

## EDITORIALS.

## A FURNACE OF FALSEHOOD.

The evidences we have adduced that the call for the "Mormon" Battalion was a cruel test of "Mormon" loyalty, responded to in the spirit of patriotism and sacrifice, has enraged the delirious tremens attachment of the *Daily Standard* into further ebullitions of intemperance folly. A long stream of invective and prevarication fills up prominent space in the Sunday edition, relieved only by a few chips of fact that render the general mass of froth and falsehood more conspicuous.

It all amounts to another attempt to show that the *Deseret News* endorsed as "a plain statement of facts" the assertion that the enlistment of the Battalion was "a signal mercy and was so intended." It is assumed that this theory was the burden of Mr. Bancroft's chapter on "The Mormon Battalion" and was endorsed by the review of it in the *News*. The answer to this is, that in the chapter reviewed the author gives both sides of the controversy, the very large preponderance of testimony strengthening the "Mormon" view of the transaction, and that we merely said in reference to the work, that the impression produced by the historian's effort was that he had aimed to offer a plain statement of facts.

The attempt to twist and distort and garble this remark into an endorsement of the absurd theory, that the abstraction of the very strength of the "Mormon" camp in an Indian country was "a merciful design to help them," is a sample of *Tribune* methods with an adversary. It is the course pursued towards "Mormon" public speakers as well as writers. Words that they never uttered are put into the mouths of the former, sentences written by the latter conveying a definite meaning are used in a totally opposite sense, and alleged arguments built on this foundation of falsehood are repeated, and piled up day after day, and month after month, until sensible people revolt at the sight of them.

Now, as a matter of fact, the *Deseret News* did not state that the chapter on the Mormon Battalion in Bancroft's great work was "a plain statement of facts." That being the case, the long streams of virulent blackguardism for which the assertion that we made that statement is the excuse, have been poured forth in vain. The proof that we said no such thing is found in the exact language that we used in our review, which we here reproduced.

"We think every reader of the narrative will be duly impressed that the author has not aimed at sensational effect nor made any attempt at embellishment, but rather to offer a plain statement of facts, and give due credit to all concerned."

To declare that a certain narration is "a plain statement of facts" is one thing, to give the opinion that readers will obtain the impression that it was the aim of the author to offer a plain statement of facts rather than produce a sensational effect, is another and different thing. It is by substituting for our language and its purport something we have neither said nor intended, that the daily prevaricator weaves garments of liss around a thread which is only partly composed of a semblance of truth. Here is another example of this kind of *Tribune* fabrication. In its Sunday article this sentence appears:

"The foot notes which in the first article were but referred to, and which the article said were abundantly offset by historical facts, the writer of the *News* in the second article makes the burden of his story."

The italics are ours. We use them to draw attention to the wilful falsehood embodied in the words they make prominent. Here is what we said:

"The 'Mormon' view of the design believed to have been hidden behind the call for the Battalion, and the hardships of the demand for five hundred able-bodied men under the circumstances in which the Saints were placed at the time, is duly presented but offset with the claim of others that the object was to help pilgrims than injure the persecuted pilgrims on their journey toward the West."

These remarks were made in support of the opinion that the general impression produced by the history would be that the author aimed to be fair, by giving both sides of the story. We did not say that the "Mormon" views were "abundantly offset by historical facts," as the reader can perceive. That is the *Tribune* style of "argument." It is the usual dishonest anti-"Mormon" method. It is the meanest form of lying. That paper could not tell the truth, even in reporting the so-called lecture of the young apostate whom the ribald infidels are patting on the back and laughing at in their sleeves. He had to complain of words being attributed to him by the vile reporter of the vile concern that he never used nor intended to use. It is just the same with the reports of Elder Sloan's remarks in London, and of the public utterances of "Mormon" speakers in general. And no one need look for any fair correction of the garbled and manufactured sayings. They are intentionally made to misrepresent the

language and intent of the speakers, and the untruths thus arranged are made to do duty as subjects for *Tribune* editorials year in and year out.

This course by that disreputable paper that makes the *Deseret News* reluctant to notice it. To reply to its continual perversions would occupy valuable space and be too much of a condescension for any decent journal. Occasionally we stoop to expose some of its slanders, but usually we have to pass them by as too low to speak about and too absurd for rational consideration. In this instance we have departed from our usual custom, but do not intend to make a business of bandying words with professional liars and quenching flames from a furnace of falsehood.

## JUSTICE BEFORE POPULARITY.

There are many people who are of the opinion that the condemned Anarchists of Chicago are entitled to a new trial, but have not the courage to acknowledge their convictions. The petition that is being circulated to give them another chance for their lives has been numerous signed by a certain class, and there is reason to believe that more influential men would subscribe to it if it were not for their dread of public opinion. It is a pity that there is not more moral courage in the country.

It does not follow, because a man thinks the prisoners have been unjustly sentenced, that he endorses Anarchism or any of the acts of which the defendants have been proven guilty. He may be as much opposed to the methods of the Anarchists as the most violent of the extremists who clamor for the lives of the condemned, he may be just as hostile to their arguments, and yet believe that they have been tried more on the strength or popular animosity than than of definite evidence connecting them with the crime in the Chicago haymarket.

We have no sympathy for the weapons of the assassin, nor with the seditions utterances of the prisoners which may have led to the unjustifiable and diabolical assassination by dynamite. But we failed to find in the accounts published of the trial, proofs that the defendants, or either of them, were actually engaged in the offense with which they were charged. They were not merely accused of incendiary language and promoting and encouraging a breach of the peace, they were on trial for wilful murder. If they were not actually engaged in the assassination by some overt act besides making the inflammatory speeches to the mob, they ought not to have been convicted of the capital crime.

It is because of this conviction, which is shared by many people, that an effort is being made to have the case re-opened. We believe it ought to be done. We do not care for the popular demand for vengeance. That ought to cut no figure in a trial for men's lives, neither should it influence the press in demanding the right. We have suffered too much from *vox populi* to reverence it as *vox dei*, and we have seen the opinion of the great public changed so often and so radically in a short time, that we are certain it is not a safe guide. We would rather be right than popular, and wish that there were more people in the world willing to stem the tide of popular error, and close their ears to the din of the noisy crowd, who one day will strew palm branches and flowers before the feet of a great teacher or hero, and on the next will cry, "away with him, he is not fit to live!"

## THE TENDENCY OF THE TIMES.

We have made several references to the increase of crime in the United States during the past thirty years, as disclosed by official reports of prisons and penitentiaries and commented upon by the press. An article on this subject from the pen of Mr. George R. Stetson, of Massachusetts, is receiving some attention and we make from it the following extract:

"It appears from the census that in Massachusetts the native criminal population has more than doubled in the thirty years from 1850 to 1880. In 1850, with a native population of 827,430, there were 633 native prisoners, or one in each 1,267. In 1880, in a native population of 1,339,534, there were 2,175 native prisoners or one in each 715. In 1883 one person of each 29 of the population was arrested for crime, or, taking five to a family, there was one arrest to every six families. In Hampden County, where the population has increased 100 per cent., the criminal population of the House of Correction has increased 612 per cent. in the period from 1863 to 1883. Offenses against public order and decency are increasing very much faster than the population. The ratio of divorced persons has increased from 1 to 3,134 in 1863, to 1 in 1,537 in 1880. The population increased in those years 37 per cent. the ratio of divorced persons 104 per cent. From 1873 to 1882 the proportion of divorces for adultery and desertion was 79 per cent. It is not found that easy divorce keeps related vices in check, as convictions for crimes resulting from such vices have greatly increased in the past 20 years.

In 1863 the ratio of divorces to marriages was 1 to 52.5; in 1882, 1 to 34.3.

These figures are very significant. They tell a tale of moral decadence which speaks badly for the boasted fountain of intelligence and "Christian civilization" in this country. Massachusetts claims to be at the head of the States for education, patriotism and progress, and Boston to be the very hub of the wheel of culture and refinement. There are no people who affect a greater horror of the social system of the "Mormons" than the Pecksniffs of Massachusetts. Any departure from the straight road of propriety on the part of a person claiming to be a "Mormon," is set down as an illustration of the effects of polygamy, evils that are direct violations of the principles of our Church are proclaimed as the natural result of its teachings.

If Massachusetts were judged, on its own statistics, by the rule adopted in relation to Utah, what a crushing blow would be given to its own system of faith and morality! "By their fruits ye shall know them," is an excellent rule by which to test the creeds of men. But the corrupt acts of a few individuals in opposition to the spirit and letter of the creed which they profess, is no fair criterion of its merits. Yet this is the gauge applied by the opponents of "Mormonism" but utterly rejected when returned for home application.

If the improper acts of a very few persons are to be viewed as evidence of the tendency of a system, what may not be justly inferred from the rapid increase of the ratio of crime in a State like Massachusetts, where all the powers and influences of modern Christianity have ample sway? The character of the criminal increase is worthy of grave consideration as well as its volume. Violations of public order and decency are common. Marital infidelity and sexual vices are among the principal moral disorders of the State which poses before the country as the *me plus ultra* commonwealth, with a standing virtual proclamation of, "I am holier than thou."

It is the tendency of the times. This is an evil and adulterous generation. Its spirit is manifest in the inability of men and women to comprehend how plural marriage can be entered into by either sex with virtuous motives. The true sanctity of the marriage relation is grasped by but a few, and sensualism is predicated as the mainspring and object of plural marriage because it lies at the very root of the prevailing custom. Society, in other places besides Massachusetts, looks on complacently and has no word of censure for the man or woman who has cast off one spouse to marry another, even if the spurious polygamous process has been several times repeated, but would be startled into virtuous hysterics at the very thought that one of its members had two wives living and undivorced at the same time. And yet plural marriage is Biblical, while putting away is forbidden in Scripture, and the Bible, in theory, is held up as the standard of faith and morals, and money is spent by the hundreds of thousands to circulate it throughout the country and in national war of.

Mr. Stetson adduces other evidence to substantiate the statement that,

"Whichever way we turn we find positive indications of an increasing laxity in public and private morals, of the weakening of the moral sense and the decline in the habits of virtue."

Candid men and women who have traveled and mingled with the world, know and are ready to admit that this is no unfounded assertion. A looseness of principle and a laxity of moral restraint are to be perceived by all who move among the people of this country, with their eyes and their ears open. These are, partly, the effects of the prevailing system of godless education, the culture of the intellect without the development of the moral and spiritual faculties.

More knowledge is not an antidote to crime. The heart must be cultivated as well as the brain. The innermost feelings of the soul must be reached, and the influences of pure religion which alone can touch the secret springs of human action must have opportunity for free exercise, or the race will go down, not perhaps into savagery and barbarism, but to a selfish and immoral condition of individualism and aversion to control, in which "every man for himself" will be the motto, and the restraints of faith in Divine retribution will be cast to the winds and ridiculed as superstition.

The statistics of crime in this country are fragments that show the trend of the tide. In Utah they demonstrate the fact that the anti-"Mormon" minority furnish most of the criminal element. That there are scions of "Mormon" stock that go to the bad is true. But it is a fact, that the increase of this feature of evil in our community is correlative with the influx of anti-"Mormon" population and largely due to its influence and example. The "Mormon" system, if left to carry out its own mission unimpeded, would produce far better results than at present. For it teaches a pure morality as part of its theological doctrine and discipline, and contains within it a spirit and power which tend to the cultivation of the higher nature, and to curb those impulses that lead to the evils that afflict the world and are increasing with an alarming ratio, not only in Massachusetts but in every part of boasting Christendom. The spirit of the Lord is being withdrawn from the nations, and that which

would be the very means of their redemption they are turning upon with fatuous fury, as though determined to obliterate it from the earth.

## LET US GIVE THANKS.

THURSDAY is Thanksgiving Day. The custom of setting apart one day in the year for a special time of returning thanks to God for his manifold mercies, originated in that feeling of true devotion which ought to animate every breast. The form is kept up, but little of the spirit of it remains. The Chief of the Republic recommends the observance of the day, and acknowledges a Supreme Being as the object of the Nation's adoration. The Governors of the various States and Territories echo the proclamation, and a general holiday is the result. It will be a time of fasting and merriment, and in many places of intemperance and revelry rather than of devout worship and genuine thanksgiving to the Author of all good.

A few people, however, in various places upon this broad land will reverently approach the Eternal Father as the "fount of every blessing," and praise His holy name in word and in deed, rejoicing in His goodness and recognizing His hand in all things. Among them should be the Latter-day Saints. They have come out from the world to be emphatically His people, observing His precepts, keeping His commandments and seeking His kingdom and His righteousness before all earthly things. To them Thanksgiving Day should be observed "according to the spirit and meaning thereof."

Although they are passing through a period of trial, the Latter-day Saints have much to be thankful for. This once desert land, under the smile of Jehovah has been quickened into fertility and has responded to their labors. It has become a choice spot for the gathering of His people. And if they have not retained that full possession of the soil which would be a source of impregnable strength to them and the cause which they have espoused, it has not been the fault of Him who placed it within their grasp. These valleys teem with plenty, and if their products are not enjoyed by every living soul according to needs, no blame can be reasonably attached to the Bestower of these gifts.

Light and truth have been revealed by His power, and are within the reach of all as freely as He pours down the glad sunshine. The straight path to the eternal lives has been opened up, and their feet have been placed upon it. The way of redemption for their dead has been disclosed, and the ordinances, with the power and authority to administer them, by which the eternal family order may be established in perpetuity have been made plain, so that a foundation may be laid in holy places for that immortal glory and everlasting dominion which was the summit of the ambition that fired the hearts of the sons of God in all former ages.

The Saints have been wonderfully preserved, in the midst of threatened adversities and the plots and schemes of vile yet able men and combinations for their destruction. The Hand of the Lord has been visibly stretched forth in their behalf. Their very afflictions have turned for their good. Those who have suffered imprisonment and exile because of their adherence to principle, have received benefits from the very means adopted to crush them, and have been brought nearer to the Lord by the methods used to drive out faith from their hearts. The hope and confidence with which they are inspired, are superior to all the threats and designs of evil men, and their souls should swell with gratitude to God for their situation and prospects.

Rejoicing and feasting are not incompatible with sincere devotion on a day like that we celebrate. If the Giver of all these blessings enjoyed is truly acknowledged in worship and obedience, and sympathy for those who are in need of help. "The poor ye have with you always." They should receive a portion of the abundance of the wealthy, and there should be no lack in the land on Thanksgiving Day.

The *Deseret News* will observe the holiday as a national ordinance and as an opportunity for rest, rejoicing, gratitude and recreation, and recommends its celebration by all its readers, whom it wishes continued cause for genuine and heartfelt praise and thanksgiving.

## THE SNOW HABEAS CORPUS CASE.

MANY of our citizens, impatient at the law's delays, have wondered why the *habeas corpus* case of Apostle Lorenzo Snow has not yet been brought up before the Supreme Court of the United States, to which it has been appealed from the Third Judicial District of this Territory. They must exercise a little more patience, but may rest assured that it will be heard soon, and will no doubt be fully argued on its merits. We are pleased to inform our readers that the case has been advanced on the calendar and has been set for January 17th, 1887. Brother

Snow has exhibited great fortitude and serenity of spirit in his unjust incarceration and has now a prospect of getting some measure of justice.

The point to be decided is the question of "segregation." It is to be determined whether the offense of unlawful cohabitation under the Edmunds act is or is not continuous and therefore one offense only, or may be construed into many offenses until indictment. This is of vital importance. It is to settle the powers of a grand jury to exercise authority never before reposed in such a body. Under the rulings of the Utah courts a grand jury (and here that really means the Prosecuting Attorney who manipulates it) can, at will, put a defendant in jeopardy of six months' imprisonment and a fine of three hundred dollars, or of double, or treble, or as many times multiplied those penalties as it chooses, keeping him a prisoner for life and depriving him of a fortune, for exactly the same offense as that for which the law prescribes the smaller punishment. If this could not be lawfully done in Mr. Snow's case, it cannot be done in any other case. Hence the importance of the cause before the Supreme Court, apart from its personal effect on the venerable gentleman who is unjustly deprived of his liberty.

On a fair, rational and strictly legal construction of the third section of the Edmunds act, Brother Snow could not have been imprisoned or fined at all. But that point is not before the court of last resort. Only the segregation question is at issue. We believe it will be fully presented and ably argued. Mr. Snow's counsel will be Messrs. George Ticknor Curtis and F. S. Richards. The last named gentleman will leave here about Christmas time for Washington, and we hope to hear of a favorable decision, upon one of the most important questions affecting the administration of justice in Utah that has ever been judicially argued or become a matter of general public interest.

## DEATH OF PROHIBITION IN PROVO.

WE observe with regret that Provo City has yielded to the pressure of persons who favor the recognition of the liquor traffic, and has commenced a trial of the license system. There may be reasons for this change of policy with which we are unacquainted. They may be sufficient to justify the conclusion which the City Council has reached. We observe, however, that the Council was almost evenly divided on the question, the license proposition prevailing by a vote of six to four. We notice, too, that those who endorse the change, support their position by the claim that "prohibitory ordinances do not prohibit unless rigorously enforced." This may be correctly affirmed of every law or ordinance, and amounts to no argument whatever. When any statute or regulation is established it is presumed that it will be "rigorously enforced." No rule is efficacious without enforcement.

We believe that this is the real cause of the partial failure of prohibition in some places where it has been tried; the executive branch of the civil government has failed to enforce what the legislative branch has provided. If prohibitory ordinances were rigorously enforced in places like Provo, where the great majority of the citizens are favorable to those regulations, the evils of the liquor traffic could be kept down as closely as many other evils that are repressed by law but not fully eradicated.

It is true, no doubt, that liquor is sold on the sly, without revenue to the public, in places where prohibition is established by law. But such illegitimate business is under the ban, and must of necessity be crippled and kept within bounds, if the officers are vigilant and uninfluenced by the evaders of the law. If they are not active in their duties, they ought to be removed and men placed in their positions who will be faithful and energetic. When a small town chiefly composed of "Mormon" inhabitants proclaims its inability to enforce a wholesome regulation, a confession of weakness is made that does not speak very loudly for the backbone of its officials, or else is a manifestation of insincerity on the part of many of its people when they declare in favor of that regulation. We hope, however, that the Provo municipality will be able to enforce the license ordinance better than it seems it has been able to sustain prohibition. And if the evils that flow from the liquor traffic prove to be less under license than they were under prohibition, we will be ready and willing to approve of the change and say that it has been justified by the fruits thereof. At present we do not anticipate such desirable results.

## A FAIR AND CAPABLE LECTURE.

IN the latter part of last summer an English Gentleman (George Wothorpspoon, M. A.) was requested, by the Sunday Lecture Society of London, to deliver a lecture. The subject assigned him was: "Mormonism; or the Faith of the Latter-day Saints: Its History and Moral."