

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

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'LIBERAL' TRICKS, SPIES AND
PERSECUTIONS.

PAYSON, JUNE 3, 1884.

A young lady of this place who is a minor, and has therefore never been enrolled as a voter in any other precinct, received through the mail, on Sunday last, the following summons from the registration officer of this Precinct:

"Miss [redacted] rumors say you have recently become a polygamist wife. Unless you appear before me by June 2d, and renew your oath as a voter in Payson Precinct, your name will be erased from the list. By order of the Utah commission."

J. S. McBERTH, Dep. Reg'n Officer.

This summons, let it be remembered was sent through the mail, instead of being delivered in person as the law requires. The author was evidently too much ashamed of his dirty work to be seen in it when it could be avoided. The young lady paid the redoubtable officer a visit next morning and demanded to be shown her name on the Registration list. The list was produced, but no such name could be found. Of course, the officer knew it was not there. He claimed, however, that he thought it was there, that it was all a mistake, etc. He was very much opposed, he said, to sending such notices to anybody, but he was acting under orders of his superiors.

Now, Mr. Editor, suppose the girl had been of age and that she had registered last year, was the officer justified in requiring her to renew her oath, simply because of a rumor that she had broken the law? The law says the officer is to strike from the list "the names of all persons who he has reason to believe have become disqualified to vote, etc." Now is an unsupported rumor a reason? An idle rumor without a scintilla of evidence?

It seems to me that the proceedings of registration officers all over our Territory justify the people in regarding them as so many spies on their rights and liberties, and in treating them as such, i. e. to shun them socially, financially and otherwise.

Very truly yours,
I. M. COOMBS.

The foregoing communication exposes but one of the mean and petty methods adopted by "Liberal" spies and sneaks who are anxious to pry into the private affairs of the people, and if possible obtain information that may be used in prosecutions against alleged polygamists. Various traps are being laid to catch the unwary, and lead them to make admissions which can be used to lead them or their friends into trouble. Of course the deputy Registrar referred to greatly exceeded his duty. There are other officers of his grade who are resorting to similar disgraceful tricks. But we do not endorse the remark of our correspondent, that "the registration officers all over the Territory" are to be included in this condemnation. There are some who simply carry out the law and the regulations under which they are required to act, and are to be commended and sustained, even when they have to do disagreeable things. So long as they do not exceed their duty and play the part of Paul Pry they should be treated with due respect.

This week is the time appointed by law for those citizens whose names have been by any cause omitted from the Registry List, to appear at the office of the Registrar or his deputy, and take the oath prescribed by law, so as to secure the right to vote at the next general election. Persons who have the "other legal" qualifications, having acquired them by age, or naturalization, or residence, since the last registration, and who have for some reason failed to register, should attend to this duty while there is yet opportunity; the time will be up at the end of the present week.

We take this occasion to caution our friends against the intrusion of strangers into their houses whose object is evidently to spy out the family relations of the people on whom they call and also of their neighbors. We learn of one contemptible creature who pretends to be deaf and dumb, but who has not learned his part well enough to keep from speaking and thus betraying his duplicity, who has pushed his way into many houses in this city and made persistent and insulting inquiries into the family relations of various persons in the neighborhood. Others, under pretense of peddling, are trying to learn all they can in this direction. And these prying busybodies usually take advantage of the absence of the man of the house to make their visits, and ply the women

and children with impertinent questions. They should be treated with the contempt they deserve.

We think people are to blame in giving them any consideration other than a demand to get out of the house, followed by compulsion if they refuse. Refer enquirers into such matters to the husband and father. Ladies are not under any obligation to answer the queries of strangers. If they want to know anything about the neighbors or their affairs, let them ask their questions of the parties directly. They should be taught that part of the "Mormon" creed which says, "Mind your own business." And if they persist in their intrusion and impudence, and will trespass upon private premises, a good dose of black-snake or the most convenient means of castigation at hand would, in our opinion, be quite appropriate.

The course pursued towards Nellie White is all-of-a-piece with the dirty work now being attempted in several quarters. That young lady is deprived of her liberty for declining to answer questions relating to herself and her own acts and social status, put to her before the grand jury. Every one of them was concerning her own doings. She would not answer, and is now subjected to petty annoyances in addition to imprisonment. She is in delicate health, and proper food suited to her condition, provided by her friends, has been denied to her. This we regard as very small and contemptible business. She has not been convicted of crime. She is merely placed in the Marshal's custody until the Court orders otherwise. Properly she ought not to be in the penitentiary at all. Such confinement is contrary to law. The penitentiary is for convicts only. Neither the place nor the treatment is proper, decent, nor manly under the circumstances.

The question is asked frequently: Why is not the grand jury discharged, seeing that its labors are over? The answer is, it is kept alive simply to keep Nellie White in jail. If the grand jury was discharged, she would have to be set at liberty. And because she will not answer a set of impertinent questions relating to herself, she is to be punished as long as possible, not in the interest of justice but in the spirit of retaliation and persecution. We believe she will prove as firm and heroic as Belle Harris, no matter what means may be resorted to for the purpose of squeezing her into submission.

Now, if this young lady is willing to suffer these indignities rather than reply to personal questions, propounded under cover of law, how much more determined should others be not to submit to the importunities and interrogations of sneaks and informers, who come crawling around households in the absence of the male members, without any pretence of law and without common honor and decency? Let them be treated with silent contempt, and if this is not enough, let them be "fired out" in the most expeditious and effectual manner possible.

THE HIGH WATER DANGER.

The calling of a meeting of the Bishops to consider and adopt means to avert impending danger to life and property from the high waters of the Jordan was the best action that could have been taken in the premises. It is a subject in which the entire public is interested, and no class of influential men are nearer the people than those who assembled to consider this important matter yesterday afternoon.

The result of the gathering shows the wisdom of the movement. The call has been vigorously responded to, considering the brief time for preparations, such as finding and preparing the necessary men and teams. At a tolerably early hour this morning about ninety men and four teams were at work at the point of the greatest danger—in the vicinity of Hon. Geo. Q. Cannon's farm—and thirty four men and eight teams were working like beavers near the White Bridge. Besides these, other men and teams were straggling along toward the banks of the river for the purpose of going to work.

This is a public question in which the entire community is deeply interested. Unless commensurate preventive steps are taken the overflow of the Jordan and consequent inundation of a wide tract of land and a large section of this city appears inevitable. The river would only require to rise a few inches higher to spread destruction on every hand. If the necessary efforts are not put forth. The loss of property would, in such an event, be enormous, and there would probably be some destruction of life. The consequent distress entailed by such an occurrence is unpleasant to contemplate.

Doubtless the Bishops, in union with the people, will continue the praiseworthy efforts they have so well begun, until the full complement of help they have agreed to supply will be at the post of danger. It is earnestly hoped that the business men will give an equally hearty response. They are all more or less directly, while there is no exception in regard to being indirectly interested in the subject. A calamity such as is threatened would, in the event of its falling upon the community, seriously affect the business of the city.

The necessary help to prevent the overflow and inundation will require a considerable expenditure of means, but it is only an inconsiderable trifle compared with what would be annihi-

lated by the threatened calamity. In the event of its occurrence. Besides, whatever is expended goes into good hands—those of a large number of working men who have of late been looking in vain for employment.

It is to be hoped that a small army of men and teams will soon be ranged along the Jordan, barricading its banks, remaining there until the waters begin permanently to fall for the season and the point of danger is past.

Since the foregoing was written we have learned that, as members of the committee appointed to wait upon the business men of the city and ascertain what they would do, Bishop Clawson and Brother Elias Morris called upon the officials of the Denver & Rio Grande railroad. The response was hearty, generous and praiseworthy. They were at once told that they could hire fifteen men for a period of ten days and the company would pay their wages. This is an example worthy of emulation.

We have learned later, from Bishop Clawson, that there are no less than three hundred men on the river. This shows what can be done in a case of emergency. Bishop Preston and Counselors have been admirably prompt in the matter, and their efforts have been actively seconded by the ward ecclesiastical authorities.

The force now at work should be daily augmented, and maintained as long as the danger exists.

BLAINE NOMINATED.

ACCORDING to our latest dispatches from Chicago, James G. Blaine has obtained the nomination of the Republican Party for the Presidency of the United States. We think the Democrats will find in him a formidable candidate, and it will take them all their time to beat him. He understands political methods as well as any man in the United States, and his party will work like beavers to elect him. He is a man of brains and a leader, and will gain a very large following.

THE STRUGGLE TO COME.

JOHN A. LOGAN is the Republican candidate for the Vice-Presidency. This is quite a letting down for the ambitious and dashing son of Illinois. The ticket will be generally well received by the party, and under the leadership of so astute and thorough a politician as the man of Maine, all the resources of the party will be marshalled and disciplined for the struggle to come. If the Democrats do not blunder in their selection, they need not fear the result. It is not at all likely that the Blaine and Logan ticket will prove at all seductive to any one claiming adherence to the Democratic party, while a good strong ticket in opposition may secure the support of conservative and independent Republicans who do not have that confidence in Blaine which ought to exist to insure his success. The control of the Government during the next presidential term, will depend upon the action of the next convention at Chicago.

THE HACKNEYED CRY OF "REBELLION."

THE New York Commercial Advertiser, on May 17th, published a very bitter article opposing the views of the Times of that city, which denounced the present legislative raid on Utah as part of a crusade in the interest of a theory of morality and religion with which the Government should have nothing to do. The Advertiser described the "Mormon" Church as "simply and unmistakably a rebellion," and said other unjust and senseless things in this connection. Elder James H. Hart then sent the following communication, which appeared in that paper of May 29th:

SIR—I mail you herewith a copy of Senator Brown's speech on the Mormon question, delivered January 11th, 1884, and Mr. James Stillman's address, delivered in Boston, which I commend to your consideration, hoping they may tend to correct you in the unwarrantable position assumed in last night's Commercial Advertiser in relation to the so-called Mormon church.

The rebellion of said church of which you speak, and against which you declaim, is purely hypothetical, and has no foundation in fact. It was well answered by Senator Brown in the Senate Chamber yesterday, wherein he said: "It was absurd to assert that the Mormons were in rebellion. No people could be in rebellion who did not resist the laws by force. The Mormons held themselves at all times ready to respond to legal process. A people so conducting themselves could not be in rebellion in any legal sense."

Now, while I do not wish to engage in controversy or thrust myself into newspaper notoriety, I am always ready to defend my friends, whom you have so unjustly assailed, as people as unpopular as the former-day Saints, and whose mission and motives are as little understood as theirs were by their contemporaries.

When you say they are "defiant law-breakers, conspirators, and organized rebels," you do them a gross injustice and say that which is positively untrue, and which it is impossible for you to substantiate. And when you say that the Church of Latter-day Saints overrides the decisions of the courts and sets their processes at naught, and "its adherents perjure themselves as a religious duty when called upon to serve upon juries or to give testimony in the

courts," you say that which is falsified by the records of the United States District courts in Utah, and the positive testimony of United States prosecuting attorneys and judges, which I can prove by documentary evidence.

There are other objectionable statements in said article that I would like to mention, but as brevity is a journalistic necessity, I conclude.

With best wishes for the survival of the fittest in religion as well as politics,

Yours truly,
JAMES H. HART.

Grand Central Hotel, May 28.

To which the annexed remarks were appended by the editor:

We do not recognize Senator Brown as an authoritative lexiconographer. We prefer Worcester, who defines a rebel as "one who refuses to obey a superior or the command of a court." That definition is borrowed from Bouvier, and in that sense the Mormon church is certainly rebellious in its very constitution. Within the borders of the United States the National Government is the "superior," and the Mormon church, in maintaining polygamy and in other ways also, refuses to obey its authority. The assertion that the Mormons are law-abiding folk and that they hold themselves amenable to court processes is notoriously false. They do not only live in open violation of the law, but claim a right to do so, derived from a power which they have set up as superior to that of the Government. The law forbids polygamy in the Territories, yet these people do openly practice and defend it. Are they not lawbreakers, therefore, as truly as are the prisoners that are held for trial in the Tombs? As to perjury, it is notorious that Mormon witnesses will not testify to the facts of polygamous marriage, and our correspondent will scarcely assert that a Mormon grand jury could be induced to indict, or a Mormon jury to convict, any one of their elders or bishops of polygamy. It is idle to waste words in discussing facts so notorious as those with which we have to do. The law declares polygamy to be a crime; yet the Mormon church authorizes and even enjoins its commission. It thus sets up a power antagonistic to that of the United States; becomes the instigator of crime by wholesale, and makes its people what we have called them, defiant law-breakers and rebels against the authority of the Government.

Elder Hart then penned a detailed reply to these remarks, but his manuscript was returned with a courteous letter declining a "protracted controversy." This is the treatment that the "Mormon" side of the question usually receives from the press of this country. The exceptions are few and far between. We have not sufficient space at our command for Elder Hart's article, which is rather lengthy, but will briefly answer some of the Advertiser's assertions, because they are as common as they are untrue. It is easy to call people "rebels." But the term, as applied to the "Mormons," is just as absurd. And even the Advertiser's definition does not help its cause in the least. Before the "Mormons" can be truthfully accused of rebellion it must be shown that they "refuse to obey a superior or the command of a court." Who among them refuses to submit to a legal process? It is alleged that some of the "Mormons" have violated the Edmunds law. But this has yet to be proven, and if it should be demonstrated, that would not justify the accusation that the whole community are "rebels." According to the Advertiser's logic, if there are any persons in New York who violate a law of the United States, New York is in a state of rebellion against the government. The fact alleged is unproven, and if it were substantiated the inference drawn from it would be none the less ridiculous.

The Advertiser is just as silly in its attempt to make the "Mormons" guilty of perjury, as in its argument to make them out as "rebels." "They will not testify to the facts of polygamous marriages," therefore they are perjurers; there's logic for you! Witnesses are required to tell only what they know. Hearsay, or opinion, or moral conviction is not evidence. Yet if a witness does not testify to facts which in the nature of things he cannot know "of his own knowledge," he is a perjurer because he does not give information wanted by the prosecuting officer and the fanatical wolves who hunger for "Mormon" victims. Let us try the editor of the Advertiser by his own rule. He says the "Mormons live in open violation of the law. Well, if he knows this let him go into court and give his evidence under oath. If he "will not testify as to the facts he is a perjurer," by his own logic. Now how much real evidence could he give under oath? Why, none at all. He would have to answer like many witnesses, "I do not know." Will the editor of the Advertiser tell us how a "Mormon," when asked if an accused neighbor or friend is married to a certain lady, can properly answer in the affirmative, if he did not witness the ceremony and has no personal knowledge of the facts. If he should so answer under oath when he did not and could not know the fact, would he not be more liable to the charge of perjury than if he answered "I do not know?"

The editor of the Advertiser is ignorant of the subject on which he writes, or he would know that there has not been for many years such a body at any time as a "Mormon grand jury" or a "Mormon" trial jury. He would also be aware that under the Edmunds Act no "Mormon" can act as a juror in a case of bigamy or polygamy. And if he had taken the trouble to investigate, he would have learned that the only case of conviction for that offence which resulted in the imprisonment of the accused, was brought about by a jury chiefly composed of "Mormons."

And now as to the "Mormon" Church and its attitude on the polygamy question. Is it not the very acme of ab-

surdity to accuse that Church of "rebellion" and crime because it teaches a given doctrine? Has not the "Mormon" Church just as much right to advocate polygamy as another church has to advocate monogamy? The right of belief and the right of freedom of speech cannot be abrogated or abridged. The "Mormon" Church does not commit bigamy or polygamy. It cannot be tried for any offence. It can only hold a belief and inculcate it. There is no law against that. It is only individuals who can be prosecuted, and they not until they perform some act in violation of law. And even then, the breaking of a law would not make them "rebels" against the government. Rebellion implies either taking up arms against the government or forcible resistance to its authority. Until this can be proven against the "Mormons," the calling them rebels simply exhibits the ignorance or impudence of those who so freely use the epithet. We can readily understand why the editor of the Advertiser shrunk from a "protracted controversy" on this subject.

LOCAL NEWS.

FROM FRIDAY'S DAILY, JUNE 6.

Notice.—To whom it may concern: The St. George Temple will close on Friday 27th of June, and open on Tuesday, the 2nd of September.

JOHN D. T. MCALLISTER.

Married.—We heartily congratulate our young friends, Mr. Chas. B. Felt and Miss Georgie Spencer, on their union, which took place Wednesday, the 4th inst., in this city. The ceremony was performed by Counselor D. H. Wells. The bride is a daughter of the late President Daniel Spencer, and the groom a son of Elder Nathaniel H. Felt. The young people are well mated, highly respected, and have a host of friends. We wish them every happiness their hearts can desire.

East Indian Mission.—Elder Henry McCune, who has been in Montana lately, arrived in the city yesterday and proceeded to his home in Nephi to visit his family before leaving for the East Indies, to which part of the world he has been called to go on a mission. He, in company with Elders Willes and Booth, will leave for India on Tuesday next. Brother McCune was reared in the East Indies until he reached the age of sixteen years, and has not entirely forgotten what he formerly knew of Hindoostanee. The operations of the brethren in the East Indies will be watched with unusual interest, as it practically devolves upon them to re-open the mission, which has been closed for a considerable period.

Supreme Court.—Proceedings in the Supreme Court of Utah Territory, Friday, June 6, 1884.

Provo City respondent, vs. George Shurtliff appellant, from First District; ordered that a rehearing of this cause be and it is hereby allowed.

In the matter of the estate of L. P. Higbee, deceased, between Sophia P. Higbee appellant, and Lucy M. Higbee respondent, from First District; cause argued by J. G. Sutherland for appellant.

People of the Territory of Utah, respondents, vs. Frederick Hopt, impleaded, etc., appellant, from Third District; in this cause the appeal from the order denying amendments to the record, and the order refusing stay of execution, came on for hearing, were argued by W. H. Van Horne for appellant and W. H. Dickson for respondents, submitted and taken under advisement.

Jordan High Water.—The situation is the same with the exception of the river being slightly higher, caused by a break in the West Jordan Canal. It is still under control, but the danger is far from being past. In fact the highest point of danger is believed not yet to have been reached. The forces of men and teams will have to be kept up, or the result will be most disastrous. Should the necessary help be maintained it is confidently believed that a catastrophe will be averted. Bishop Clawson informs us that in his opinion more prominence has been given to his efforts on the high water question in statements given to the public than is justifiable. He states that the credit is due to Bishops Preston and Burton, Messrs. Fox, F. Little, Armstrong, Morris, Winder, McKean and others, who have been very active and disinterested in the matter.

LATER.—Bishop Burton sends word from the river that more teams are wanted. Wagon boxes are useless, and plank on the running gears is what is in demand with the teams.

Another canal besides the West Jordan one has broken, and the volume of the river is increasing in proportion.

MISSIONARIES IN VIRGINIA.

INTERESTING NEWS FROM THE OLD DOMINION.

A private letter from Elder Newel W. Kimball, at Oranoco, Amherst County, Virginia, to a friend in this office, gives the following interesting details of missionary experience in that State:

"I arrived here in Amherst County, April 15th, in company with Elder Welch. We here met my brothers Golden and Hyrum. Brother Welch had come to take Golden's place, as he had been called to Chattanooga, Tenn., to take charge of the office. The brethren