

# DESERET NEWS.

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - DEC. 31, 1879.

## CHRISTMAS GREETING.

CHRISTMAS comes this time with breath of frost and robes of snow, and the merry jingle of the sleigh-bells, answering as a substitute for the chimes familiar to eastern and European ears, makes seasonable music and harmonizes with the cheerful laughter and happy greetings of the best and most sacred holiday in the year. We rejoice in the knowledge that crisp snow and piercing air are laden with sorrow to but few hearts in Utah. The biting blasts of extreme poverty are so rare in "Mormondom" that they are within the power of sweet charity to chase away with the warmth of benevolence. And there are so many full coffers to one empty bin, that none need be left in actual want at this season of general festivity.

The spirit of Christmas is redolent of peace, union and brotherhood. It brings thoughts that soften the hard heart and chasten the froward soul. It encircles the scattered fragments of families parted by strife and bitterness, and presses them together, at the fireside of home, and rekindling the flame of natural affection, welds heart to heart so closely that no room is left for anger. It breaks down the lines of party, melts the icy barriers of caste, throws down the walls between sects and races, and tends to make the whole world kin. For, the birth-song sung by the angels when He appeared whose natal day we celebrate, voiced to mortal ears the heaven-born sentiment, "Peace on earth good will to all men." And the great central truth which is proclaimed was this: The most High God is the Father of man; and, therefore, all mankind are brethren.

Christmas should be a time of rejoicing. For it speaks of a world's redemption. No matter if the time is wrongly chosen through an incorrect chronology. The event is more important than the day. And whether Christ came into the world in the early spring, when the shepherds could watch their flocks at night, "all sleeping on the ground," or in the chill time of winter when even in pleasant Palestine a manger would be too cold a cradle for a new-born babe, the Savior was brought forth, into us "a child is given," and the influence with which his divine parentage endowed him, has been bestowed upon his brethren and sisters in the flesh and has been measurably felt through all the ages that have intervened since his own kin rejected him and hung their Redeemer upon the malefactor's tree.

He lived, he died, he rose again. And in that life and death and resurrection is comprehended a world's final deliverance from sin, sorrow and endless woe. He is the focus to which all the rays of humanity will yet converge, to which all hearts will be drawn, and from whence will flow salvation and light and life and joy for evermore. In him this planet, with all its inhabitants, has a link which holds it to the worlds on high, and keeps it from sinking to the lightless abyss. It is his, given to him of the Father. And not one belonging to it will be lost, that mercy can possibly reach or his magnanimous hand can justly grasp from destruction. He is our brother. His Father is our Father, his God is our God.

Therefore, we will rejoice and make merry in wisdom over the anniversary of his first advent. We will drink in of the spirit of forgiveness, fraternal love and boundless charity which reigns within his breast, and we will look with joyful anticipation for the day of his second coming, when he will gather in one all that are in him. And while we feast and jubilate and make our own homes resonant with song and mirth, let us not forget the needy and the feeble whom he has left us as a heritage. "The poor ye have always with you."

With sentiments of good will to all mankind, and a sure and certain hope of the speedy triumph of right and reign of truth on this now fallen earth, through the power of the risen Jesus, the glorified Christ of God, the DESERET NEWS extends kindly greetings and wishes for its patrons and friends in particular, and all the human family in general, a happy Christmas in the year of our Lord, eighteen hundred and seventy-nine.

## INSATIABLE CLERICAL SPONGES.

THE Rocky Mountain Presbyterian for December, is made up largely of references to Utah and the "Mormons." The sum and substance of it all is, "dollars and dimes." The cry is repeated on every page, "send us money." Funds are wanted for a mission building at Ogden; "mission boxes," "mite boxes," picture dodges, pamphlet catches, and all kinds of schemes to capture the large contributions of the wealthy, the smaller doles of the poor, and the pocket money of little children, are sandwiched in between missionary reports and other items, to arrest attention and elicit contributions. Here are a few clippings as samples:

"The time is at hand when the mission boxes will be sent on their errands of mercy. Do not forget the lonely missionaries of Utah. The most of these are cut off from all Gentile association or sympathy. They get no kindly favors from the people with whom they mingle. Not only must they pay full price for all they get, but there is a continual drain upon their limited resources. Some kindly remembrance from Christian hearts in Eastern homes will not only cheer the desponding heart, but will give the earnest worker increased facilities for doing good. We shall be glad to give information to any one wishing to send to Utah any such tokens of Christian benevolence. Address J. M. Coyner, Salt Lake City."

Pity the lonely plate-passers of Utah! How sad that they should have to "pay full price for all they get!" And what awful people the "Mormons" must be not to overwhelm with "kindly favors" those pious souls who are continually lying about them for filthy lucre! "Tokens of benevolence" ought to rush in like avalanches.

Applications are invited to the same address for copies of an alleged "Endowment Exposé," which, linked with an analysis of the Constitution, can be had for 35 cents. A picture purporting to be a photograph of a "Mormon" family, is offered for 30 cents, and the sale is urged as follows:

"This picture helps one to understand the real state of social and family life in Utah."

"The encouragements as well as the needs of missionary effort there were never greater than at present. Thus report Dr. Kendall, Dr. Henry M. Booth, and others who have visited that field during this past summer."

The picture is thus described:

"You would see in this picture a log-cabin, one door and one window in front, an old coat hanging up just under the eaves; a man sitting down, and five or six women he calls his wives, most of them standing up. One of them is at work with an old-fashioned spinning-wheel. Then there are four or five children to be seen—two of them did not sit very still to have their pictures taken."

"Let us hear who of you will try for a copy of this picture, showing the crowded wretchedness of so many so-called homes in Utah. Your money could go to help buy books and slates to be used in the schools there."

Here are some more precious extracts:

"This Christmas, then, we appeal to the young people of the Presbyterian Church to give their mother, the Presbyterian Church, fifteen hundred dollars for her work in Utah."

"We set this Utah work before you for three reasons—please note well:

"1. The children in Utah are the most homeless of all the children in the United States."

"2. The children of Utah have the poorest chance to make any-

thing of themselves of all United States children."

"3. By the showing of their own papers they are growing up into the wickedest children in the United States."

We have "noted them well," and now write them down for three shameful falsehoods. There are less homeless children in Utah than in any other part of the Union. A greater proportion of the population live in homes of their own than can be found elsewhere. And we appeal to the numerous visitors and tourists from all parts of the world, who have visited our Sunday Schools and marveled at the advancement of our little folks, in support of our denial of the gross untruths set forth by the Presbyterian in support of its piercing cry for money.

Note the annexed:

"Thirty dollars will pay the tuition of a Mormon, Mexican or Indian child in the mission schools."

"We will send you a mite-box, or some mite-boxes, to be put by you into any family that will promise to put into it at least one cent a week."

The following is written by Coyner, one of the poor creatures in this city for whom money is solicited from the little boys and girls and charitable people, who, many of them, need help far more than the hypocrites that spend their leisure in concocting falsehoods for eastern ears, and to draw cash out of eastern pockets:

"Mormonism can not abide the light of civilization in its present form. It must change, or go to the wall. It will likely modify its theology, so as to avoid conflict with law, but continue to teach and to practice that which keeps all those under its influence on the downward grade of true morality. Here, then, for years to come, yes for centuries, must be a peculiar battlefield between truth and error. Every true American must feel that Utah, with all her vast resources of wealth and power, must be saved for the right."

It is the same story recapitulated that has been told to the "Christian" public for years. Utah is a rich district. It must be rescued from the grasp of the "Mormons" and saved for the "Christians." Cupidity and religious fervor combined must stir up a conflict to put down "Mormonism" and possess the wealth of Utah, and this cannot be carried on without dollars. Coin for Coyner, money for the "lonely missionaries" toasting their shins in the midst of the plenty which smiles on every hand in these thrifty valleys! Cash for these bogus crusaders! No matter if it is cozened out of the meagre stores of the needy, in "Christian" cities, where want and starvation smite scores of perishing and feeble ones to death and leave their scars in lines of suffering upon thousands. Donations to convert the "Mormons," wheedled out of people who have neighbors growing up like the heathen, and whose eyes behold rage, ignorance and sin every day! Fifteen hundred dollars wanted under the pretense of sending it to Utah, whose progeny are fed, warmed, clothed and instructed, from children in places where street Arabs wallow in the gutters in summer, and huddle in sheds and any other shelter they can find in winter, barefoot, hungry, vicious and neglected! What sublime hypocrisy! What pious impudence! What wonderful inconsistency!

We take this opportunity of informing the benevolent and charitable that no donations are needed here for any such purposes as are set forth in the numerous appeals to their generosity. Take the people of Utah as a whole, with their children, they are far better off in this world's common comforts, in the benefits of instruction secular and religious, and in the influences of home and its associations, than the masses in the great centres of civilization of the Old World or the New. And these baits held out to them by "lonely missionaries," are designed to deceive, to feather the nests of clerical birds of prey, and to draw, for their personal benefit, the means from other places which are sadly needed for the relief of old and young, in the very localities from whence they are being sucked up by these insatiable sponges, that like the horse-leech, are continually crying, "Give! Give!"

## IS THIS NATION A FAILURE?

WHEN the Latter-day Saints, after being driven from the State of Missouri, suffering the loss of their homes, the land they had purchased from the Government, and many lives precious to the survivors, and enduring hardships and indignities that the pen cannot describe, and after petitioning in vain the judicial, legislative and executive authorities of that State for redress, as a last earthly resort appealed to the National Government, President Martin Van Buren replied, "Your cause is just, but I can do nothing for you." This cowardly reply burned its way into the hearts of a betrayed and defrauded people, and the saying has been handed down to posterity as a mark of the weakness of national authority when handled by a truckling politician, and as an evidence of what an unpopular Church may expect in the way of protection from the highest dignitaries of this proud land.

We are reminded of this shameful expression of Van Buren's by a sentiment which appeared in a letter from U. S. Grant, now the nation's idol, in a letter on South Carolina affairs, dated April 20, 1876, and now quoted by his friends as a proof of his broad and generous ideas. It is as follows:

"A nation that cannot give protection to the life, property and all guaranteed civil rights of the citizens is a failure."

We endorse the saying. But apply it to the treatment of the Latter-day Saints, and how does it reflect upon the national Government. Driven from county to county, and from State to State, and finally out of the boundaries of the United States, where has been our protection from the national power? Not a hand has been stretched out to save, not a voice raised to still the winds of "Christian" wrath or the waves of popular fury.

And even now, when bigots and would-be reformers of other people's souls are wailing and wailing against the marriage system of a few individuals who cannot possibly injure them, the national authority, instead of being interposed to quell the storm and protect a small community in their religious and domestic rights, unites with the pretended pietists who are known to be hypocrites, in stirring up the elements of hostility for the paltry purpose of gaining a little political influence.

Not only has the nation not protected us in life and property, but even now it denies us the common rights of citizens, a voice in the choice of public officials, a word in the management of national affairs and keeps us from representation, while compelling us to yield to taxation. If this condition of things is permitted to continue, it will not be long before Grant's conclusion will be echoed concerning the Government of the United States by all the Powers of either hemisphere.

## THE CAUSE OF THE UPROAR

THE annexed dispatch, wired from this city, appears in the Chicago Tribune:

"The DESERET NEWS, the official organ of the Mormon Church, advocates the reappointment of Gov. Emery. The four years term of this official satisfies the Mormons that he is their friend, and is also convincing to the Gentiles that he is hostile to their cause. He has allied himself with the great monopolists who directly and indirectly control the Mormon priesthood, and thereby has forfeited the confidence of loyal citizens of Utah. His course has been characterized with duplicity. Professing to be in harmony with Gentiles, he has been secretly in collusion with Mormon leaders. His approval of the Territorial Election law has practically disfranchised non-Mormons, as there has been no contested election since its passage. This has produced disunion in Gentile ranks, and encouraged Mormons in contempt of the law. Remonstrances against Emery's reappointment, numerously signed by clergymen, merchants, and mine owners, are being sent to Washington. They want a man in harmony with the administration in its present endeavors to suppress polygamy."

The author of the telegrams occasionally sent from this city on Utah affairs, to papers east and west, deserves the presidency of the Sazerac club. For a careful avoidance of truth and a determined persistence in distortion of facts, those dispatches are entitled to pre-eminence even in this age of common lying by lightning. The DESERET NEWS, commenting upon the fight over the Governorship of Utah—an office worth the enormous sum of \$2,600 per annum, said, "We put up no petition for his continuance in office, we have no request to make for his removal." This is construed by the veracious (?) telegrapher to mean advocacy of Emery's reappointment. All the rest of the assertions made in the dispatch are as wide of the truth as the statement about the NEWS.

There is one idea in it, however, which will strike many persons as being new. It has been charged against the "Mormon priesthood" that they control everything in Utah, secular and religious, and this has been one of the great objections urged against our ecclesiastical system. But now it appears that the "Mormon priesthood" are controlled "directly and indirectly" by certain "great monopolists" and that Governor Emery has "allied himself" with them. This may be news to people abroad, but is the most senseless kind of rubbish to the folks at home.

The statement that "The Territorial Election law has practically disfranchised non-Mormons" is just as absurd as the rest of the dispatch. Yet this has been frequently repeated without contradiction. To those who are familiar with the law no reply to such allegations is needed. But there is so much ignorance outside of this Territory in relation to Utah affairs that some notice of this report may be advisable.

The election law passed at the last session of the Legislature is as fair and equitable a measure as was ever placed on any statute book. It makes no discrimination whatever between "Gentiles" and "Mormons." It makes the same provisions for both, or rather there is no favoritism for either. There was a great outcry against the former law, which required a marked ballot. The old system was the best method of securing the purity of elections that could be desired. This was the object of its adoption and the reason of its retention for so many years. But as a clamoring minority alleged that the marked ballot was used for coercive purposes, it was abolished, and in order to prevent repeating and other fraudulent practices so common among politicians, registration was made part of the new policy. Every person desiring to vote must be registered, and no one can receive registration who will not affirm that he is a citizen of the United States, native born or naturalized, is over twenty-one years of age, has resided in the precinct six months, and is a tax-payer in the Territory. If the citizen is a female she must affirm that she is over twenty-one years of age, is native born or naturalized, or the wife, widow or daughter of a citizen.

Now what is there in this which "practically disfranchises" any class of citizens of the United States? The trouble is that a small minority here want to rule and lord it over the great and lawful majority. A bare tenth of the population desires to override the other nine-tenths. And every law that puts barriers in the way of their grasping by fraud, cunning and unscrupulous chicanery the offices, powers, and above all, the treasury of the Territory, is denounced by them as unjust and railed against as iniquitous.

"Do away with the marked ballot," was the old cry. We have done away with it, and now they want registration abolished. When the bill was under discussion, a provision was inserted requiring that no mark should be placed on the ballot. It was then objected that a mark might be placed on the envelope. So the word "envelope" was substituted for "ballot." And now the complaint is that the ballot may be marked if the envelope is not. But the law provides that the voter shall present the ballot neatly folded to the presiding judge of election, who shall place it in a plain envelope without any marks, writing, printing or device upon it and put it in the ballot box.