

# The Deseret Weekly,

PUBLISHED BY

THE DESERET NEWS COMPANY.

SALT LAKE CITY, UTAH.

## SUBSCRIPTION RATES:

Per Year, of Fifty-two Numbers, . . . \$2.50.

Per Volume, of Twenty-six Numbers, . . . 1.50.

IN ADVANCE.

CHARLES W. PENROSE, . . . EDITOR.

Saturday, . . . November 1, 1890.

## PEOPLE'S TICKET.

Delegate to Congress:

JOHN T. CAINE.

## A MORAL LESSON FROM A QUESTIONABLE SOURCE.

ON Tuesday, October 21, the leading anti "Mormon" newspaper, of which C. C. Goodwin, the "Liberal" candidate for delegate to Congress, is the editorial head, has an article devoted to an attack upon Mr. C. P. Huntington, of San Francisco. Embodied in it is a correspondence, the writer of which quotes from an interview between the California millionaire and a representative of the *Standard*. Following is the quotation in question:

"When asked what were his views about the manifesto issued by President Woodruff some time ago, President Huntington said:

"I have read the manifesto, and of course have heard the matter discussed very freely in the East, and my own and the general opinion is that the move was a good one. The Latter-day Saints, or Mormons as they are called, always did have my heartiest and most sincere respect and sympathy. I always did think that they were the most industrious and one of the best people on the earth. When I think of the good they have done in building up the Western country and bringing over the poorer classes of people from Europe and other countries, not bad people, mind you, but simply poor, where they could materially improve their positions in life, the idea occurs to me that this government has made a serious mistake in the way it has dealt with this people. But don't think that I sanction polygamy; on the contrary, I think it a relic of barbarism; but then I believe that is the business of the Mormons and no one else. Talking of the matter brings to my mind a little incident which always makes me smile when I think of it.

"While the Central Pacific was being built, and before the connection was made at Ogden, I was out here in this country and had occasion to visit Salt Lake City, and of course must see the great Brigham. During our stay one of my companions asked him how many wives he had. The answer Brigham gave him made us all laugh and I have always had a great deal of respect for him since."

"I have enough," said he, "to keep me from interfering with other men's wives and daughters."

"This answer, while not the first time he had made it, was new to us."

The correspondent, who scribbles over the *nom de plume* of "Observer," asserts that Mr. Huntington is an "ass." This epithet is not original, and can hardly be presumed to issue from a high-toned or intellectual source; neither is it a very forcible argument against the consistent and truthful opinion entertained of the "Mormons" by the gentleman to whom it is applied. As a consequence, and seeing that it comes from a sneak who makes personal attacks over a fictitious name, it causes its user to assume an aspect of unadulterated imbecility.

Passing from the unargumentative attack of "Observer," who is careful, like the usual run of character assassins, to screen himself from observation, it is in order to say something about the editorial comments on the same subject. The editor of the paper referred to introduces a mixture which is a curiosity, being a combination of alleged moral ethics and brutal abuse. The article is lengthy, but a portion of the closing paragraph will give a fair idea of its quality, and it is, therefore here inserted:

"We are glad of it, because it [the interview] shows that deep down C. P. Huntington must have been base-born and basely bred, and that he has no idea of morals except that class of morals which keeps a business engagement. The pitiful thing about it is that he puts himself on record as a man who has no more respect for women than Brigham Young himself had. \* \* \* There is one lovely feature about the character of C. P. Huntington. When he comes to die there will be a vast fortune to be distributed, and in the distribution there will not be one tear of regret that the man who amassed the fortune was called upon in the regular course of nature to die."

This attack on Mr. Huntington's morality is ostensibly made on the basis of the gentleman having appreciated a remark said to have been made by President Young, which only, in a pleasant way, intimated to his questioners that his domestic concerns were his own business. The real cause of the fury of the *Tribune*, however, is that the distinguished gentleman said a good word for the "Mormons." The close of the quotation is indicative of vindictiveness that is appalling, reaching close to the point of desiring Mr. Huntington's death. Gall and spite could scarcely go further.

The richest phase of the article, however, lies in the absurdity of the editor of the paper in question attacking the gentleman on whom he opened his batteries or anybody else,

on the ground of morality, seeing that his own plane in that respect could not well be lower than he himself has announced it as being. As evidence of this we have but to quote from an editorial under the caption of "What Utah Wants," which appeared in that paper some time ago.

We quote from it:

"Appropos of the new and petty war recently started by the municipal government on the women of the town, the liquor dealers and the gambling fraternity, one of the 'enemy' said to us the other day: 'It may be a hard thing to say, and perhaps harder still to maintain, but I believe that billiard halls, saloons and houses of ill fame are more powerful reforming agencies here in Utah than churches and schools, or even than the *Tribune*. What the young Mormons want is to be free. So long as they are slaves, it matters not much to what or to whom, they are and they can be nothing. Your churches are as enslaving as the Mormon Church. Your party is as bigoted and intolerant as the Mormon party. At all events I rejoice when I see the young Mormon hoodlums playing billiards, getting drunk, running with bad women—anything to break the shackles they were born in, and that every so-called religious or virtuous influence only makes the stronger. Some of them will go quite to the bad, of course, but it is better so, for they are made of poor stuff, and since there is no good reason why they were begun for let them soon be done for, and the sooner the better. Most of them, however, will soon weary of vice and dissipation, and be all the stronger for the knowledge of it and of its vanity. At the very least they will be free, and it is of such vital consequence that a man should be free, that in my opinion his freedom is cheaply won at the cost of some familiarity with low life. And while it is not desirable in itself, it is to me tolerable, because it appears to offer the only inducement strong enough to entice men out of slavery into freedom.'"

The foregoing, which was embodied in an editorial article purported to be the remarks of a "Liberal" to the editor of the *Tribune*, and the comments of the latter upon this horrible theory of graduation, approved of it, as will be seen by the following quotation:

"Freedom is the first requisite of manhood, and if it can be won without excesses so much the better. If it can't, never mind the excesses, win the freedom. It is not you who are responsible, when it comes to that; it is those that have enslaved you."

The situation assailed by this species of journalism is simply this: The teachings and requirements of the Church are necessarily strict in relation to the moral conduct of its members. Those who are guilty of breaches of morality cannot retain their connection with the organization. Hence the unparalleled and depraved curriculum for the graduation, through a process of vice, of the young men of the "Mormon" Church endorsed and approved by the paper of which Mr. Goodwin is the head. And this emerging