

EDITORIALS.

ALL ON ONE SIDE.

WE have received the following communication with a request to publish it. We do not think it needs any comment:

PLEASANT GROVE,
Utah Co., Oct. 18, 1882.

Editor Deseret News:

I wish to call the attention of the public to the fact that all three of the judges of election for this precinct are of the so-called "Liberal" party. It is generally understood that the precinct registrars had the selecting of the judges for their precincts, but not to appoint, and according to the rules of the Commission we should select at least one for the minority. Now I wish it to be distinctly understood that I only gave the name of one of the three for said party; the others I recommended are conservative gentlemen and of good repute, but they were not wanted, (they are "Mormons.") There will be probably five or six male votes cast in this precinct for the minority party. Of course the judge timber was all in that small few.

Of course the People's Party do not like it, but they will have to put up with it. I think it very unfair of the Commission, to say the least of it, not to give the people here one or two of their number for judges, but they do not seem to recognize a People's Party in this Territory, but the majority represent the party notwithstanding. I like to see fair play; my vote has never been influenced by creed or party, but I shall vote for Mr. Caine. I have been raised in this Territory and my sympathy is with this people, and justice is my motto.

I asked the commissioners to reconsider the matter and give the People's Party two representatives in this place. Following is their reply:

Oct. 18, 1882.

F. Beers

Dear Sir:—In reply to your letter of Oct. 12th in reference to the Judges of Election appointed for Pleasant Grove Precinct, I am directed to say that the judges appointed having been commissioned the Commission declines to make a change. I am further directed to say that in many instances the judges appointed for other precincts are all from the People's Party, as you term it.

ARTHUR L. THOMAS,
Sec'y for the Commission.

Probably it was a mistake in selecting a "Mormon" for Registrar for this precinct, and to mend the break the judges must be opposers of the "Mormons."

Respectfully,
F. BEERS,
Registrar for Pleasant Grove.

RELIGION IN POLITICS.

JUST before the election in Ohio the *Inter-Ocean* approvingly remarked:

"The women of Ohio cannot vote, but they will spend election day holding prayer-meetings in every town of that State to pray for the success of the Republican ticket."

Bless us and save us! but this is "carrying religion into politics," a thing that the *Inter-Ocean* accuses the "Mormons" of doing. It does not appear that the prayers of the Ohio women helped the Republican party a great deal, but it seems that its Chicago organ approved of the effort, and if it had prevailed with the heavens, there would have been rejoicing in the *Inter-Ocean* office over the favor of Divine Providence to the party of "high moral ideas." But of course what would be allowable in Ohio could not be permitted in Utah. Is that on the hypothesis that human rights in a State are different from those in a Territory, and that it is proper to carry religion into politics in the former but very wicked and un-American in the latter?

THE "MORMON" MOVEMENT IN SCANDINAVIA.

THE following report of an interview with the Swedish minister is taken from the *New York Mail and Express* of October 5th. It will be seen that the Swedish authorities view the silly attempt of Evarts and other officials of this country to prevent converts to "Mormonism" from leaving their native lands to come to Utah, in the same light as Gladstone and the British government;

Count Carl Lewenhaupt, Swedish minister at Washington, was found in the reading-room of the Clarendon Hotel by a *Mail and Express* reporter this morning. He is a fine looking man, polished in manner and appearance, and, moreover, a good English speaker. With the diplomatist's reticence he evaded dwelling upon the diplomatic relations between Sweden and the United States. When asked about the doings of the American Mormon missionaries in his native land, he said: "We have no law to prevent these men from carrying on their propaganda and so they cannot be molested. Any attempt to revise the constitution in this sense would meet with insurmountable obstacles, one being the great prejudice entertained by all classes in Scandinavia against the introduction of any measure favoring of restriction of religious liberty. For my part, I think the Mormon movement will die out of itself, as all abnormal movements usually do. The best that can be said for it so far is that most of the unfortunates who have been enticed into the ranks of Mormonism are conscientious and sincere in their belief."

"Do you think the great emigration of Scandinavians to this country will continue for any length of time?"

"Yes, although it should be said that the continuous influx is caused less by misery at home than by the glowing accounts sent back by the emigrants of the prosperity they have met with here. Nothing suits the Scandinavian better than the rough mountainous but productive regions of the Northwest."

DENOMINATIONAL UNITY AGAINST "MORMONISM."

A LADY editor who recently visited this city from the East wrote back to her paper an account of what she saw and heard among the "Mormons." We extract the annexed paragraph from her letter:

Among the missionaries connected with the collegiate institute in the city, we must not forget to mention a number of Illinois women and men who are doing a slow but sure work among the Mormon population. Jews, Catholics, Presbyterians, Episcopalians, and every other denomination work harmoniously together against Mormonism. So enormous is the evil against which they contend that it begets a unity of purpose that is quite beautiful in contrast with the wranglings that sometimes overtake communities like our own.

We copy this as evidence of what we have repeatedly stated, that is, that while the men and women connected with the sectarian schools in Utah pretend that they do not want to interfere with the religion of the "Mormons," but only to educate the children, they are really engaged in a crusade against "Mormonism," and think that though they cannot convert the adults they may be able to undermine the faith of the juveniles.

These people deny this to the "Mormons," but boast of it to others. The money raised in the East to pay them for their services is obtained with this avowed object and intent. They pretend here that their motives are not to proselyte, and yet they are sent here for that very purpose. It is known that the "Mormon" men and women are too well versed in the doctrinal vagaries and contradictory creeds of modern Christendom to be snared or dazzled by anything that these sectarian missionaries can present. But it is hoped, with very plausible reason, that by gaining control of the children, ostensibly to give them the rudiments of secular education, the offspring of the "Mormons" may be so tutored and trained that they will imbibe the influence and tenets of the sects of the teachers, and so be weaned from the Church of the parents.

As the writer says above, these representatives of contending sects will harmonize here for this purpose. Elsewhere they are discordant and hostile. But here they meet on common ground to fight a common foe. "Mormonism," so-called, is the only vital antagonist that apostate "Christianity" has to meet. It shows by vivid contrast the great departure from the Christianity of Christ and His Apostles which has been taken by the sects that put upon themselves His name. It is in every respect a restoration of the primitive Christian Church. It is

a living and active demonstration of their human origin and their dissimilarity to the Church which they profess to be descended from. Catholic and Protestant, Jew and Gentile, elsewhere divided and at swords' points, are here united to attack this system because it is a standing protest against the pretensions of their ministers and creeds.

This is the "enormity" of the "evil against which they have to contend." Although the number of the adherents of "Mormonism" is comparatively few, the strength of its principles is very great. And the standard to which sectarians appeal in their own support—the Bible—becomes in the hands of a "Mormon" the proof of their own defects and at the same time, powerful evidence that the claims of "Mormonism" are valid. Thus what they profess to receive as the "word of God" becomes a two-edged sword against themselves, cutting on either side and dividing asunder their many errors and the few gospel truths which they have mixed and mingled with the notions of men.

"Mormonism" is impregnable from a scriptural standpoint. Its devotees are posted as to the weak points in the camps of their sectarian assailants. They cannot be conquered by fair means or brought over to the enemy. Hence the anger of the sects and the "beautiful" but temporary union to which they agree for the purpose of crushing the "enormous evil" which puts their priestly craft in imminent danger.

Now we think that those who play into the hands of the enemy under any pretext, by placing the unforgotten minds of little children to be moulded as desired by the false teachers of delusive creeds, are much worse than foolish, they are sinful and traitorous to their sacred trust. And such individuals either do not understand the principles of the Church to which they belong, or while they profess to believe in them they do not cherish them at heart. Meanwhile it is pleasant to witness a little unity among the acrimonious and contentious votaries of the different sects, even if it is but for the purpose of a common crusade against the unconvertible "Mormons."

ANOTHER "MATERIALISTIC" FRAUD EXPOSED.

IN spite of the numerous exposures of pretended spiritual "materializations," the frauds who practice on human credulity continue to find dupes and make money. In both hemispheres the tricks of these impostors that prey upon the sacred feelings and tender memories of sensitive people who have lost dear relatives and friends, have been thoroughly shown up in their proper light, yet the deception still goes on.

The Peterborough (England) *Express* gives an account of a scene which occurred on Monday, September 11th, at a house in that city where some ladies and gentlemen had been invited to witness a display of spiritualism through the medium of a Miss Wood, of Newcastle. After an hour and a half of general conversation Miss Wood recited some poetry which she said had been composed by "Poche," a little Indian girl about thirteen years of age, who was presented as the "controlling influence." At her request, the lamp was turned down, and the company obliged her with singing several pieces. These pieces were several times repeated, all eyes meanwhile being especially directed to the curtained apartment for the appearance of the promised "unearthly manifestations." Presently the patience of those assembled was rewarded by the sight of a small form in white, which emerged from behind the curtains, made a slight "squeaking" noise, and approached a lady in the company, shook hands with her and then retired. Knocks came for more singing, and a second time the "little stranger" presented herself, and the supposed Indian girl "Poche" began to speak. Little "Poche" was presented with some sweets by the gentleman of the house, and good-naturedly proffered a portion to one lady in the room, to whom she also made known her desire for her to kneel down for a kiss, which was accordingly given the lady. After various manifestations a Mr. Cade made a spring for the "tiny one," and clasped tightly hold of her. In the confusion which ensued the lamp went out, but Mr. Cade retained a firm hold of the "spirit," who struggled desperately

to get free. On a light being obtained, Mr. Cade was found holding the "lady medium," who had released herself of her bandages, divested herself of her upper garment—a black dress—and by the aid of a quantity of white muslin, on the top of white under-garments, and with stooping considerably, had presented herself as the little Indian girl, "Poche." The seance broke up abruptly.

Every attempt of this kind to impose upon the credulity of the public ought to be promptly suppressed. The impostors would then get tired of their fruitless frauds and go into some other, if not more respectable, business.

THE RATIFICATION AT FARMINGTON.

ON Monday at noon Hon. John T. Caine and party went on the Utah Central train to Farmington, Davis County, where they were pleasantly entertained by Arthur Stayner, Esq., at his residence. At 2 p. m. the largest hall in town was entirely filled by people from the various settlements. A martial band was in attendance playing lively airs, and a piece of ordinance boomed forth a welcome that made the grand old mountains reverberate and respond.

The attention of the assembly was called by Arthur Stayner, Esq., who proposed Louis M. Grant, Esq., for chairman and Jas. T. Smith, Esq., for secretary. Both motions were carried. The chairman thanked the people for the honor conferred upon him, stated the object of the meeting and called on Mr. Stayner, who read the Declaration of Principles of the People's Party, which was received with great applause. The first speaker was

F. S. RICHARDS, ESQ.,

Who said there are times when the people ought to assemble and talk over matters of importance pertaining to their social and political welfare. Such a time in the history of the people of Utah has now arrived. A time when a so called party, comprising only one to five or six of the population are seeking to wrest from the majority the right of self-government. Commencing with a very few individuals, they had been permitted to misrepresent the people to their heart's content, and had been only met with silent contempt. Emboldened by this they had at length reached the presumption to attempt to overturn the power of the great majority and deprive the people of any participation in the management of their own affairs, and it was time to meet their charges and assert our rights. He showed that the minority party furnish 80 per cent. of the criminals, while numbering only 17 per cent. of the population, and yet are continually accusing the people of lawlessness. He illustrated their position by reference to an acquaintance who had told repeatedly absurd and unlikely stories until he came to think they were true himself. Some of the party, however, knew that the stories they told of "Mormon" immorality, etc., were incorrect. He proceeded to review the "Liberal" Party's platform; touched on the polygamy question and the injustice of arraigning a whole people for the alleged wrongdoings of a few. Spoke of the Edmunds bill, its objects and purposes, and also of the Hoar amendment, and pointed out how, immediately on the passage of the latter, a swarm of hungry office-seekers beset the Executive, seeking to obtain the local offices. The speaker said Judge Van Zile, while here, told you if he was not elected to Congress there will be a "Liberal" Commission to govern this Territory. This is the very thing he must work for if elected, or he will be a traitor to his own party. The speaker read from the "Liberal" platform to prove this. We are where two roads fork at the foot of an eminence. One leads downward to political death; the other upward to political life and progress. One leads back to despotism and serfdom, Van Zile is the standard-bearer of those who travel upon it; the other leads on and up in the scale of enlightened republicanism and free government, John T. Caine is the standard-bearer of those who go that way. He concluded by advising all present to vote for the People's candidate.

Great applause and one gun.

HON. C. W. FENROSE.

Expressed his pleasure at meeting with so many friends to discuss the issues now before us. There were two platforms and two men presented to the public, and we were free to take our choice, the People's Party without "paying their money" unless they wished to—he did not know whether he could say as much for the other party. He had considered the subject and had what he thought good reasons for making up his mind. He would mention some reasons why he would vote for John T. Caine, and why he could not vote for Philip T. Van Zile. First, Caine was the nominee of the People's Convention. The delegates chosen by the people to make a selection, after reflecting upon the various gentlemen whose names had been mentioned, centered upon Caine, and he became the unanimously selected candidate. The speaker believed in sustaining a regularly chosen nominee. Second, Mr. Caine was well qualified for the position, a man of ability, honest experience and morality who had shown his qualifications by efficient service in the Legislature and Salt Lake Municipality. Third, his material interests as well as sympathies were with this Territory. Fourth, he fully endorsed the principles that had been read to the meeting. Fifth, he would labor to maintain the few rights now left the people of Utah; and, Sixth, he would work for the admission of Utah as a State. The speaker dwelt upon the limitation of popular rights in the Territories and the claims of Utah to Statehood. He could not vote for Mr. Van Zile because he was the representative of arbitrary authority as against the wishes of the people, being an officialist upon them without the vote or consent. Because he had stake in the country and no interest in common with the people. Because he endorsed the slanders in the so-called "Liberal" platform, and repeated the stale calumnies against this people in the East. Because he had aided in promoting adverse legislation to deprive the people of rights which were dear to every citizen. Because he had established a religious test for grand jurors, which there was no law, not even warrant for it in the Edmunds bill, while it was clearly unconstitutional. Because he would strive to prevent Utah from entering the Union as a State. And because he would seek to establish a Legislative Commission, and thus take away the little vestige of republican government left to us, and so turn over bound hand and foot to the mercies of from nine to fifteen not amenable in any way to the people. The speaker animadverted on the "cheek" of a man who would do this and yet ask the people who he would ensnare to vote for him. He also contrasted the two platforms—the People's, such as a citizen of any party could vote the "Liberal's" full of slander, abuse and anti-republicanism. He asked all present to contrast the documents and the two men, and was sure that the results would put their votes for the People's candidate.

Applause and one gun.

HON. JOHN T. CAINE

Said the People's Convention chosen him and he had accepted the position of their candidate. He did not consider the position of Delegate to Congress an enviable one on account of the prejudices existing against this people. However, he was identified with them, was one of them, meant to work for them and did not know but he might as well stand for a target as any one else. He stood upon the platform of the People's Party, principles that were derived from the Declaration of Independence and aimed at the maintenance of that freedom for which the fathers of the country had fought. Our opponents were trying to break down free government in Utah and destroy popular sovereignty. In proof of this he read several sections of the "Liberal" platform. In refutation of its charges of priestly control he referred to his labors in the Legislature and Salt Lake municipality, and denied emphatically that any one, priest or lay man, tried to influence his vote or official action. Proved the falsity of the charge that no account was given of the expenditures of public money, and asked, if there had been embezzlement or malfeasance in office, why Judge Van Zile as prosecuting attorney had not "gone after those officers on their bonds, and futed the falsehood in the 'Liberal