

# DESERET NEWS:

## WEEKLY.

TRUTH AND LIBERTY.

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### WHY THEY ALWAYS FAIL.

THE "Liberals" have been doing a great deal of wind-work preparatory to the election for Delegate. But how much have they accomplished? They confess that the few persons who are induced to listen to their violent and intemperate harangues are not those for whom their remarks are intended, not one in a thousand of whom learn anything about the nonsense they utter. We have no objection to the exercise of their lung and lingual powers, except that it is a terrible waste of time and energy. But if it pleases them, all right, it does not hurt us a bit.

One of the speakers last night lamented the fact that they could not get at the people who, he considered, needed educating, and said he didn't think that one "Mormon" would vote for the "Liberal" candidate. He was right. The people whom he wants to reach know all about "Liberal" ideas and intentions and want none of them. And any one pretending to be a "Mormon" who would vote for a man that desires to destroy "Mormonism," and represents a party that seeks to disfranchise all "Mormons," male as well as female, must either be a fool or a traitor; at any rate he is not a true "Mormon."

We notice that some of the more candid among the agitators admit that the system called "Mormonism" is a puzzle to them. Exactly. This is the only excuse we can offer for their foolish speeches concerning it. They don't understand it. They are amazed at the union of the Latter-day Saints, particularly in political affairs, and at their own lack of success in seeking to create division. But it is a very simple matter. We see that our only hope, in face of the hostility arrayed against us, is in our union. And when we are reasonably satisfied with a nomination we see no sense in opposing for opposition's sake, nor in dividing for division's sake. Our "Liberal" censors tell us we are obliged to vote one way at the dictation of priests. That is where they make the great mistake. We vote together because we choose to do so. If we pleased to vote in opposition to the People's ticket, who is to know how we vote? It was predicted, when Utah had the marked ballot, that if that system were abolished, and an entirely secret ballot established, the "Mormon" unity would be forever broken and the people would flock by thousands to the "Liberal" standard. The marked ballot is gone, banished by "Mormon" legislation, if you will, and still the union is preserved and the perverse "Mormons" refuse to join with their "Liberal" defamers.

Why should any of us leave the ranks of our friends to march with our bitter foes, who either misunderstand or wilfully malign us in every speech they make and every article they publish? They have nothing better to offer us than what we have, and the men who are put in their front rank have nothing whatever to recommend them to our notice, to say nothing of our confidence. Both in principles and leaders, the People would have everything to lose and nothing to gain by breaking ranks and going over to the enemy.

We advise the decent men among the "Liberals," if they are interested in this "Mormon" question, as they profess to be, to study it as nearly as they can from the "Mormon" standpoint. Now they view it as pictured by its opponents, mendacious, unscrupulous men, to whom a lie is a joke, false witness a pastime, and personal defamation an enjoyment. The "Mormons" utterly despise the latter class, and the more they fume and rant and build up men of straw to demolish by flights of oratory and blasts of

hold them in contempt and smile at their froth and fury. The stuff that is held up for ridicule at the "Liberal" little gatherings and called "Mormonism," is but the vain imagination or intentional fabrication of designing and disappointed fellows, full of vituperation and abuse. With patient hypocrisy, they pretend they have nothing against our religion nor against its adherents, and then they fill up their declamatory harangues with wordy attacks on ideas and sentiments which they proclaim as ours, but in which we have no more faith than they have, and then they proceed to denounce as idiots or rogues the people whom they say they wish to win to their side.

Would it not be marvellous if these "Liberal" people were successful? They seek to take away from women the right to vote, and then ask women to support their cause and candidate. They try to deprive all "Mormons" of the few political rights left to them, and then wish them to vote for their nominee. They must indeed think the "Mormons" are demented or they would not take such a course. But they deceive themselves all the way through. The simplest of us can see through their trash, and have sense enough to hold on to the principles and the party which have our faith and allegiance. And if our Liberal opponents expect ever to make any progress among us they must change their tactics and try, if they can, to be at least half decent, and once in a while to tell the truth.

### THE DENVER RIOT.

THE reports of the Denver riot by telegraph are rather contradictory. We are under the impression that the facts are greatly exaggerated. In the hands of Republican dispatchers events unconnected with politics are made to do political service. It is quite possible that the riot was not made by a Democratic mob, but by a mixed multitude raiding the opium dens. We can find no excuse for the lawless doings described, but doubt very much the accuracy of the reports. One dispatch speaks of Chinamen hung and others with their ears split or cut off, while several were knocked down, another says, in nearly every instance the Chinese were rescued by the police and taken out of the back door while the mob were forcing the front. When the election is over it is quite likely that the outburst will dwindle down to comparatively small dimensions. To-day it will serve a political purpose for the Republicans in the East.

### THE EPISCOPALIANS AND CHRISTIAN EDUCATION.

AT the triennial Episcopal Convention in New York, the committee on Christian education made a report to the effect that endowments should be secured for parochial schools, and that the Church schools should be assisted so that their rate of tuition might be as low as those of other "Christian" bodies. The report included the following remarks:

"The church also deprecates the practice of churchmen sending their children to schools specifically under the auspices and control of other denominations in which the religious teaching is different from that of the church. In Roman Catholic schools, oath doctrine and practice are, in our opinions, erroneous, and, besides, our people are taught that the Holy Church is no part of the church of Christ at all, but a schismatical body. The practice of sending children to such schools had been prolific of perversions."

The report and suggestions were adopted. From the standpoint of the Episcopalians they are right. But this is the view entertained by the Latter-day Saints, which meets with so much unfavorable comment from those who are not of us. We are denounced as exclusive, bigoted and opposed to education, because we advise our Church members not to send their children to schools taught by persons hostile to our faith. We presume that Protestants generally will endorse the sentiments of the Episcopal Convention on this subject. They will admit that it is very unwise for Protestants to send their children to Catholic schools, because the doctrine and practice of that Church and its schools are in their opinion

erroneous. For the same reason the "Mormons" object to sending their children to sectarian schools. We consider their doctrine and practice erroneous and desire, naturally, that our children should grow up in the faith of their parents. We think it the height of folly to send children to a Latter-day Saints Sunday School for an hour or two on the first day of the week, and then place them under the influence of schools or teachers opposed to our Church during twice that time every day for five days of the week. It is in our opinion inconsistent to do so, and those who are so regardless of the impressions made upon the juvenile mind must be very weak Saints, or exceedingly thoughtless, or utterly indifferent as to the future of their own offspring.

Is there anything "bigoted" about this? We think not. If our doctrine is true, we would be wrong not to teach it to our children. And we would be culpable before heaven and our own consciences, if we, by our own acts, placed our little ones right within the grasp of error, and in the position most likely to lead them from the path which we proclaim to be the way of life and salvation.

Is such a course as we advise "opposed to education?" Not at all. There are enough schools taught by members of our own Church for all our children to attend. There is no need to send them to educational establishments where they will be under anti-"Mormon" teachings or influence. They can be educated within the purview of the Church, and therefore need not be sent outside. And if the Episcopalians are right in formally proclaiming against Protestants sending children to Catholic schools, are not we right on the same grounds and for the same reasons, in counselling the Latter-day Saints not to send their children to anti-"Mormon" schools?

The objector will say, "Ah, but your doctrines are wrong and your Church is not the true Church." Indeed? And will not the Catholic make the same retort to the Episcopalian and to Protestant sects generally? Of course he will. It is a question of consistency. And we maintain that if the Episcopalian believes that the Catholic Church is a departure from the true way, he is justified in keeping his children from Catholic education. And certainly if the Latter-day Saint really knows, as he testifies, that his religion is direct from God and the only true way of life, he is not only justified in keeping his children away from the educational influences of any sect, or school that is infidel in its tendencies, but he is positively under condemnation before God and in the light of common sense, if he does not keep his little ones from the danger of false impressions in their tender years. This is a subject of the utmost importance, and we invite to it the careful consideration of every "Mormon" father and mother.

### VICTORY FOR THE REPUBLICANS.

THE news received to-day confirms the reports of yesterday as to the Republican gains and Garfield's victory. New York, as we have stated repeatedly, was the pivotal State. That is now conceded to have gone Republican. A solid North, offsetting the solid South, there is now no room for much dispute as to the result; the votes of the doubtful States all told, even if they were cast for Hancock, not being enough to balance the loss of New York.

There is no doubt that the tariff letter of the Democratic candidate, and the failure of the bogus Morey letter scheme had considerable to do with the defeat of Hancock. At the same time it cannot be denied that the great balance of power was in the hands of the Republicans. A host of office holders, a large amount of money, the great network of telegraph wires, and the possession of the government fort, made up an immense advantage on their side. Then we must confess that the Republicans are better political managers than their opponents and have the prestige of successive triumphs for two decades.

We are glad that the "cruel war is over," and although we confess to disappointment that a new administration is not yet to be inaugurated, we think the country will prosper under the Garfield regime, and hope that he will not become the instrument of the extreme radical wing of his party, but, standing by

the Constitution he will execute the law according to the spirit and meaning of that guardian of right and palladium of liberty.

### A FEMALE ANTI-"MORMON" MISSIONARY.

THE New York Sun of a recent date has a long article in relation to a woman who is seeking notoriety—not to mention material profits—in the East, in the old, much-worn path of anti-"Mormon" story telling. Her name is Mrs. Jennie Froiseth, and she is announced as the "Vice-President of the Woman's National Anti-Polygamy Society." Her object is stated to be, "to endeavor to strengthen the anti-polygamy sentiment by lecturing in the more influential churches of this city, Brooklyn and New England, with a view to forming a branch of the National Anti-Polygamy Society after each lecture." The Sun says: "She has letters of strong recommendation to clergymen and well known ladies from Governor Eli H. Murray and other prominent Gentiles of Salt Lake City. Mrs. Froiseth's husband is a civil engineer employed by the Territorial government of Utah."

The Sun is a little mistaken on this matter. There is no such person employed by the Territorial government of Utah. The person referred to is a surveyor, who has received many favors from the people here, but not sufficient, it appears, to inspire either him or his spouse with any degree of gratitude. This, however, we have no reason to expect, and if those who manage to make a living out of the people of Utah would only keep within the bounds of truth, we would ask nothing more of them. Whether Mrs. Froiseth is taking this course or not, a few quotations from the Sun's report of her story-telling will be sufficient to decide:

"My husband's duties gradually took him among Mormons, and we were invited to the places that they call their homes. I saw and heard enough in my visits to assure me that there is not a happy Mormon household in Utah. It may be set down as a truism that two or more women bearing the relation of wife to the same man cannot live peacefully within hearing or speaking distance. Perhaps the worst feature of it all is that children of Mormon 'Saints' are taught the prejudices of their mothers at an early age—even imbibed them with their first nourishment. Evil passions are implanted, and I say confidently that children more precocious, so far as evil is concerned, than the children of the 'saints' do not exist."

"In a room about 18 feet square, I saw a rough-looking man, three women and a number of children, ranging from infants almost to young men and women. I found that the women were the man's wives and the mothers of the children. They bore the relations to each other of grandmother, mother and daughter."

The occasion of the organization of the Society she represents, is stated to be, "a particularly flagrant instance of the wrongs of Mormonism," which is narrated in the usual style of anti-"Mormon" stories, and is no doubt made up, with embellishments, from the Miles case. The defendant she makes out to be a "Mormon" Bishop, who by correspondence, induced a young English girl, a former schoolmate, to come to Salt Lake and marry him; and goes on to say:

"When she entered the Endowment House on the day of her marriage, she was horrified to see that two other women, sisters, stood at the altar, waiting to be 'sealed' to her lover. He, when she protested, coolly declared his purpose to be 'sealed' to all three, and to give one of the sisters, who was a few years older than the English girl, the precedence. The whole Gentile community was outraged, and our Society was formed. But we met at first with closed doors, and watchful guards, for the 'atonement by blood' is not a dead letter by any means in Utah. The Mormons do not openly shoot or stab their enemies, as they did, but 'mysterious' deaths are frequent. As the coroner is a Mormon the 'mystery' of these deaths is never unravelled."

How near to the truth the woman comes in her story our readers can decide. The lecture was made up for people at a distance and not intend-

ed for Utah repetition. It does well enough afar off and among people who have never visited this Territory, but if she gains anything like an extensive audience in the East she will meet with many who have traveled this way, and will know how much value to attach to her little tale.

After going over the same ground that so many pious preachers and subscription gatherers have previously trod, she repeats the remedy proposed by those very wise problem-solvers who have been for several sessions endeavoring to obtain more Congressional legislation for Utah. After announcing that "Mormonism" is on the increase, she says:

"Our only hope is from outside. Congress has only to pass a sufficiently stringent law against Mormonism, and the work of destroying Mormonism will be short. The only law that the United States Circuit Court of the Territory can proceed under was passed in 1862. It is grievously insufficient. Conviction under it is an impossibility, because it requires direct proof of polygamy in a trial upon an indictment found under it. No direct proof can be secured. What is needed is a law making circumstantial evidence of polygamy admissible.

"What is demanded is public sentiment to spur Congressmen to their duty, and women can create it without venturing beyond the circle of their own friends. What would they be disposed to do, do you think, if they saw women principally from the Old World, turned on their arrival into the tithing yard of the Endowment House, as slaves were before the war, to await a master, usually one of the foremost men in the church, who makes his choice as though he was buying cattle? Whenever a new batch of converts arrives this sight may be seen."

We ask our readers just to imagine if they can a few women, anxious for fame, meeting in Salt Lake City to chat about polygamy and compelled to set watchful guards lest somebody might hear and their blood be in danger! It is astonishing that any man or woman would have the hardihood to stand up in public and tell such a story, and still more astonishing that any sane person could be found to believe it. And who with a grain of good sense and fairness cannot see the infamy of a proposition, whether made by male or female, to frame laws for the conviction of an alleged offender without real proof of crime?

We do not wish to pursue this matter further. We have been frequently disgusted at the unblushing falsehood of Methodist and Presbyterian preachers who have gone east to lecture against the "Mormons," but in this case view with sorrow the spectacle of a woman from Utah, placing herself before the public with such stories as those we have quoted from the New York Sun. The shame and disgrace, however, must fall as much or more upon those who have prepared this harangue, and sent their "missionary" forth on this errand of evil. Verily, they will have their reward.

### ASSAULTS UPON CHARACTER.

ON the 1st of November, in the Court of General Sessions at New York, Judge Cowing, in charging the Grand Jury, made the following remarks:

"A belief that character amounts to but little appears to be spreading. The freedom of the press is a boon which should be protected. Protection should be given to every form of free speech, but it is the duty of the Grand Jury to show that before the law a citizen's reputation is of as much value as his property or his life. Honest and truthful criticisms should always be upheld. But when you believe that it is actuated by malice and is untruthful you would be justified in regarding such criticism as an attack upon the peace and good order of the community, and in punishing it as you would an assault upon that peace and good order by an assassin with a knife, bludgeon or a pistol in hand. If these attacks upon character are continued and the Grand Jury do not attempt to protect citizens against them it will come to pass very soon that citizens will resort to self-defence. That is the usual result of wholesale and evidently malicious assaults upon character. Therefore, I charge you that it is your duty, with a view to preserving the sacred peace of our