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### THE COURSE OF TRUE MARTYRS.

DURING the persecutions which the Latter-day Saints have passed through since the inauguration of the latest crusade against their religion, quite a number, fully satisfied that they could not obtain a fair trial in a Federal Court in this Territory, have either left the country to labor as missionaries in a foreign land, or have kept themselves hidden to avoid capture. This has given rise to many foolish and ignorant remarks by persons and papers that ought to have known better. As samples we quote the following: Judge Powers, speaking from the bench in the First District Court, said:

"I have sometimes thought, when I have reflected upon this matter, that it would have been a peculiar state of affairs for the prophets of old to have been hiding from the consequences of their religion."

The San Francisco Post remarked:

"It is a pretty picture this, of leaders hiding away from hardship and leaving arrest and imprisonment to their followers, when they should have been the first to court conviction and the dungeon for their religion's sake."

The annexed is from the San Francisco Chronicle:

"This constant hiding, however, places the apostle in a very undignified position, and probably suggests to the skeptical Mormons that there must be something wrong with their religion when it cannot shield its chief exemplars from persecution."

Many similar sentiments might be quoted, but these are sufficient as specimens. Judge Powers appears to be under the impression that the prophets of old had not sense enough to try and preserve their own lives and liberties, and to be so ignorant of sacred history as not to know that those seers and sages took all proper precautions for their own safety. For his benefit and that of others similarly uninformed, we will make a few references.

Moses is one of the most prominent of Biblical heroes and noted prophets. Of him it is recorded:

"But Moses fled from the face of Pharaoh, and dwelt in the land of Midian."—Exodus ii, 15.

Samuel the Prophet hid himself in Ramah to escape from King Saul, and when he was commanded of God to go to Bethlehem to anoint a new king, he exclaimed:

How can I go? If Saul hear it he will kill me.—I Samuel xvi, 2.

David the Lord's anointed fled from the face of Saul and hid in the cave of Adullam. On one occasion it is written: "Michal let David down through a window, and he went and fled and escaped." The story of his hiding in various places is told in the 1st Book of Samuel. It is related of Obadiah, the governor of King Ahab's house:

"Now Obadiah feared the Lord greatly. For it was so when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water."—I Kings xviii, 3, 4.

Elijah the prophet was entertained by Obadiah when he went to see King Ahab by command of God. But Jezebel made it "so hot for him," seeking for his life, that it is written of Elijah:

"And when he saw that, he arose and went for his life and came to Beersheba, and left his servant there, but he himself went a day's journey into the wilderness."—I Kings xix, 3, 4.

Elisha, upon whom Elijah's mantle fell when he was caught up to heaven in a chariot of fire, also hid from the messengers who were sent after him by the King of Syria. Jeremiah fled from Jerusalem to the land of Benjamin, but was captured as a fugitive and put in a dungeon. Others of the prophets, "of whom the world was not worthy," wandered in deserts and in mountains and in dens and caves of the earth."—I Heb. xi, 38.

Joseph, the reputed father of Jesus, fled into Egypt with the holy child and his mother, and hid there until Herod the murderous ruler was dead. The Savior himself several times slipped through the crowd and retired to a mountain or some vessel where he could be secure, and was in hiding with his disciples watching while He prayed, when betrayed by Judas Iscariot for a reward. Saul of Tarsus, afterwards Paul the great Apostle to the Gentiles, when the Jews sought his life, was hidden by the disciples, and they "took him by night and let him

down by the wall in a basket"—Acts ix, 25. Peter the Apostle, after being delivered from prison by an angel, went quietly to the house of Mary, the mother of John, and then slipped away to Caesarea to escape from Herod, who "sought and found him not," and killed the keepers of the prison for letting him escape—Acts xii, 13-19. At Thessalonica, when Jason was put under bonds, Paul and Silas who had been staying at his house, were hurriedly taken by the brethren by night and sent away to Berea—Acts xvii, 10. The history of the early Apostles and disciples of Jesus abounds with instances of their hidings and escapes from the enemies who conspired to bring them within the clutches of the law.

It is assumed by those who are taunting the "Mormons" on the subject of martyrdom, that all martyrs should march up to their persecutors and offer themselves as victims. But these Biblical worthies, many of whom laid down their lives for their principles, avoided their fate as long as possible, and, like wise men, preserved their liberty by every means at their command. Jesus was captured and taken by force to judgment and the cross. Though He was ordained for a sacrifice, He did not thrust Himself forward and court His doom, but when it came He endured it as became His holy calling. His Apostles, who met the martyr's fate escaped from their enemies when they were able to do so, and submitted only when they fell into the hands of the foe.

It was the same with the martyrs of succeeding times whose names are recorded in history and embalmed in the hearts of modern "Christians." Polycarp escaped from Smyrna and hid himself in Ephesus, and was brought back from the country to meet his accusers. Origen was imprisoned but made his escape from Alexandria and went to Tyre, where he remained in retirement. Cyprian the Bishop of Carthage, retired from that city to escape persecution. He was proscribed by the Emperor Decius in 250, and while in hiding wrote his famous epistles. But he was finally captured and beheaded in 258. Eusebius, the celebrated Christian daughter of Philip, the Governor of Alexandria, escaped disguised as a man and hid herself in a convent. Alban afterwards called St. Alban, for whom the Abbey and town of St. Albans in Hertfordshire, England, are named, was converted to Christianity by Amphibolus, and when the latter was hunted by his enemies he escaped disguised in Alban's clothing and by his connivance. He was afterwards beheaded. Eusebius, the Bishop of Samasate, escaped to Turace and was subsequently banished. Hundreds of celebrated Christians of early times who, when brought to judgment, would not give up their principles, took every precaution before being caught to keep out of the clutches of their destroyers.

Coming down to a later period, Waldo the leader of the now much-admired Waldenses, when exposed to persecution in 1147, found it necessary to retire from the scene of his successful ministry. He hid up for three years in Lyons. After that he escaped to the mountains of Dauphiny, where he advocated his doctrines, which spread into Picardy. Philip of France put the whole province under military supervision, and the Waldenses had to hide away in various directions. They were placed under ban by the Pope. They were not permitted to hold any office of profit or trust, their goods were confiscated, and many of them, to avoid a worse fate, escaped into Spain. Being persecuted there, they fled into the mountains, hid in caverns, retreated to the heights of Dauphiny, and afterwards into Piedmont. Their history is a repetition of persecutions, penalties, escapes and captures, and the Alps bear numerous marks of their presence when they hid in the rocks and caves of those lofty eminences.

The Albigenses and the Huguenots, persecuted for their faith, fled into various parts of Europe. England, Germany and other countries contain relics of the refugees, and their descendants are known to the present day.

John Huss, the reformer and martyr, when pastor of Bethlehem, in Prague, had to retire to avoid his persecutors, and hid up in Husenitz, his native village, where he wrote most of his celebrated works. Being cited before the Council at Constance, he went in secret and faced his accusers, but in 1415 he was burned at the stake. Jerome of Prague traveled in disguise to Constance to avoid his enemies, and being discovered he escaped to Iberling. Returning to Bohemia he was captured at Hirsew, was brought back to Constance and burned to death.

Read the history of the Protestants during the Reformation, of the Anabaptists who escaped into England from Germany, of the Pilgrim Fathers who founded this nation, of all the persecuted for principle's sake in all ages of the world, and it will be found that the noble martyrs who suffered for the truth and would not recant when brought to the block, the rack, the gibbet or the stake, had usually sense enough to avoid their doom by escape if possible so long as they did not compromise their faith or endanger the lives of their friends.

If a man thrusts his head into the jaws of a wild beast it is considered that a fool's skull is crushed when the animal bites it. When courts are organized with a fixed purpose for vengeance; when juries are packed to convict; when the law itself is variously interpreted and construed so as

to catch and entangle all who are charged with selected offenses; when spies and informers, false swearers and spite-witnesses are produced and rewarded to aid in the grim and vicious work; when malice and revenge are openly exhibited towards accused persons by officers of the law; when criminal prosecutions are turned into bigoted persecutions, and boasts are made of what will be done when arrested to persons known to be legally innocent; when the penalties are multiplied to suit the animus against different individuals according to their religious position and dignity; when a determined conspiracy is in active operation against valued men, whose liberties and lives are sought by implacable and heartless persecutors; is it not the part of common prudence, and in accordance with the first law of nature, to avoid if possible an arranged and settled plan to inflict upon them the severest possible penalties? We think so and make no secret of our opinion.

Escaping punishment at the expense of principle, agreeing to the terms of the enemy to avoid suffering, promising to put an oppressive enactment whose meaning is open to an unlimited variety of constructions, above a law of God which we have covenanted to observe, are very different to rational and prudent measures to avoid capture and meeting a trial which it is known would be a mere formality to gloss over an excuse for flinching and imprisoning the victim. The latter is the part of wisdom, the former would be acts of cowardice, folly or apostasy.

It is asserted that the "Mormon" leaders are "hiding away and leaving arrest and imprisonment to their followers," conveying the idea that others are suffering from their retirement. But this is not true. If the leaders of the Church were foolish enough to come forward and march into prison to-day, who would be relieved and who would be benefited? No one. Convictions would go on just the same, the Church would be deprived of their counsel and direction, and not a soul would escape any distress through their incarceration. Our leaders have given themselves up before and trusted the promises of officials for their safety. What was the result? They were shot to death while under the pledged protection of the State, and their blood witnesses to heaven and all just men the folly of trusting any enemy of the "Mormons." Our venerable President, who has not broken the law, is hunted by its sleuthhounds whose fangs are thirsting for his life. He bears in his body the scars of the bullet wounds which perpetually remind him of anti-"Mormon" energy and truth. If he were in their clutches to-day, who would be the better for it? If there is any one who favors his surrender or capture that person is no friend to the Church or the people.

This onslaught is a religious crusade. It is conducted in the same spirit that tortured and slew the martyrs and the early Christians, that lit the flames of the auto da fe, that turned the wheels which broke Christian bones, that threw men and maidens to wild beasts, that hunted down the Apostles and Prophets, that boiled the beloved John in oil and that nailed Jesus of Nazareth to the cross. Cursed is he who betrays a brother to that spirit of diabolism and its ministers, and thrice cursed will be the gold which tempts the traitor to barter his own soul for gain!

Now as to the notion that "there must be something wrong in a religion which cannot shield its chief exemplars from persecution." The writer of that sentiment should go at once and burn his Bible. He should shut his heart against every religious influence that is felt by the world in any nation or tribe. There is not a religion that has survived the fury of opposition which has always assailed the truth, whose first promoters did not suffer from the vengeance of the multitude. Why did not Christ come down from the cross? Why did not the religion of Peter save him from crucifixion? Why were all the Apostles martyred? Why were the early Christians tortured and slain? Why has all religious truth that has come down as a heritage from remote ages—received a baptism of blood and the purification of fire?

The endurance of the martyrs is a testimony of the truth. The sufferings of those who pass through persecution are witnessess of the wickedness of their opposers. The Saints must be tried and tested, their enemies must have the opportunity to fill up the cup of their iniquity. God will work out His purposes through it all. He will not deprive the good or the bad of their agency. The persecution which the faithful pass through will bring them a rich reward; the infliction of it will bring upon its perpetrators condign punishment. It will all be overruled for the triumph of truth and the suppression of error. This is a wicked world, and the tendencies of its masses have always been towards evil and error. A lie about the "Mormons" to-day will be repeated and believed or treated as though it were true, while the facts are spurned or kept from the general view. No innovating truth carries with it protection to its advocates; they must be willing to face the opposition it is sure to encounter or else hold their tongue.

Our position is such that we have to stand for principles revealed to us from heaven. They are hated by bigots and unthinking persons. The practice of our creed hurts no one who does not receive it. The war against us is peculiarly profitable to its chief promoters. We have to meet the op-

position like men, or succumb like cowards. Wisdom admonishes us to escape every snare when possible; honor forbids our crouching to the foe when asked to renounce our faith. Neither God, truth, religion nor common sense requires us to offer ourselves as victims to the passions of the hour and the penalties of an unjust and special law, but every inspiration and commandment and sense of fidelity and consistency forbid our surrender of a single principle of our faith, though death in its most forbidding forms may be the penalty for our integrity. Martyrs are not rash candidates for voluntary sacrifice, but they are unyielding adherents to firm convictions when brought to the test of suffering for their faith.

### POWER AND DANGER OF SECRET SOCIETIES.

THE power which has been developed and exhibited in the boycotting exploits of the Knights of Labor in various parts of the United States, is highly suggestive. It shows to some extent what may be done, under the pressure of circumstances, by an organization so widely extended under strong and careful direction and administration. It is claimed by a leading man in the ranks of the Knights, or rather in the commandery, that the simultaneous movements of the order in different places were mere coincidences, and not the results of a concerted plan. This may be true, but the indications are strongly to the contrary. They bear every appearance of general direction from some central authority.

But if they are simply coincidences, they are no less suggestive of wonderful possibilities. If such great results can be achieved and such effects produced, when no guiding hand has directed the common outbreak, what could not be accomplished with these potent forces if managed from a central source of regulation? The possibilities loom up into gigantic proportions, and it needs no stretch of the imagination to foresee most astonishing probabilities.

The organization called the Knights of Labor is not, at present, so revolutionary in its nature and purposes as many of the secret organizations with which society is afflicted. It is not so radical, nor destructive, nor menacing to existing affairs as they. But it wields enormous power by reason of its growing membership and its general extension. And its very moderation gives it influence among working people rather than among adventurers, anarchists and conspirators against society. And herein is the probability of its becoming formidable in the changes that will arise, and the complications that may be expected, in the coming conflicts between labor and capital.

The feelings of animosity that are growing up between employers and employed in many parts of this nation as well as in Europe, are likely to become stronger and more bitter as population increases and wages become less. It will not take very much pressure to so change the policy and principles of a wide-spread, compact and earnest organization, as to make it really revolutionary and terrible in its action and power throughout the land.

We look for the greatest troubles with which this nation will be afflicted to come from the secret societies that are lurking and working beneath the surface of society. And they are not far distant. The woes pronounced by the ancient seers of this land upon the nations that permit those secret works of darkness to flourish in their midst, were uttered with a full view of their workings and results. Those troubles are bound to come. And when the outbreaks occur which are impending, it would not be at all surprising if societies organized with more pacific motives and designed only to aid the working population by lawful methods, should join in the disturbances which are fomented for the pulling down of wealth and power and the professed deliverance of the masses from injustice and poverty.

We do not think it wise for any of our people to unite and become identified with these secret societies, no matter how pacific and apparently harmless may be their present programmes and intentions. Our people should unite and throw in all their powers together, with a single eye and aim. Our forces should not be divided. Everything necessary to promote the welfare of the people of God can be found within the fold of the Church and kingdom of God. In that should be centered all their interests.

We do not oppose those organizations for the amelioration of the condition of toiling mankind. At the same time, we see no need for our friends to become identified with them. Our advice would be. Let them go their way and we will go ours. We have interests higher and more exalting than anything in which they are engaged, and it is not good policy for Latter-day Saints to be mixed up with other societies, organizations, cliques or cabals of any description.

We are a people who have been called out of the world for a special work that is divine. And when the difficulties arise that are sure to come, we will not be required to mingle in the strife nor be complicated in the troubles, but are destined to be saviors of our country, its constitution, the prin-

ciples given by inspiration to its founders, and to maintain that liberty and those rights of man that will yet be the glory and the pride of a people freed from the evils that now threaten the world. Be wise, and keep clear from all worldly entanglements.

### THE LATEST TRICK OF THE GOVERNOR.

THE inconsistency of Governor Murray received another exemplification in the House of Representatives on Thursday, when the member from Summit County introduced a bill understood to be at the Governor's request, appropriating certain sums for the officers of the Legislative Assembly and for the Insane Asylum. He vetoed the general appropriation bill and yet urged the passage of this peculiar measure.

The ground of his objection to the regular appropriation bill was the disbursement of public moneys by the *de facto* but, as he alleges, not *de jure* officers. Yet in the bill which he wants enacted the Secretary of the Territory is made the disbursing officer and he is neither a *de jure* nor *de facto* Treasurer. The Territorial Auditor and Treasurer now in office are under heavy bonds to the people of the Territory. The Secretary is not under any bonds to the people at all. The Auditor and Treasurer are made by law the receiving and disbursing officers. The Secretary has no legal authority whatever to handle territorial funds. He is an officer of the United States. He is not responsible to the people of the Territory. The nonsense of making him do the work of the Territorial officers who are responsible to the people must be apparent to all.

The question that will naturally arise in every person's mind who hears of this peculiar movement will be, what were the Governor's reasons for this new absurdity? They are obvious in the light of a few facts. The Governor perceives the shame and injustice of depriving the officers of the Assembly of their just wages. It is in consequence of his scheming that their pay is stopped or suspended. There can be no justification for the wrong. If a pretended reason can be advanced for withholding the *per diem* of the members of the Assembly, there can be none for defrauding the officers. If the Legislature, as pretended, ought to have made provision for the payment of a disputed claim in which the Government is interested, the officers, having no legislative powers, are surely not to blame. And the pretext put forward for retaining the salaries of the legislators has not the remotest bearing on the officers. No one can fail to see this who looks at the subject. The Governor has made this lame attempt, to cure the wrong which he has been the means of inflicting upon those public servants.

The item for asylum purposes was inserted in the bill to patch up another piece of gubernatorial folly. As a member of the Board of Directors of the Insane Asylum, he advised the borrowing of funds for the completion of enough of the building to carry on its business. Private individuals, who are unable to carry the burden, have assumed the responsibility of the debt, expecting to be made solid on it by legislative enactment. The Governor has vetoed the measure by which alone they can be reimbursed. Also the Asylum, having been opened and now containing a number of unfortunates who have become a public charge, cannot be conducted without further funds. As a Director he is placed in a very awkward position by his own obstinacy and obstruction. And in the peculiar special bill introduced at his instance, he endeavored to escape from the consequences of his own stupidity.

Of course the Assembly rejected the scheme. The trick was too transparent. The idea that they would fall into such a yawning trap was fatuous. The appointment of a Government official to disburse Territorial funds, and that too when the Territorial officers were still in possession and recognized even by the Governor as *de facto* officers, would be both unlawful and ridiculous.

As the matter now stands, either the Governor will have to sign the appropriation bill, or the officers will be, for the time being at least, defrauded of their pay; the gentlemen who have been betrayed into heavy liabilities by the folly of the Governor will have to stand in the gap for some time further; the poor imbeciles in the asylum will be destitute of support, and the institution will be paralyzed. And in addition to this, the courts will have no funds for the prosecution of offenders against the local laws; no improvements in the way of roads, bridges and other public works can be made; the cause of education will receive another set back; and all public affairs will be placed in a state of suspension.

All these evils come from the atrocious dictation of one vain and ambitious man, with brains certainly not above mediocrity. He despotically declares to the people who pay the taxes and who have had no voice in his appointment to office, that they shall not spend their own money. And yet he has the infinite impudence to talk about a republican form of government. If any other people but the "Mormons" were the victims of such autocracy, the usurping upstart would be hurled from his office so quickly, that he would become dizzy with the