

EDITORIALS.

IS THIS "REBELLION?"

FOR six weeks past the Commissioners have been at work in Utah, and our Salt Lake City exchanges show that they have produced no small stir in the Territory. The heads of the Mormon Church everywhere call upon the saints to stand firm, but as yet opposition has been developed on one point only. The provision of the law which vacates all the offices in the Territory, and requires the Governor to fill them with men selected by himself until the elections can be had, has caused a small rebellion. The present incumbents allege that the law of the Territory requires all officials to hold over until their successors are elected, and on the strength of this they refuse to surrender their books and their offices. The existence of a thousand such laws does not constitute the slightest excuse for this refusal. When Congress has spoken, territorial legislation is silenced. And any official who indulges in this refusal takes the very serious responsibility of resisting the mandate of the National Government, in a matter in which that government is absolute.

The foregoing is from the Philadelphia *American* and is the paragraph to which we made brief allusion two days ago. The "opposition" spoken of has nothing to do with the Commissioners, and the exhortation to the Saints to "stand firm" applies only to the constitutional rights and lawful privileges, and does not imply even a thought of rebellion. But when a "Mormon" proposes to do anything but truckle down to every imposition attempted under color of law or usurped authority, it is construed into "rebellion" or "treason" or some other terrible offense.

The "small rebellion" said to have been caused in Utah, consists of a peaceable reference to the Courts of a dispute concerning the construction of an enactment passed during the closing hours of the last session of Congress. The *American* says "it vacates all the offices in the Territory." That assertion is evidence of the usual careless reading of Eastern editors of every thing that relates to Utah and the "Mormons." The *American* is a well conducted and able journal, but it is the first paper that we have seen which has made the great mistake of thinking that the Hoar amendment, or any other piece of special legislation, "vacates" all the offices in the Territory. Even the Governor, who is very anxious to fill them all by his own dictum, does not pretend that the law extends so far as that.

The *American* has mistaken the tenor of the law and the nature of the present dispute between the people and the Executive of Utah. The law creates no vacancies whatever. There is not anything in it that can be reasonably interpreted to convey such a meaning or intention. It merely provides that such vacancies as might be caused by the failure of the August election shall be filled by appointment by the Governor. Only a portion of the local officers were to be filled at the August election. It is clear, then, that those officers for which successors were not to be chosen at that election are not vacant, and therefore are not to be filled by gubernatorial appointment. The only question that remains then is, which of the offices for which successors were to be chosen at the August election became vacant through the failure of that election; for these and these alone are to be filled by persons selected by the Governor.

The Governor takes the ground that all of such offices are to be filled by the exercise of this anti-republican one-man-power. The people take the position that he can only fill vacancies, and that there are very few if any vacancies to fill, because the usual hold over provision, which exists in most instances in the States, is attached also to the local offices in Utah. The term of office is not only for a specified number of years, but also until successors thereto are elected and qualified. That is the law, and the Governor's commissions to the incumbents contain the same provision.

The object of the law as stated in the debates over its passage, was to prevent anarchy, supposed to be

consequent on the failure of the election. But it was admitted that if the existing offices "held over" there would be no vacancies, and consequently no "anarchy," and therefore no need of the legislation. It was a lack of knowledge of the local statutes and of the existing situation which occasioned the hasty passage of the enactment in dispute. There was no necessity for it and after its passage there was no need for the broad and unwarranted construction placed upon it by the Governor.

But who will wonder at any step that official will take in hostility to a people whose ballots he trampled upon at the last Delegate election, and against whom, according to the doctrine of the murdered Garfield, he committed the capital crime of treason? At this very time he has stepped down from his high position to take the stump with political schemers, and spend the time which belongs to the Government, in misrepresenting the people whose interests he is paid to subserve. An officer who certified that his political associate received the greatest number of votes when he only had 1,300 as against 18,000, is capable of much more than his present attempt to put hundreds of his friends into places where there are no vacancies.

The *American* speaks of "the mandate of the National Government," and of refusal to obey it; of resisting in "a matter in which that government is absolute." But what is the mandate? Does the *American* know? The incumbents here are not resisting any mandate, or the provisions of any law of Congress. They are simply acting according to their official oaths, and as there is a dispute concerning the requirements of a law of Congress, they are submitting it to the arbitration of the Courts established by the National Government. Is there anything wrong in that? If an officer of the Government attempts to exercise unlawful authority, to play the autocrat, to ape the monarch, to treat the people as so many serfs, to trample upon the little rights of local self-government they are permitted to enjoy, are they to lie down on their faces and allow him to place his feet upon their necks, just because they are "Mormons," and crowds of "Christian" fanatics are ready to applaud any measures however anti-republican that may be devised against them?

We think not. And when our leading men exhort us to "stand firm," it means simply to contend lawfully, peaceably, constitutionally for our rights inch by inch against all assailants. And no matter how "absolute" the power of the Government over the Territories may be considered, the right of appeal to the courts may not be denied, and such appeal cannot be sensibly construed to mean "rebellion," whether taken by the inhabitants of a Territory or the citizens of a State, by "Mormon" or Methodist, Gentile or Jew. When Congress speaks, territorial legislation is not "silenced," unless the latter is repealed or superseded by the former. In this case there is no conflict between the local and congressional statutes. The dispute is only between an ambitious, overbearing and usurping official and the citizens of the United States in the Territory of Utah. It is that "rebellion" or as he and his unscrupulous associates call it, "treason" and "nullification," then we are in favor of such "rebellion"—whatever name may be put upon it—and every citizen with a spark of true independence, will join in it, for it is but the maintenance of guaranteed rights against the encroachments of absolutism, the lawful resistance of an outraged people against high-handed tyranny and usurpation.

WOULD "CHRISTIANS" ACT THUS?

CIVILIZED and "Christian" people give themselves great airs of superiority over the "ignorant" denizens of other lands and different creeds; but it often happens that the despised heathen show traits of character and take a course well worthy the imitation of their advanced brothers. The correspondent of the London *Telegraph* at the late seat of war in Egypt, relates the following, which he declares to be authentic, and which shows humanity in the Mohammedan which the "Christian" would certainly not exhibit under similar circumstances;

When Arabi had constructed the big dam across the canal at Tel-el-Kebir, which was to complete the Arabian stronghold, it was considered absolutely necessary to obtain the approval of a holy Bedouin recluse. Arabi conducted the sage everywhere; showed him the Christian, on whom he invoked a curse; led him over his works, displayed his army, and demanded a blessing on his arms. When they came to the wonderful dam the saint frowned ominously and cried, "What, my son, is this?" "Holy father," replied the rebel chieftain, "this is to cut off all the water supply from the odious enemy." "This may not be," retorted the recluse sternly; "know that the hateful Christian, though lamentably benighted and besotted, and grievously arrogant to boot, is, after all, an erring child of Allah. Water is given for all creatures. He has a right to water like the rest. Open a way that at least some of the precious stream may moisten his parched throat." And actually it was found, on arrival at Tel-el-Kebir that, reluctantly enough, no doubt, Arabi had obeyed the sage's mandate. Through the centre of the dam an opening had been made, about six feet wide, by way of which the muddy stream was percolating slowly. The English had found the water scanty and foul, but, thanks to the Bedouin sage, the supply was not totally cut off.

ROUSING RALLY!

BEAVER SHOWS WHICH SIDE SHE'S ON.

The citizens of this place (Beaver) were called to assemble at the Meeting House last Monday evening, and were so enthusiastic in their desire to get seats, that long before the appointed opening time the hall was densely crowded. Daniel Tyler, Esq., acted as chairman, and thanked the audience for the favor conferred in a neat little speech. The brass band enlivened the intervals of speeches by cheering strains of music.

Hon. Wm. Fotheringham was the first speaker, and stated in substance that we are living in a peculiar and great epoch, and that, however, that, though our enemies tried to put the shackle on us, God had ordained this to be a free land, and it is such, for all men are to be protected in their rights and liberties. Some assert that the great bulk of the American people are arrayed against us; this is not true; the opposition and oppression we are now enduring came from but a few; nevertheless, it requires considerable "backbone" to withstand it. We are accused of being disloyal. The insinuation is only worthy of being flung back in the teeth of its originators. So long as we interfere with no man's rights and liberties we have a right to be free. With Patrick Henry we can shout: "Give me liberty, or give me death." The speech was loudly cheered and applauded.

Mr. S. A. Kenner was the next speaker. He was greeted by a round of applause upon rising.

The People's Party are united in a cause the standard of which is, the greatest good to the greatest number. Whenever there was an impending danger, as at the present, the people became all united in their efforts to attack the common foe. A short time ago E. D. Hoge was here and made some grossly erroneous statements at a "Liberal" rally held. It is necessary the truth should be known. The statements regarding the Mormon Battalion as made by Hoge were, in effect, that that body was recruited at the earnest desire of the Mormons themselves. It is contrary to all reason to suppose that this was the case, from the fact of their most peculiar situation. They were on the outskirts of civilization with a trackless waste, and savages, fiercest of the kind, before, the cannons' mouths and glistening bayonets behind; this alone should be sufficient to prove that, surrounded as they were by hostilities, they needed all their strength and could ill-afford to part with the flower of their numbers; the charge was absurd on the face of it. The speaker made reference to the unique method adopted by Judge Hoge of introducing to his audience the letters of the rival (?) candidates. How he (Hoge) omitted the reading of the main portion of Hon. John T. Caine's reply to Van Zile's challenge, and the speaker could not see any reason for Mr. Caine answering differently than he had. Take the State of Kentucky where the democratic

party are ever assured of a vast majority. It would be ridiculous for the nominee of that party to accept a republican challenge to furnish him an audience he could not otherwise get. The challenge would be regarded as an absurdity and the acceptor as little better than an idiot. It was in this light that Mr. Caine had refused the challenge.

In this land every man is a sovereign, and every woman, too, if she has the right to vote, but when the rights which constitute this sovereignty are taken away, man is a serf and in contradiction to the freedom guaranteed him by the Magna Charta of this great Republic. If Van Zile was the man, the noble, upright conscientious man he is reputed to be, and the speaker did not deny that he was, then it would be a shame to take him out of his present condition by sending him where he would not be appreciated.

One hour and twenty minutes the speaker occupied, and was listened to with the utmost attention and frequently applauded. He concluded by advising a conscientious casting of votes, as it would undoubtedly lead to an overwhelming majority for John T. Caine.

A "Campaign Song" composed and set to music by Prof. Bickley, was very ably rendered by that gentleman, and after being read by the Secretary was called for again.

The secretary also read from the *DESERET NEWS* an article on "Taxes," wherein was shown the aggregate of taxes paid by 33 of the prominent "Liberals," and the amount contrasted with that paid by the honorable chairman of the People's Territorial Committee. Loud cheers. Music by the brass band, "Yankee Doodle."

Hon. J. R. Murdock followed in a neat and timely speech on the object of our meeting together in such assemblies from time to time, and showed how the position we are occupying is not alone peculiar to us, but to the whole American people. It is the right of all American citizens to stand up for their rights and boldly defend them, and our doing so was far from being evidence that we are in a state of anarchy. He concluded by exhorting all to consider well what they were doing when they should cast their vote next Tuesday.

Music by the band.
Meeting adjourned in good order, and every one present feeling well.
R. MAESER, Sec'y.
BEAVER CITY, Oct. 31, 1882.

INTERESTING VISIT TO THE MOQUIS.

SUNSET, Apache Co., Arizona,
October 21st, 1882.

Editor *Deseret News*:

On the 9th of October, in company with Elders John McLaws and H. W. Despain, I started out to visit the Navajoes with an agreement to meet B. L. Christensen and C. L. Christensen at the east Moquis villages. First night we camped with Nanajoe John, who had a good crop and feels quite friendly to our people and the whites in general. Next day passed Comahassa's camp, one of the principal chiefs, who was not at home, but we were kindly treated by his family to water melons, etc. Camped at night at the Moquis agency, the Navajoes gathering around us, and talking until a late hour. On the 11th went to the Moquis villages, as the brethren had never seen them. Found the Moquis friendly and prospering, but not so good a crop as some years on account of drouth. Next day the brethren from Moan Coppy came, and we proceeded eastward. As we passed the agency, Enselebellishclanna, son of the head chief, met us as per agreement, travelling with us nearly all day, and was very anxious we should visit his section of the country, as there was a woman very sick, and see if we could render her any relief. As near as we could learn the road was very rough, and we feared we could not pass over it with our wagons, but they said they would take our animals off and pull us over by hand. We knew if we thought it rough, it would be indeed and feared to undertake it. Thought of some of us going horseback. Finally he rode off like the wind, we proceeded on and camped without water, not knowing the country. We had hardly camped, when another Indian chief Husteenguota rode into our camp and recognized me in a moment, although he had not seen me for six years, his eyes as wide open as an owl informing us he had

come from Enselebellishclanna's, bringing us a horse to come over on, as the young woman was very bad. He agreed to take our horses to water and come and conduct us over in the morning. The water being miles away, I inquired of him, how he could find it in the night, and get back to us; he very confidently says, "Night is nothing to me." He took our horses and brethren across the country to water and they were able to find their way back. He came to us by daylight, conducting us to the camp around the east side of the mountain. We rode 3 or 4 miles on the side of the mountain making a circuit thereof, and found the young women suffering terribly with the dropsy, the poor thing being in a terrible condition, they having kept her awake all the time with their singing and chanting, and deep incisions in her legs. We did all that we could according to the teachings of the gospel, left her some of the best food we had, she sat up and smiled, and said she felt better. We returned to camp, and in a few moments a noted medicine man came, they having sent over one hundred miles for him. In the morning one of the chiefs came saying, the medicine man had sung over her all night, and had done her no good, and could we not send a paper to the Lord about her? We informed him that two of us would return with him and see if we could give her any relief. Brothers Farnsworth and Christensen returned and administered the ordinance of anointing and laying on of hands to her, she testifying to the medicine men and all present, that when these men laid their hands upon her head she felt better, and that singing did her no good. She said she felt very stung by the food we had given her; not offering any of it to others as she liked it so well—rice, sugar cakes, etc. They seemed much surprised when we wanted no compensation for our assistance, but that the Lord would hear our prayers was our greatest desire. The medicine men resemble the white medicine men in charging very heavily for their services. Brother Christensen told the medicine man to go home and let the woman rest as rest was what she needed, having been kept awake a long time by the ceremonies. He replied that he would willingly do so, as we knew more about the Lord and everything else than they did. The word has gone out amongst them that she is getting better, and the result is with the Lord.

The brethren were informed that one of the chiefs had gone to hunt a blind man 90 or 100 years old, that they might restore him to sight, when the brethren hurried down, thinking if such cases we coming as they needed all the help they could get. Not hearing from him, we drove off, and after driving some 30 or 40 miles we saw some one following us at a rapid gait, and sure enough the blind man with a boy for a guide had overtaken us. He proved to be the ex-herald chief of the Navajoe nation, (I think called Apparaja Vlejo) the last part signifying very old. He asked if there was a man in the party named Togolchee or Red Beard, as he wanted some relief about his eyes. After arriving at Tot-so-nus-steen's village, we anointed his eyes, laid hands upon and blessed him. He accompanied us a half day, riding with Brother Christensen, and believed he had experienced some relief. We had an interview with the Indians at Tot-so-nus-steen's village, advising them to live at peace with the whites, and they would prosper in this world's goods, which suited the old man, as he had been a strong advocate of peace. From there we traveled down what is known as the Dry Cottonwood Wash to Pal-chin-clan-na settlement (the star chief of the nation) finding it quite thickly settled the entire distance. They have thousands of sheep, numerous droves of horses and cattle, thousands of bushels of corn, and are in a prosperous condition. During the floods they utilize them for irrigation, otherwise they depend entirely upon the rains to mature the crops. They treated us very kindly the entire distance, giving us mutton, corn, or anything we might need. We returned by way of St. Joseph, feeling ourselves much blessed in our visit to the remnants of the House of Israel.

With us it is a general time of good health. Frost came earlier than is usual this season.

Respectfully your brother,
LOT SMITH.