

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 30, 1889.

IT DOESN'T YIELD MUCH.

THUS far the political scheme operated in the Third District Court by the political "bosses" of the "Liberal" party has not yielded much capital to those who instituted and have operated the proceedings. To our knowledge not a few prominent members of that party have been inexpressibly disgusted at the whole movement. They are heartily ashamed of the attempt to compel persons to divulge secret religious ceremonies, and denounce the whole thing as an outrage.

Even if the ceremonies were described, those who have sought to compel persons to exhibit them, would be more than disappointed, as they would not get what they want, but directly the opposite.

It is plain to the most casual observer, as it is thoroughly known to the initiated, that there is no element of antagonism to the institutions of this government and the principles upon which it was founded, in the religion of the Latter-day Saints. Its whole genius and tendency is preservative in that regard. The testimony of certain apostate anti-"Mormon" cranks will not weigh to the contrary with sensible people. As was stated before in these columns their presence in court after a record of virulent opposition to the Priesthood gives the lie direct to their assertion that disobedience incurred the death penalty. Their situation is supremely contradictory and absurd. Similarly false is their statement regarding a covenant of antagonism toward the government of the United States.

Outside of the bitter and unscrupulous class of apostate "Mormons," doubtless there are members of seceders from the Church who have too much honor and regard for truth to be guilty of bearing such false witness upon those two important points that have been made so prominent in these extraordinary proceedings. The testimony of Mr. Harrison in relation to the alleged

antagonism to the government is in point, and in that direction joins with that given by the brethren, which was clear, straightforward and not susceptible of being overturned.

The evidence given by witnesses showing the preservative character of the Gospel in its relation to the government appeared to sit sourly on the stomachs of Mr. Baskin and Mr. Dickson. The former admitted, ironically and sarcastically, that 10,000 "Mormons" would testify similarly, and the latter increased the array to 150,000, both admissions being accepted by the other side. This admission was in the nature of an insinuation against the honesty and truthfulness of the "Mormon" people. We are pleased to be able to state, from a knowledge of their character, that for truthfulness and integrity they are not excelled by any other people as a class. Abundance of evidence could be offered in substantiation of this assertion, the testimony coming from non-"Mormon" sources. Mr. Baskin himself has even made genuine admissions on that score.

In this connection it may be appropriate to quote from a statement made in testimony by a non-"Mormon" devoid of affection for that people, before the congressional House committee on Territories, on January 21st, 1870:

"I have been for five years past a resident of Utah. I must do the Mormons the justice to say that the question of religion does not enter into their courts. In ordinary cases, I have never detected any bias on the part of jurors there in this respect, as I at first expected; I have appeared in cases where Mormons and Gentiles were opposing parties in the case, and saw much to my surprise, the jury do what is right."

It will, perhaps, appear somewhat remarkable to our readers when we say that the gentleman who made that statement so eulogistic of the Latter-day Saints, showing how regardful they were of the rights of others, was Robert N. Baskin, ex-Assistant United States District Attorney, and one of the bitterest of bitter anti-"Mormons."

THE GENIUS OF COMBINATION.

"THE lesson learned from combination is combination," declares *Farm and Fireside*, in the course of an article which says that, within the last six months, seventy-five thousand farmers in the State of Michigan alone, have joined the Grange. The article further states

that the motive of these farmers is a desire to protect themselves from trusts and monopolies. One method of self-defense is for the Grange to make contracts with dealers in different lines of business, agreeing to buy of each all the goods they need in his line exclusively from him, at a specified per cent advance over wholesale prices. The farmers thus get the benefit of low prices, and the dealers of a patronage which is profitable because combined.

Farm and Fireside thus portrays the financial environments of the farmer, and incidentally the genius of combination which has so thoroughly permeated American society:

"The agricultural press is filled with columns of talk about the big monopolies and the great burden which they place on the farmers of this country. Now, this is all very well, but do we not overlook the fact that there are little combinations in nearly every community in the land, and that the burdens which they impose will aggregate as much or more than those of the big ones? We refer to the combinations of business men and tradesmen that exist in nearly every city, town and village. Those who are in one combination may not possess any particular advantage over those who are in another combination; what is to be gained must come off those who are not organized. The burdens these combinations impose fall most heavily on the farmers. Combinations of tradesmen, merchants and artisans completely surround them. They can hardly sell, buy or hire anything without dealing with a combination of some sort. The unnecessary tax they pay to the little combinations that surround them amounts to a good deal more than the tax they pay for keeping up the local, State and national governments. It is high time for them to combine and fight with the same weapon that is used against them."

The celerity with which tens of thousands of men can come together and assume an organized form and present a solidified and determined front, is one of the most striking features of our time. In no past age of which we have any account has the tendency to combine for purposes of aggression and defense been so prevalent and active among all classes of the masses as it is at present in America. A combination of working men, farmers, etc., can be formed by a few leading spirits, almost as quickly as the government could, by the usual methods, recruit and organize an army. In a country where the masses move so swiftly and unitedly, for the accomplish-