah, because unwarranted and dangerous powers are therein granted to a church corporation, because it is a 'law respecting an establishment of religion,' because it vests ecclesiastical courts with authority which may only be exercised in the United States by the civil courts, and, if for no other reason, because Congress by express statute, approved July 1, 1862, disapproved of it, and yet the Legislature of Utah re-enacted it in the compiled laws of 1876. A law of the Territory having been disapproved of by Congress should not be allowed to remain on your statute books."

The same ideas, amplified and extended, were conveyed in the Governor's report to the Secretary of the Interior. After ransacking all the laws ever passed by the Legislative Assembly, whether obsolete or now in force, the only statute that could be found which could, even by strained and false constructions, be used in any way to support the proposition that in Utah the Church and State are united and that improper powers are granted by law to the "Mormon hierarchy," is the law misrepresented by Governor Murray. That statute we have published in full, and we have also given the text of the repealing clause in the United States statute. It will be seen by reference to the Compiled Laws of Utah, p. 232, that the statement of Governor Murray that "it vests ecclesiastical courts with authority which may only be exercised in the United States by the civil courts," is a positive untruth, and it was known by him to be false when he uttered it.

The Act in question was approved Feb. 8th, 1851, and simply incorporated the Church of Jesus Christ of Latter-day Saints, that it might have a legal standing to transact its own business, sue and be sued, regulate its own worship, hold and convey property, and attend to all its own affairs as a corporate body. The incorporation of that Church did not hinder or interfere with the incorporation of other churches, with similar powers. It established no special religion. And there are no prerogatives assumed for it in the law but those accorded to "all civil and religious communities." That Church does not attempt to exercise the authority which "in this country is vested only in the civil courts," and its incorporation confers no such power, for it is expressly stated that its power and authority extend only to the "control of said Church," not of any other body, and that they are "relative to fellowship according to church covenants."

Now, we ask, what authority is vested in the civil courts of this country to "regulate worship," to establish laws for "the good order and government" of any church, or to "punish or forgive offences relative to church fellowship?" According to Governor Murray's message as quoted above, these are the powers of civil courts, for these are the powers recognized—not bestowed—in the act which he wants repealed and which he claims is a law respecting an establishment of religion. The regulations of the church for the punishment of offences reach only to the excommunication or expulsion of members who will not be governed by them. There is no greater penalty. The Church does not fine, imprison, inflict personal chastisement, or interfere in any way with the civil rights of its members; and the Act of Incorporation does not confer any power to do so. The inference of Governor Murray would be childish and absurd, if it were not malignant and specially intended to misrepresent the Church for the purpose of injuring the community.

It may be asked does not the Church by its courts prevent the adjudication of cases and the punishment of offences in the civil and criminal courts. We answer, no; it does nothing to prevent this. But it does take a course to ren-

der litigation needless. It requires its members who disagree, or injure each other, first to seek reconciliation and satisfaction by mutual agreement. When that cannot be done, Teachers are directed to visit the parties and endeavor to settle the grievance, pointing out what is right under the circumstances. If this is not effectual, a trial may be had before the Bishopric of the Ward where the accused resides, and judgment rendered as to what is right in the premises after full investigation. If the result of that trial is not satisfactory, an appeal can be taken to the High Council of the Stake, consisting of Twelve High Priests, sustained as that Council by a vote of the members of the Stake, and presided over by the Presidency thereof, when the case can be heard *de novo* and the decision of the lower court reversed or confirmed. But no penalties of a civil nature are pronounced or inflicted. The right is pointed out, and if that is not followed the disobedient person may be disfellowshipped or excommunicated, and that is the extreme penalty of the ecclesiastical law. If he has wronged his neighbor he can be required to make restitution, but if he will not, the only penalty is as we have described. If the offence is one that comes under the criminal law, the rule of the Church is as thus laid down by revelation:

"And if a man or woman shall steal, he or she shall be delivered up to the law of the land; and if he or she shall lie, he or she shall be delivered up to the law of the land."

"And it shall come to pass that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness, and it shall be proven according to the laws of the land." (Doc. & Cov. sec. xlii.)

If parties desire to carry their case to a civil court they can do so, but they will not be held in good church fellowship, unless it be a case which can only be determined by such a court, to make it final and legal. Disputes among church members that can be effectually settled by church influence are required to be so determined. This limits litigation, and is not favorable to lawyers, but it does not interfere with or usurp the functions of the civil courts, any more than the good offices of a mutual friend when a misunderstanding arises between neighbors, can be construed into such interference.

Governor Murray asks for the repeal of the law of incorporation, and yet declares that Congress has repealed it. If his statement was true his request would be unnecessary, for the law would be void without further action. But he knows it is not true. For in his report to the Secretary of the Interior he cites the Act of Congress aiming at the repeal of a very small part of the law. And that attempts only to "annul all acts of law which establish, maintain, protect or countenance the practice of polygamy." It expressly, in terms, exempts the other parts of the law from the act of annulment and says the Act shall not be construed to affect them, but shall only apply to that portion which "countenances polygamy." Examination of the incorporation law will show that it does not refer in any way to polygamy; that it simply recognizes the authority of the Church to solemnize marriage, in common with all civil and religious communities." But if this can be construed into any reference to polygamy, then the Act of Congress annuls it, and confirms all the rest of the law.

Governor Murray knows it was not repealed; he knows that the Act of Congress to which he refers virtually sustains the validity of the law which he cries out against, with the exception we have pointed out, and if he had the common sense of an ordinarily well balanced mind he would see that his attack on our Legislature is nothing less than an attack upon Congress, which should have annulled the whole law if his description of it was true or rational. But Congress understood that it was a law similar in its nature and intent to laws passed in nearly every State in the Union, incorporating religious bodies to do secular business, and that if this was a law "respecting an establishment of religion" so were all the State laws of a similar character. It is clear, then, that Congress did not annul the law. It is equally clear that there is no need for the Legislature to repeal it. And it can be shown further that Governor Murray's assertion that the Legislature "re-enacted the law" in 1876, after Congress had repealed it, is a double untruth. The compilation of 1876 was not new legislation, but simply a collection of existing laws and this one could not be expunged, for Congress by its action concerning it, had effectually confirmed it as one of the statutes of this Territory.

The attempt by the Governor to put this matter and others in the message in a false light before the present Congress and the country, was only part of the plot by which he fully expected to gain the position of head of a Commission to grasp the reins of power and manipulate the affairs and finances of a rich Territory, with far greater opportunities for personal profit, than he found when he was transacting government business as Marshal of Kentucky. It is a shameful effort and will form one among the many clouds which will yet be piled upon his official coffin.

The opinion is prevalent in Southern Utah that the D. & R. G. intend pushing their western line into California.

## OLD RATES RESTORED.

We learned, from Mr. Cope, just as we were about to go to press, that the railroad war is over, peace having been declared, and the old freight rates over the roads running into this city will be resumed on Monday.

## "SOCIAL SHAMS."

PERHAPS no community is more free than the Latter-day Saints from the grosser forms of mammon-worship and social shams. The very nature of their religious professions, which enter into all the practical affairs of life, are opposed to "shoddy." It would be strange indeed, however, if portions of the able lecture delivered by Miss Emily Faithfull, in the Theatre last night, did not have some applicability here as elsewhere. This brave and capable lady made a brilliant and telling appeal in behalf of simplicity and truth in social life and a cutting assault upon the conspicuous follies of the age. It was a lecture calculated to have a good effect, especially when delivered by Miss Faithfull, whose name is a synonym of her genuinely practical and philanthropic character, her life having been spent in devotion to the interests of her sex so far as her sphere of operations has extended.

However comparatively free the bulk of the people here may be from the social deceptions and extravagances against which Miss Faithfull directed the polished shafts of her incisive utterances, they have some application, and it is needless to attempt to deny an evident drifting into class distinctions and certain extremes that are in direct conflict with the true genius of the system of brotherhood and sisterhood in which the Saints should be consolidated.

The ostentatious spirit is liable to crop out in almost every incident of life. Animated by it people of limited means will run in debt to make a costly display at the funeral of a near relative, probably not any more to manifest a depth of respect for the dead as to be even in that line with a neighbor. The same genius prompts people to treat their associates with comparative neglect and ignore their merits in life and laud them to the skies when they die and are beyond the reach of being encouraged and cheered by kind offices.

Young married people begin matrimonial life by running in debt to get up an ostentatious display, in order not to be behind some other couple of their acquaintance. A custom has crept into the community of having gaudy receptions at which the presents tendered, by the guests are handed over, in place of these tokens of good will being forwarded at some other more suitable time. So conspicuous have such affairs become that the poor relatives, if their be any, of some of the principals are apt to be debarred from attending because of inability to tender something costly.

We hear it said of some social gatherings that they were attended by some of our "best families," meaning generally those who are conspicuous as having the most money.

Other outcroppings of social shams might be mentioned, but it is unnecessary. Everything that is established or engaged in for the mere object of creating an effect, or whose aim is to make something seem what it is not, was the point at which the pungent lecture of Miss Faithfull was aimed. Everything of that character is also in conflict with the theory of the system which the Saints are seeking, as a whole, to adhere to.

Here, as elsewhere, social shams should be shunned and social reforms adopted as a practical rule of conduct by the community.

## AT DEATH'S DOOR.

Rev. J. H. Richards, of South Haven, Mich., gives us, under date of June 14th, 1882, the following account of what Compound Oxygen did for an old lady seventy years old, who, a year ago, was at death's door:

"Compound Oxygen has done a fine work here in the person of a lady near seventy. She had a pulmonary attack, coughed incessantly and became greatly reduced—in fact, was completely prostrated. The physicians said that they could do no more for her, and that her end was at hand. She used, after this, one Treatment and was so much relieved that she could endure life. But in two or three months she was again at death's door. Her family were called in to say farewell, and she gave them her dying charge. But not really dying, one of the daughters asked if the Compound Oxygen had ceased to do her good. 'Oh! no,' she replied, 'but I have been without it for some time.' A treatment was immediately procured. This was about one year ago. Now she is doing work for her family and going out visiting in her carriage for miles in the country."

Our "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address, DR. STARKEY & PALEN 1100 and 1111 Girard St., Phila.

All orders for the Compound Oxygen Home Treatment directed to H. R. Mathews, 606 Montgomery Street, San Francisco, will be filled on the same terms as if sent directly to us in Philadelphia.