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TRUTH AND LIBERTY.

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ONE-SIDED INFORMATION.

THE Illinois editors who visited us recently seem to be delighted with Salt Lake and give descriptions of its appearance in language that looks as if it had flowed from one pair of lips. From their own acknowledgments it appears that they gained their information (?) about the "Mormons" from violent anti-"Mormons," which is an unreasonable but very common way with travelers. Some of them, no doubt, will think themselves capable, after spending forty-eight hours in Utah, of telling the whole world all about "the Mormon problem."

Is it not remarkable that persons of reflection when seeking for knowledge concerning a peculiar people, their doctrines and doings, should eagerly receive the reports of avowed enemies to that people and their system, and take little or no pains to find out what they have to say for themselves. If you judge of Protestants by what zealous Catholics say of them, and of Catholics by what fanatical Protestant sectarians declare, you will gain but little authentic information concerning either. And if there is any fanatic in the world more one-sided and thoroughly unreliable than another it is a violent anti-"Mormon" when talking about his pet bugbear. He that judgeth a matter or a people from one-sided representations is exceedingly unwise.

EGYPT AND PROPHECY.

The Jewish *Times* calls the attention of readers of Scripture to the remarkable prophecies of Ezekiel in respect to the Egyptians. That prophet, in denouncing their wickedness and idolatry, among other things proclaimed these curses of the Lord against them:

"It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations;" and again, "There shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt."

These prophecies, it shows, have been most literally verified, and accomplished by events. Soon after their delivery, Egypt became a province of the Persian Empire. She was conquered and humbled, and her rulers made to pay tribute to the Persians. This was the beginning of the fulfillment of the prophecy. It was completely fulfilled on the death of Nectanebus, the last king of Egyptian extraction, in the year, A. M., 3654. Since that date Egypt has been constantly ruled by foreigners. For since the ruin of the Persian monarchy, it has been subject successively to the Macedonians, the Romans, the Saracens, the Mamelukes, and lastly the Turks, who claim tribute from her and have ruled over her up to this day.

The *Times* goes on to forecast the future, based on the prophecies yet unfulfilled. We quote as follows:

The evidences are, that the war now in progress, in its results will show a still further fulfillment of the prophet's words. This already appears to be inevitable, from the circumstances and surroundings of the struggle, and may be predicted upon the character of the English people, and their traditional custom in dealing with weak powers. More territory and more tribute, has ever been her watchword, and the sure conclusion of all the present complications will be that Egypt will practically become a British province or dependency. Whatever may have been the cause of the war, whether

right or wrong, that will be its result. We do not undertake to say whether England is justified or not. It is difficult at this distance to get at the true merits of the contest. It may be asked what right has England in Egypt? And it may be answered, she has as much right as the Turks. Then we inquire what right have the Turks there? The answer to this is, that Egypt is, and must necessarily be, in the present degraded condition of her population, the prey of some stronger power. Turkey should be required to relax her hold. She has no business there, and she has only been there for misgovernment and evil. More than this, Turkey herself is nearly as helpless as Egypt, and she must soon be driven to the Asiatic side of the Bosphorus. And if the Turks were gone and Europe should stand off, who would be ruler in Egypt then? The people of Egypt? But who are the people of Egypt? The Copts, who are the descendants of the ancient Egyptians, do not number over half a million, while the Turks and Arabs number about five millions. Here the prophet's words stand out again—"I will diminish them, they shall no more rule over the nations." Thus we see if England and Turkey should withdraw, and Arabi Pasha be allowed to have his own way, the Bedouin would immediately fall heir to Egypt. The plea of Arabi and his "National Party" is that the British and French were guilty of maladministration. But grant it, and it leads us square up to the inquiry, whether Turkish administration was ever half so good?

England and France, in virtue of their pecuniary claims, by formal treaty, as all know, obtained control of the country, and proceeded to administer Egypt pretty much as England administers India. English and French officials were put in all places of trust, superceding the Turks and Arabs and Copts. Under this arrangement Egypt improved. She began to figure as an important country in the affairs of the world. Her bonds became a favorite security in Europe. Great improvements (very rash ones in fact) were undertaken and accomplished. And the Khedive aimed at all things for the elevation of his people. Such was the state of the case when the revolt of Arabi introduced the present complications and placed a new feature on affairs. And now, as the war has commenced, it is obviously to the interests of civilization that England should follow up what she has begun. Turkey ought to be eliminated entirely from the Egyptian problem. The fiction of her sovereignty has been maintained long enough, and it will pass away. The outgivings of the British Premier and the utterances of the London *Times* foreshadow this result. England well understands the immense advantage to her the possession of Egypt would be, in conducting any war involving the safety of her Indian empire. To secure these advantages is her objective point. She will succeed and prophecy will be still further verified.—*Jewish Times*.

THE UTAH SITUATION.

NO SECTION of the country has been talked about so much as Utah, and yet the affairs of no place are so little understood. This is in consequence of misrepresentation and prejudice, the first of which gains credence by reason of the second. If people were not prepared by prejudice to believe extraordinary things about the people of this Territory, much of the misrepresentation that succeeds would utterly fail, as too foolish to be believed and unworthy of notice because unaccompanied with evidence in its support.

To comprehend the situation here it is necessary to know what kind of people make up the population. The may be divided into three classes. First the Latter-day Saints, though incorrectly, commonly called "Mormons." Second, persons not connected with the first named by religious ties, but somewhat associated with them commercially and as neighbors; they are the non-"Mormons." Third, individuals who are violently opposed to the masses of the people in everything; they are the anti-"Mormons." The two latter classes are sometimes denominated "Gentiles," or "outsiders," because they do not belong to the "Mormon" Church, and among them, singular to state, are several very respectable Hebrews,

who mostly belong to the second division; Utah, we believe, is the only place where a Jew is classed with the Gentiles. The third class includes some men and women who have been excommunicated from the "Mormon" Church, and are known as Apostates.

The Latter-day Saints first settled the country and made it habitable for the others. They are very largely in the majority, including the whole population except from 15,000 to 20,000 at the very utmost. Unity is one of the features of their faith. They believe alike on religious matters, and they think it proper and wise to unite as much as possible in those things that are called secular. Consequently in politics they are not subject to as much strife and contention as usually divides communities, and when they vote it is generally the same ticket, though occasionally some of them divide after the manner of the world.

In this union they simply carry out in practice what all political bodies advocate in theory. Democrats are urged to go solid for their ticket, republicans the same, Green-backers ditto. The "Mormons" are organized into The People's Party, and are generally joined together on all local issues. They are found fault with because of this. They are accused of carrying religion into politics. But it must be remembered that the original settlers on this soil came here as members of a Church and they have retained their fidelity to their faith, and they think they have the right to cling together in all things, as the best method of self-preservation against the attacks of people who assault their faith by political means.

The Church organization and the political machinery are as separate and distinct here as they can be anywhere, but it is a natural consequence of the opposition waged against them that they should sustain each other in both Church and State interests, although there is no union of the twain in the common sense of the term. The consequence is that most of the local offices in the gift of the people are commonly filled by members of their own body, religiously and politically, that is, in harmony with the body on all essential points. The majority, under the circumstances, would be very unwise if they were to arrange it otherwise.

The non-"Mormons" have come here on business. They have been as free to settle here as the "Mormons." Most of them have made money by the change of residence. Many of them commenced with little or nothing, and have succeeded better than ever in their lives before. No matter what their religion or politics, they have not been interfered with by the majority. Very respectable, intelligent and estimable ladies and gentlemen are among their number. They mind their own business, are treated with courtesy, and would have no difficulty if it were not for the third class.

The latter are very few in number, but they make a great noise. Among them are the rabid sectarian preachers, who have a great grievance in not being able to convert the "Mormons" to their feeble systems of theology. This makes them exceedingly bitter and vituperative. There are also the class before-mentioned, who have seceded or been cut off the "Mormon" Church. Most of them are, if possible, more virulent and antagonistic than the sectarians. Repudiated for gross iniquity or falling away from other causes, they have a chronic disposition to assail their former faith and those who continue therein. Then there are the Federal office-holders who generally join in with the antis from selfish motives. They don't want to see Utah made a State, because then their occupation would be gone and some of them being unfit for anything else than office would be gone too, effectually. The military are not here classed with the civil government officials. Most of the camp officers are and have been gentlemen as well as soldiers.

Lastly there are the adventurers who have drifted westward and who are unscrupulous and unprincipled. They stand no chance of local preferment. They are hangers-on. Some can write as well as speak libelous things pungently and so make a few dimes by lampooning, deriding, and slandering everything "Mormon." They are used by the anti-"Mormons" to whip into line the non-"Mormons," and make it more than their

reputations are worth to take a bold and independent course. Let any man act impartially, refusing to lean on the "Mormon"-hating side, and he is denounced as a "Jack-Mormon," a name which seems to strike terror into timid souls. Fear of abuse and the lash of the reckless rascals who have nothing at stake, who can libel and be without fear of punishment, makes many fair-minded and honorable "Gentiles" cringe and bow to the clique which they utterly despise.

The "Mormons" are often accused of being in subjection to their leaders, but there is no bondage that we know of in this "land of liberty" equal to the cowardly submission of cowardly non-"Mormons" to the dicta and policy of the small party of violence. When we consider how few the villains are, and of how little significance they would be if it were not for the weak knees and gelatinous spines of those who supinely succumb to their impudence and rascaldry, we pity them for cravens.

The anti-"Mormons" or "Mormon-eaters," manufacture the hobgoblin stories and Munchausenisms that startle the world and create the impressions that prevail abroad about lawlessness, rebellion and hostility in Utah, which is really the quietest and most orderly part of Uncle Sam's domain. They stir up the strife; they irritate the religious bodies, led by the priests of the day; they send about lies by lightning; they work upon Congressmen and committees; they plan to prevent this Territory from becoming a State; they intimidate officials who would be just, and scare them into hostility against the masses of the people, into acts that will not bear the light of reason or of justice; they hinder the progress and development of the Territory, and being unable to rule would like to ruin the people whom they hate with a anancorous animosity that savors of diabolism.

Without the last named class this region would flourish and bloom with wealth and beauty. It would grow into one of the finest States in the American Union. It would shine as brightly as any star in the national galaxy. It would be an honor instead of a trouble to the country. It would be a source of riches and support instead of an expense and an irritation to the Government. The real difficulty is not "Mormonism," it is not polygamy; it is misrepresentation and lack of understanding of the facts and the people, and a want of manliness and spirit on the part of those who know, and are afraid to speak the truth and act upon conviction.

[Any one who wants to study "the Mormon problem" impartially will have to steer clear of the class last described, and should throw aside all previous impressions and prejudices. He should visit the people where they live, see their sobriety, industry, simplicity, order and peace; learn their true status and sentiments; and form his own conclusions from what he sees with his own eyes and hears with his own ears. The doctrines and principles of the "Mormons" may be learned from their book; it is folly to think that they can be truly learned from those who make it a business to misrepresent them. And one who thus investigates will not only find out how shamefully and unjustly the "Mormons" have been abused, but also the insignificance of numbers and the paucity of honor of those who vilify this people and undertake to lecture and dictate to strangers what course they may or may not pursue in relation to the "Mormon" question.]

REVIEW OF "THE MAIN QUESTION."

IN another part of this paper will be found an opinion written by a law firm of this city to stiffen the backbone of the small party which has an itching for the local offices, and which has become much discouraged as the prospects of filling or controlling them has gradually faded. The "opinion" will surprise some of those gentlemen to whom the leading part of that firm has expressed himself very emphatically to the reverse of his present utterances. But we shall not take time now to speak of the cause for this sudden "flip," to use a common expression in relation to the change of views exhibited; that, we believe, is pretty generally understood.

The "opinion" opens—after a statement of the question, which is, Has the Governor the right to fill by appointment the offices that should have been filled by election in August? with some general remarks and a quotation bearing upon the principle governing the construction of Amendments to the Constitution, which does not connect very intimately with the question under consideration, and which is entirely unnecessary as there is no dispute upon that point. The Edmunds bill is then taken up, under the erroneous impression that the enactment on which the appointing power of the Governor is predicated is "an amendment to the Edmunds law," which it certainly is not.

And the powers of of the Commission are also incorrectly stated. The legal gentlemen who have undertaken to enlighten the public on this subject either misunderstand it themselves or they misquote the law for a purpose. The Edmunds Act confers power on the five Commissioners to appoint "proper persons" to do the things enumerated, but this does not authorize those gentlemen to perform those duties themselves. If the writers of the article contend, after the loose fashion of their argument further on, that whether the Commissioners appoint officers to perform these duties or perform them in person it is "all the same," then by the same rule the Governor need not appoint any officers to fill vacancies that may have occurred through the failure of the August election; he can attend to all their duties himself and so save the trouble of making appointments. When lawyers attempt to explain the law they ought at least to quote it correctly.

They go on to state further that the officers who should have been elected in August were to "hold their offices under certificates or other evidence of election from the Commissioners and not otherwise." Wrong again, gentlemen; there is nothing in the law to justify such an assertion. Neither the Edmunds bill, the Hoar amendment nor the local statutes contains anything of the kind; you read law very loosely if you are sincere in your opinion.

But passing by their incorrect rendering of the Edmunds law—for that is not the matter to be considered at all—let us come to the Hoar amendment to the Sundry Civil Appropriation bill, the real subject at issue. They ask, "What was the evil which this amendment was designed to remedy?" Now, gentlemen, you are coming down to business. The evil, as stated in the brief debate over the Amendment in both houses, was a supposed condition of "anarchy" alleged to be a necessary consequence of the failure of the then approaching August election. A letter had been received from the judges of the Utah Supreme Court, setting forth that the failure of the election was "liable to cause general disturbance and trouble," and asking for measures to "provide for legal successors to all the incumbents in office whose successors would have been chosen at the August election."

The object in view, then, was to prevent this "general disturbance and trouble," which, by the by, existed only in the imagination of the writers of the epistle. The Amendment was framed with this intent, and that the predicted trouble might be averted, the Governor was authorized to fill vacancies in certain possible contingency. Supposing that no provisions existed by which the offices to be filled at the August election could be occupied and sustained, the Governor was authorized to supply the deficiency that the local government might be continued. But it was expressly shown in the debate, from which the legal firm take great care not to quote, that wherein the law already provided for such continuation it would prevail. So when Mr. Converse attempted to introduce an amendment as follows, it was not pressed because the understanding was that it was already provided for in the law:

Provided further, That the foregoing provisions of law shall not apply to any officers who have not been guilty of polygamy, where under the laws of the Territory of Utah, they can hold their respective offices until their successors are elected and qualified.

Mr. Blackburn endeavored to introduce a similar amendment in the committee of conference, but did not succeed for the same reason. We copy from the *Congressional Record*: