

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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THE COMMISSION AND THE
ADMINISTRATION.

In another part of this issue is a communication over the *nom de plume* of "Curiosity." Our view in relation to the statements made by Secretary Thomas to our reporter and his agree exactly. In the interview it appears as if the President had made a voluntary statement regarding the character of the communications between himself and Hons. George Q. Cannon and John T. Caine. This would be an extraordinary proceeding on the part of a gentleman from whom it appears to be next to impossible to draw information regarding his intentions upon any matter of public interest. We are also safe in stating that the two gentlemen who visited Mr. Cleveland, made no application to him for relief in the sense conveyed in the interview. It is not to be supposed for a moment that they made any request of him to prevent the enforcement of the law. They know that one of the main duties of the Chief Magistrate is to see that the law is strictly and impartially enforced. The leading object of the visit to the President of Messrs. Cannon and Caine was evidently that the side of the question represented by them should be heard. It is not the enforcement of the law that is complained of, but the illegal, tyrannical, and outrageous methods that are resorted to under cover of its pretended administration and execution. The President has promised to give the matter his earnest consideration, and to act upon the result of his investigations. Should he become thoroughly conversant with the subject, and act conscientiously upon information to the extent of his official power, that is all the relief that can be expected from him. However unjust or intrinsically bad may be the Edmunds act, the honorable gentlemen who waited upon President Cleveland in order to enlighten him on the infamous manner in which officials of the government pretend to enforce it, know well that the power to annul it does not rest with him. They and the people whose interests they represented, however, have a right to expect that, so soon as he becomes sufficiently familiar with the facts, he will take steps to prevent the breaking of law under a shallow pretense of enforcing it. They have a right to expect that when men are prosecuted under the law, that it will be in due course of and in accordance with the forms of law. President Cleveland would certainly not give any intimation that he would decline to give relief of that character, neither is it reasonable to suppose that he would foreshadow any course on his part that would tend to sustain a class of unscrupulous adventurers who are pushing an extreme and cruel crusade against a much maligned and injured people in order to forward their own political schemes.

The interview between the Commission and the President was heralded to the country through the associated press as soon as it occurred. It was evident that these gentlemen took some pains to get something before the country that would break the effect of the set-back they received from the Supreme Court. That tribunal decided that although their office is purely ministerial, they usurped and exercised both legislative and judicial functions. Having been severely snubbed by the Court of last resort, they evidently manifested considerable anxiety to exhibit to the country something that would produce the impression that they are all right with the Administration. But when the matter is keenly scanned the claim looks exceedingly slim. In order to credit their representation as a whole, it would be more or less needful to believe that there is a hitch between the Administration and the Supreme Court. So far as the Associated Press dispatch, and the statements of the Secretary are concerned, they will be taken pretty generally for their real value by thinking people. They constitute a piece of transparent "court plaster," deftly stuck over the ugly wound made on the nose of the Utah Commission by the recent Supreme Court decision.

THE CRUSADE IN ARIZONA.

By courtesy of a gentleman residing in Arizona, we are in receipt of some particulars in relation to recent court proceedings in the Second District of that Territory. The Court opened at Phoenix on the 6th inst., Judge Pinney pre-

siding. The polygamy and unlawful cohabitation cases being at the head of the calendar, those of James T. Wilson and Charles I. Robson were the first called. The former, charged with unlawful cohabitation, pleaded not guilty, and the latter, against whom indictments had been found on both charges, reserved his answer until the following day. Hon. Thomas Fitch, who is operating with the counsel for the defense, arrived at Phoenix on the 6th. After consultation it was agreed the prosecution consenting, that Charles I. Robson and Oscar M. Randolph, the latter having been similarly indicted, should plead guilty to the lesser charge, on condition that they reenter one should be withdrawn. They were accordingly arraigned on the afternoon of the 7th and plead guilty.

The court, before passing judgment, gave the accused an opportunity of expressing themselves regarding the position in which they were placed, and they gave a brief explanation regarding their religious convictions.

Judge Pinney stated that he believed in the perfect honesty of the statements of the prisoners. He also said that the law under which they were convicted might be bad, but that it should be observed until it was changed or rendered void. It was no pleasant task for him to pass sentence upon such men as those who were before him. Many of the people down East thought the "Mormons" were but little better than wild beasts, but he, being conservative, had taken pains to make himself acquainted with the different classes of people in Arizona. His observations had forced him to the conclusion that for honesty, industry and a pacific disposition, the "Mormons" were not excelled by any others in the Territory. After admonishing the prisoners as to what their future course should be, Judge Pinney pronounced sentence, which was that the two brethren be imprisoned in the Territorial penitentiary at Fort Yuma for ninety days, without hard labor or fine.

The prisoners thanked the Judge for his kindly expressions, and were then handed over to the United States Marshal, to be taken to Fort Yuma.

The case of James T. Wilson was to be taken up on the morning of the 8th, and his counsel felt sanguine that they would secure a dismissal.

The United States District Attorney of Arizona has stated unreservedly that all the accused brethren who decline to plead guilty to unlawful cohabitation will be indicted for polygamy as well, no matter whether they have committed the latter offense or not. This outrageous proceeding is for the purpose of forcing the brethren to plead guilty to the lesser charge, that they may be run into prison, rather than take the risk of being convicted, contrary to law and evidence, of the greater offense, and be sentenced to a long term of incarceration.

NOT A CONSISTENT POSITION.

DOUBTLESS considerable surprise has been occasioned by the position assumed yesterday by Orson P. Arnold, who plead guilty to an indictment charging him with unlawful cohabitation. The astonishment would be all the greater because the accused is well known to be the reverse of a coward. He would probably face physical danger as readily as any other man in the community. But it is valor of another kind that is needed to enable a man to stand by his honest convictions and take the consequences unflinchingly, no matter what may be their character.

That Mr. Arnold could consistently plead guilty of having violated the Edmunds act no one can question, but that he could agree to no longer recognize the sacred relationship into which he entered with his second wife is at variance with his profession of faith as a Latter-day Saint. It is difficult to look upon his action in this connection in any other light than as a practical renunciation of a doctrine that has been adopted as a vital principle of the religion of the Church with which the gentleman is identified. We are compelled to accept his expressed determination as to his future line of conduct as genuine, for we would not be justified in assuming that he was playing the part of the hypocrite. The conclusion that he proposes to renounce the relationship into which he entered with his wife, except so far as her subsistence is concerned, is therefore inevitable.

Notwithstanding that the course taken by Brother Arnold received the encomiums of the Court and its officers and the approval of a portion of the spectators, his example is not one that any consistent Latter-day Saint can afford to follow. The spectacle he presented was not a noble one. If every member of the Church similarly situated to Mr. Arnold were to pursue a like course, it would appear as if men who profess to be observers of the commandments of God were overcome by the influence of fear. The Latter-day Saints can not afford to renounce any principle of their religion or any of its obligations, no matter what may be the degree of pressure brought to bear to compel them to be recreant to their duty. If they repudiate that which God has established, the Lord will throw them off, and all

lovers of consistency and those who admire men who maintain the courage of their convictions, will despise them. We regret that Brother Arnold should have assumed the position he has taken.

WHY "CHRISTIANITY" IS A
FAILURE.

THE article on the failure of modern Christianity, from the London *Christian Commonwealth*, which appears in another part of this issue of the News, is a frank confession of a charge which has been made by "Mormonism" from its beginning. It is a modern "Christian" acknowledgment of the apostasy of modern Christendom. The necessity for the establishment of the Church of Jesus Christ of Latter-day Saints under Divine revelation and commandment, sprang from the condition of affairs depicted by the *Christian Commonwealth*. When Joseph Smith, desirous of learning the true way of salvation, enquired of the Almighty as to which of the various religious sects he should join, he was told to follow after none of them because they had all gone out of the way. A new Church, or, more correctly speaking, a restoration of the old, was necessary, because all the existing denominations were the works of men, and entirely destitute of Divine authority.

This was no declaration against Christianity. On the contrary it was a revival of the true Christian system. Neither was it an announcement that Christianity was a failure. Such true Christian principles and institutions, with their influences, as have been preserved in the diverse forms and creeds which have been formulated during the past seventeen centuries, have been a power in the world for good. They have softened the hearts of men to Divine impressions, restrained many from gross sins, refined society, rebuked tyranny, promoted union, stimulated faith, awakened hope, developed charity and led individuals and nations forward in the march of progress towards a higher civilization and a more elevated humanity. But the churches, the organized societies, sects and associations that have taken the place of the Church which Christ set up, are essentially different from that which they claim to be, and as stated in the article to which we refer, have failed to accomplish that for which they were professedly designed.

Not only have their teachings in many important particulars been erroneous, but their constitution, organization, form and spirit have been radically unlike the real Church of Jesus of Nazareth and His Apostles. Their origin in every case was human. However much their adherents may dispute this fact remains, demonstrable and certain. They have persistently denied the doctrine of continued revelation, and while fighting desperately on many vital questions have united in declaring that God has not spoken to man since John the Apostle wrote the Apocalypse. This being true, their churches must be of human handiwork and their authority from themselves or from other equally fallible creatures. For, how could Divine authority be conferred without Divine communication? and how could Christ set up a Church on earth without presently revealing himself or his will to man?

The godless condition of the world to-day is largely chargeable to the vain pretences of unauthorized preachers and man-made "religions." Skepticism pervades all classes of society. Real faith is rarely found, even within the churches. Doubt is chronic everywhere. Unbelief is widespread. The worshippers of all the sects combined form but a small minority of so-called Christendom, and the places erected for religious services, which would not hold more than half or perhaps one-third of the population, are in many places almost deserted. Those edifices in which celebrated pulpit orators draw large audiences are filled more because of some special attraction in the speaker than in the particular religion to which he is attached—for a consideration, and sensationalism or a bold leaning towards a wide departure from venerated creeds, proves far more powerful with church-going people than discourses that inculcate living faith.

The *Commonwealth* states that "The teaching of the churches has been largely erroneous, and that in consequence, their practice has been not only defective but pernicious." This is as broad as the charge made by "Mormonism." And it will be seen that the admission of a general departure from primitive Christianity covers the whole ground of the modern churches. Not only are Popery and Calvinism included in the sweeping charge and wholesale confession, but all the popular religions are embraced, and while "a sickly and morbid sentimentalism" is alleged against some, that all-prevailing heresy, that "Jesus has done it all," is charged against the rest, and the Christianity of the churches is virtually acknowledged to be spurious.

All this has been demonstrated by "Mormonism." And it has created most intense animosity in the breasts of modern sectaries. The *Commonwealth* can admit and allege these facts without making any particular stir, although it is published in the mighty city of London. But the same things told by the "Mormons" have stirred up hatred and bitterness which demand

the destruction of the people that utter them. Why is this? It is because the light turned by "Mormonism" upon the errors and rubbish of modern Christendom comes from a source that sends forth power to correct with the illumination that exposes. Divine authority accompanies the Divine light.

"Mormonism" not only shows the failure of the so-called Christian churches and their departure from the one and only way of salvation, but it answers the potent questions of the *Commonwealth*: "Can the present condition of things be remedied? Have we reason to expect anything better in the future?" It points to a re-organized Christian Church, a Divinely authorized ministry, a restored channel of Divine communication, a system set up by present revelation, and containing the power, the vitality and all the characteristics of "the brawny and robust religion taught by the Apostles."

It will be objected that everybody speaks against "Mormonism;" that it is counted an abominable thing; that it is marked for destruction, and that the whole world hates it. Just so. These are among the marks of its divinity. Herein is a striking similarity to "the robust religion taught by the Apostles," and indeed to the religion introduced by the Almighty in any age of the world. If the churches of these times have departed from that which the Savior introduced, is it not to be expected that, like apostate churches of former times they will unite in the midst of their disunion to put down that "brawny" religion that threatens in its very nature to endanger their shaky institutions? As of old, the sectaries "will not enter the kingdom of God themselves, neither will they suffer those who would enter therein."

"Mormonism" presents to mankind a system from which the "corrupt human elements" incorporated in Christendom have been eliminated, and which is the true "Christian religion revealed again in all its native simplicity and power." This is why it stirs the muddy pool of this world to its lower depths. It is a potent force. It cannot be talked down, nor pelted down nor overwhelmed. It is the pure coin the presence of which exposes the numerous counterfeits; no wonder that passers of the spurious are full of anger.

It is this reality and the power belonging to it that cause the opposition which breaks out anew again and again, and which will continue till the victory of truth over error is won. All the raids against "Mormonism," whether from the pulpit or the press, mob violence or judicial partisanship, have been actuated by the spirit of this world that senses the presence of a supplanting and superior power. "If we let this thing alone it will overspread the nation." "If we do not unite to stamp it out the whole earth will be brought under its influence." So do men and governments already speak of this small organized body animated by a new and vigorous inspiration.

The attack upon the marriage feature of the system is but a vain pretense. That which is assailed under cover of this opposition is the moving, controlling and vitalizing power that gives it energy and is the source of its strength and distinctiveness. What is that? Its enemies do not know. But it is, really and truly, Divine light and Divine authority. They are in it and will remain. Men may be imprisoned and slain. Tender women and innocent children may be hounded and scattered. Homes may be sundered and families broken up. Mercenaries may revel in temporary success and chuckle over the blood-money which they win. Parsons and judges may join in joyous congratulations over the victories thought to be gained. But the life and light and force of "Mormonism" will remain untouched by the weapons that reach a few of its followers, and the system will abide and grow and spread abroad, and as soon as noble men and women everywhere who are disgusted with the creeds and systems of men can discern what it is, they will brave the world and its scorn and its terrors and forsake all for the only way of life.

And, as sure as this present judicial storm is raging against the Latter-day Saints, so sure will it prove the means of building up that which it is intended to destroy. It will aid, under the overwhelming hand of God, in presenting before the world that which is the absolute need of souls, seeking for a guide out of the labyrinth of modern mystery, planted and turned by apostate Christendom, with its devious ways that tend to confusion and lead to despair.

Such utterances as those of the *Christian Commonwealth* help to show the gross errors and utter failure of the "Christian" churches, while the raids of the courts and the perversion of justice now in progress, under color of law, are a powerful aid in drawing attention to the true and living Church of Christ, now established by the power and authority of Almighty God, and destined to continue for ever and prevail over every foe.

LOCAL NEWS.

FROM FRIDAY'S DAILY, APRIL 17.

More Arrests.—James W. Pitts and Swen Johnson have been arrested on the charge of selling liquor without having obtained a license from the county. Mr. Johnson gave \$500 bonds for his appearance in the Justice's Court on Tuesday next, and Mr. Pitts was before Justice Pyper this after-

noon. The county officers intend to vigorously prosecute all offenders against the law, though some of the cases will go to the Territorial Supreme Court for final decision.

District Court Proceedings.—In the case of Thomas Sappington et al., vs. A. S. Sansfield, a temporary injunction and an order to show cause were granted.

Judgment was rendered for the plaintiff in the case of Lucien Switzgabel vs. Mary Worseldine et al.

The demurrer to the complaint in the case of Daisy Allen, et al., vs. John S. Barnes, administrator, was overruled, and thirty days granted in which to plead or appeal.

In the case of the People, etc., vs. John R. Gillespie, it was ordered upon application of defendant's counsel that a subpoena of the defendant be served by an officer of the Court.

A motion for a new trial was entered in the case of Peter Cunningham vs. the Union Pacific Railroad Company.

Seeking Witnesses.—Yesterday Marshal Ireland and Deputies Greenman and Vandercrook went over Jordan to engage in a day's hunting. They spent the greater part of the time in and around Brighton, and when on their way back to this city, called at the house of a "Mormon" lady, Sister Lane, and asked for something to eat, the request, of course, being granted. The butter provided at the meal was so palatable to the minions of the law that they expressed a desire to purchase a quantity. As a result of the excursion, a number of subpoenas were served, among those summoned to testify before the grand jury being Robert Hazen and wife, Robert Hazen, Jr., and wife, Wm. Baron and wife, Louisa Herridge and Mrs. Hannah Hansen.

Mrs. Mary A. Cooley (and Mrs. M. M. Huntington, wife and mother-in-law of Mr. Cooley, of Brighton, were served with subpoenas, in the Seventeenth Ward, yesterday.

County Registrars.—The Utah Commission have appointed the following as Registration Officers for the respective counties:

Beaver County.—James McGarry, Milford.

Box Elder County.—D. D. Ryan, Corinne.

Cache County.—C. C. Goodwin, Logan.

Davis County.—Hector W. Haight, Farmington.

Emery County.—S. J. Harkness, Scofield.

Garfield County.—John M. Dunning, Panguitch.

Iron County.—Daniel Page, Parowan.

Juab County.—Edward Booth, Nephi.

Kane County.—John Stewart, Kanab.

Millard County.—John Kelley, Fillmore.

Morgan County.—A. D. Shurtleff, Morgan.

Plute County.—James A. Stark, Marysville.

Rich County.—Wesley K. Walton, Randolph.

Salt Lake County.—Thos. C. Bailey, Salt Lake.

San Juan County.—Charles Walton, Bluff City.

Sanpete County.—A. J. F. Beaumann, Mt. Pleasant.

Sevier County.—S. F. Mount, Salina.

Summit County.—Wilson I. Snyder, Park City.

Tooele County.—David B. Stover, Stockton.

Uintan County.—Isaac Burton, Ashley.

Utah County.—A. G. Sutherland, Provo.

Wasatch County.—John Duncan, Heber City.

Washington County.—Jas. N. Louder, Silver Reef.

Weber County.—L. B. Stevens, Ogden.

A circular for the information of registration officers has been prepared, and will be issued in a few days.

[Special to the DESERET NEWS.]

SUICIDE.

KILLS HIMSELF WITH HIS POCKET
KNIFE.

PAROWAN, Utah, April 17, 1885.

Mr. Daniel P. Clark, a prominent resident of this place, was found dead about 6 o'clock this morning, in his lot, near his house, with an ugly wound in his neck, apparently caused by a pocket knife found in his hand. A coroner's jury decided that he had caused his own death, in a temporary fit of insanity. He has been ailing both in mind and body for a year past.

A DISTRESSING ACCIDENT.

A SMALL GIRL THROWN FROM A HORSE
AND KILLED.

A distressing accident occurred in Hunter Precinct, west of this city shortly after 2 o'clock yesterday afternoon, which resulted in the death of Mary Gilmore, a twelve-year-old daughter of Mr. Charles Gilmore, of North Point Precinct, Brighton Ward.

She and her brother, who is one year younger, were on horseback hunting for some stock which had strayed away from home. They were both accustomed to riding, and enjoyed it very much, and were frequently allowed to go long distances in search of stock and on other errands. When about eight miles from home the horse on which