

into the supposed sayings of the interviewed. However, this account seems to be pretty accurate:

"Mr. Cannon said: The contest between myself and Mr. Campbell can be very briefly stated. The governor of the territory, in his official statement, acknowledges that I received 18,568 and that Mr. Campbell received 1,327 votes. These figures are not disputed, and I would have received the certificate according to this showing if the governor had not sat in judgment upon the question of my citizenship and decided upon my eligibility. He concluded that I had not a proper record of naturalization, and on this account concluded that he was justified in giving his certificate to my competitor. The facts are, however, that in the Forty-fourth Congress this precise issue was made by my competitor at that time, and the committee on elections unanimously decided that there was no doubt whatever but that I was a citizen, and that my naturalization papers were a judgment of the court; this was upward of seven years ago. One of my two witnesses is still living, a venerable man nearly eighty years of age. He was then the principal judge of the county, and he still fills that position. He testifies as he had done before, that he went into an open court with me, and after we were both interrogated that I was adjudged a citizen, having come to the country with my parents when I was a minor, and the court ordered the clerk to issue a certificate of naturalization to me, which he did, under the seal of the court, which I now have in my possession. The point that my competitor has endeavored to make against this paper is, that in the original of the daily minutes there was no record made by the clerk of this proceeding; but ten months before I was naturalized the judge of the District Court had issued an order to the United States marshal, procuring a book of blank forms in which are contained the declaration of intentions and the naturalization of foreigners. In that book my certificate is recorded. But my competitor and his attorneys have endeavored by means of affidavits to get the clerk of the District Court to make it appear that there was no record in existence, because this book was not in his hands, but is in the hands of the clerk of the Supreme Court. The reason of its being in the hands of this latter official is that he was the clerk of the court when I was naturalized, got up the daily business and was at the same time both the clerk of the District Court and clerk of the Supreme Court. It was announced in Salt Lake City before the election that whatever the result might be I would not get a certificate. The governor imagined that he would get the applause of the country by taking this course. He thought his action would make him popular in public estimation. This man is a very vain man. He has no other reputation than this, and is unknown, except as the leader of the german and such light things. He really believes, as it was announced in the papers, that his act in refusing the certificate would give him a place in Garfield's cabinet, and it was actually stated that he was likely to get a cabinet position. I should not be surprised if he believed it himself. By this action this man proposes to secure the passage of bills, that he had been endeavoring from time to time to have introduced, which would disfranchise the Mormon people of Utah Territory."

"What do you find is the general expression in Washington in regard to this matter?"

"Stripped of the prejudice which exists towards our question, the action of the governor is unanimously condemned. But many men are afraid of being suspected of having a leaning towards Mormonism, and this makes them timid. But this is a case that has nothing to do in any respect with Mormonism. It is a question of representation. It goes to the very foundation of our institutions and of free government. If the governor of Utah Territory can change the result of an election and send a delegate to Washington the man who only received one vote out of every fourteen, so can the governor of New York, Louisiana or any other State do the same."

The following is an editorial which appeared in the New York Herald of Jan. 11:

"The contested Utah election case was debated in the House of Representatives at Washington yesterday.

The facts are briefly these. At the polls, Mr. Cannon received an overwhelming majority of the popular vote for Delegate to Congress over his competitor, Mr. Campbell, but the Governor of the Territory, Mr. Murray, has given a certificate of election to Campbell on the ground that Cannon is an alien. Both of them claim the seat—Campbell by virtue of his record title and Cannon by going behind the governor's certificate."

The certificate certainly is not conclusive, each House of Congress being, under the Constitution, "the judge of the elections, returns and qualifications of its own members." It is within the authority of the House of Representatives to pass finally upon the question of Cannon's naturalization. But there is another ground of disqualification in his instance on which the country expects an adjudication. He has filed a confession in the case that in the 'free exercise' of the Mormon religion he is a polygamist, in defiance of a law of the United States the validity of which has been affirmed by the Supreme Court against that very objection.

Notwithstanding the toleration of Dr. Bernhisel, and since Bernhisel's day the toleration of Cannon himself, by the House of Representatives, in the occupation of a seat for many years, with ample popular knowledge that each of them was a Mormon polygamist, we believe that the knowledge has never before been of the official character which now distinguishes it. We believe, also, that the country stands ready to applaud Congress if it will take the position that proof of polygamy contracted and continued in contempt of law, whether by a Mormon or by any other religionist, is good cause for his expulsion, by virtue of the clause of the constitution which gives each house unlimited power, "with the concurrence of two-thirds, to expel a member."

This being so, if Congress is ready to meet the issue it will be superfluous to admit Cannon to a seat merely to expel him. If Congress is not ready to meet the issue the country wants to know the fact and to have the names of the Representatives who evade it."

The Herald and other papers that touch upon this subject should understand that the statement of Mr. Cannon in regard to his family relations contains no proof, "of an official character" or otherwise, that he has contracted or continued polygamy "in contempt of law." Indeed the law only relates to the contract, not to the continuance, and there is nothing in Mr. Cannon's marital affairs which would authorize his expulsion if admitted to the seat in the House to which it is now evident to all parties he is clearly entitled.

The Courier-Journal formerly "in" with Governor Murray on the certificate question as well as the Moulton mining shares, now "goes back" on the Kentuckian in this way:

"There are precedents enough before the House of Representatives to show that, if Cannon is excluded from his seat as Delegate from Utah, Campbell certainly cannot be admitted to a seat, for he certainly was not elected any more than Cannon was. The proper mode of procedure is for a new election to be held. Governor Murray was wrong from the start in his insistence that Campbell must have the seat because he gave him the certificate of election. Cannon received 18,568 votes and Campbell 1,327. Cannon being an alien, somebody who is not an alien, must run in the new election."

"Cannon being an alien" does very well as the premises for an argument. But take it the other way, "Cannon being not an alien," which is the fact, and how stands the argument? Why that there need be no new election and that Mr. Cannon takes the seat.

The subjoined is from the National Republican, and coming from a Republican organ published at the seat of government, is a pretty good indication of the drift of congressional opinion:

"Notwithstanding there is an evident disposition among the members of the House to take some action in reference to the Mormon question, it is almost a settled fact that nothing will be done at this session of Congress. That there is a great need of legislation in this matter all admit, but there is not a member of the House willing to take the lead where such an important question is concerned, without

it be Mr. Haskell, of Kansas, whose resolution to refer the Cannon-Campbell case to a select committee caused considerable discussion on Tuesday. The defeat of his resolution and the reference of the contested case to the regular committee on elections show the exact attitude of Congress in this matter. The e will be no hasty action, and the plan finally adopted must be one that meets the approval of the whole House. The proposition to make the government of Utah similar to that of the District of Columbia, only on a larger scale—to give the President power to appoint a president and commission to govern the Territory—is favorably considered by many members, but it has not been generally discussed. Said an Iowa member yesterday, speaking about the above proposition: 'This plan is the best that I have heard suggested thus far, but it is questionable whether it would be the best. There are future events to be considered in this matter. If we attempt to suppress polygamy in Utah by this means, then the same government must of necessity be adopted for Idaho, Arizona, and New Mexico, where the Mormons are already settled in large numbers, and to which Territories they will emigrate as soon as they find it becoming unpleasantly warm for them in Utah. It is, therefore, a matter in which we must proceed cautiously, for too hasty conclusions may bring about disagreeable results.' This was from a Republican member, but Democratic sentiment on the subject is much the same.

"I believe," said General J. W. Singleton, member from Illinois, that polygamy is practised nearly as much in New York City as it is in Salt Lake City, but that is not saying that it is not a curse. On the contrary, I am in favor of any good plan for suppressing polygamy. I will tell you my plan, and you may laugh at it if you will, but I know it would work—just make every Mormon live with his wives, all in one house. None of them would look so fat and good-natured as my friend Cannon after six months of such a life." General Singleton defended Smith, the Mormon leader, when he was on trial at Carthage, Ill., for treason, in 1846, and afterward, in obedience to instructions from Governor Ford, took command of the troops that drove the Mormons out of Nauvoo. He attributes the antipathy to the Mormons at that time in a great measure to a spirit of rivalry between Carthage and Warsaw, both inland towns, and Nauvoo, which was located near the banks of the Mississippi and was a thriving, prosperous little city, all built up by the Mormons."

HUXLEY AND RELIGIOUS INSTRUCTION.

PROFESSOR HUXLEY, the renowned scientist, is often referred to as a notable skeptic. His name, with those of a few other leading thinkers of the age, is used almost as a synonym for the name of infidel. Yet he does not deny the existence of the religious element in the nature and constitution of man, and must therefore believe in Deity in some sense, because there is no need of humanity for which there is not a supply, and nothing in the universe but can find its correspondence when properly sought for and time and opportunity are afforded. Speaking on the subject of secular education, Professor Huxley says:

"I have always been strongly in favor of secular education in the sense of education without theology; but I must confess I have been no less perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the bible."

The admission that, "religious feeling" is "the essential basis of conduct," and that this cannot be kept up "without the use of the Bible," is a clear indication that the gentleman is not such a skeptic as he is supposed to be. It is also valuable evidence in support of the necessity for religious culture associated with secular education. Of course Professor Huxley would not endorse theological training as part of a system of general instruction. He does not believe in "theology" as that term is commonly used, but he does believe in religion.

He has no faith in sects or churches, but perceives the necessity of sustaining the religious feeling.

The supposed skeptic goes farther than a good many professors of Christianity. He acknowledges the religious needs of mankind and confesses that without the Bible he knows no means of supplying them. Opposition to the use of the Bible in public schools comes as much from persons claiming to be Christians as from avowed disbelievers. The difficulty of its introduction as a textbook, is the opportunity and temptation it affords for the teaching of sectarian ideas derived from private interpretations of it. If belief in Deity, in morality, in personal righteousness, in the accountability of the creature and in future rewards and punishments, could be inculcated in connection with secular instruction without the introduction of dogmatic theology, there would be very little trouble about it. But when teachers have definite beliefs in regard to tenets, it is almost impossible to expect that in explaining matters of religion they will abstain from tinging them with the color of their own theology.

We consider that one of the most important questions for Utah to consider to-day is this subject of religious and secular education combined. The one great objection to the prevailing method in this country, of free schools by taxation, is the necessary exclusion of the religious element from popular instruction. The Hebrew does not want his children taught Christianity, the infidel does not want either Christianity or Hebraism. Parents of one sect oppose the introduction of the tenets of another into the schools, and thus religion is kept out altogether, quite consistently as the system is at present organized.

In our opinion the only proper method for the Latter-day Saints is a school system of their own, supported and directed by the Church, in which not only common education can be taught but that religion which God has revealed for the guidance and salvation of mankind, and which the parents view as the only way to eternal life in the presence of the Father. If that is the true religion it ought to be taught to the children, and the idea of placing them five days out of every seven under a system of godless tutelage and a purely secular influence, is to us incompatible with the doctrine and spirit of the gospel as restored to earth.

If the taxation principle for public schools is continued, that means eventually free schools from which religious teaching will be excluded. If a system of Latter-day Saints' schools is inaugurated, it may mean either free schools or otherwise, as wisdom may determine, but in either case the blending of religious and secular instruction, the cultivation of the spiritual, moral, intellectual and physical powers of the offspring of that people who are destined to be leaders in everything that will promote the happiness, exaltation and perfection of humanity. Think of it.

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