

DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

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WEDNESDAY - MARCH 18, 1885.

ANNUAL CONFERENCE.

To the Presidents, Councils and Saints in the various Stakes of Zion:

It is thought advisable to hold our next Annual Conference in the city of Logan, Cache County.

Meetings will commence on Saturday April 4th, 1885, at 10 o'clock a. m.

Very respectfully,

Your Brethren,

JOHN TAYLOR,

GEORGE Q. CANNON,

Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

THE PLENTITUDE OF ANTI-"MORMON" PRETEXTS.

THE facility with which the anti-"Mormon" demagogue changes his base, and, as fast as one pretext serving him as a breast-work is torn away, hides himself behind another, rivals the agility of the nocturnal flea, or the fickleness of the color-changing chameleon. Illustrations are, like Falstaff's reasons, "as plenty as blackberries," but we need not pick from the prolific bush more than one or two at the present time.

How often has it been asserted, by men and women honestly or dishonestly opposed to the polygamic principle of this much persecuted religion, that if that one obnoxious doctrine were only done away, and its practice should henceforth cease, all hostility to "Mormonism" would vanish into thin air, the oil of peace would be poured upon the troubled waters of political and religious strife in Utah, and the Millennial sun would be almost ready to dawn upon this portion of our war-weary and benighted planet.

That many persons are sincere in this belief, we doubt not, any more than we do that many others are not so. Those who indeed cherish it are, for the most part, well meaning but superficial thinkers, who have studied carelessly, or not at all, the crimson-hued history of religious persecution, particularly those chapters—destined, thank heaven! to be among the closing ones—relating to the career of the Church of Jesus Christ of Latter-day Saints.

We need hardly refer, in this connection, to the unfounded charges, ridiculous as they were numerous, preferred against the early Christians, and cited by their merciless oppressors in justification of their cruelty to that universally despised and unpopular sect; nor give more than a passing glimpse at the lurid scenes of rapine and murder with which history repeated itself in the days of the expulsion of the Saints from Missouri, when the pretense put forth to palliate such horrors was not, as some might suppose, the now terrible offense of patriarchal marriage. No; "polygamy" was not then the popular note to sound, the revelation regarding it not having been given to the Church. Hence, some other excuse had to be invented, some other catch-word adopted, some other cloak made to order, to cover up the real object of the murderous crusade urged against an innocent people, "everywhere spoken evil of," whose appealed cause was admitted to be just by the highest executive of the nation, who, nevertheless, in the same breath acknowledged himself powerless to interfere for their protection, or afford for their past cruel wrongs the slightest redress.

And what, in those early days, was "Mormonism's" alleged offense, or more properly speaking, the main accusation, since they have ever been like Abraham's posterity, innumerable? In brief this: that the Latter-day Saints, like the Saints of former days, claimed to receive revelations from on High, and were organized with Apostles and Bishops, etc., in close conformity with the ecclesiastical system of government that existed in the ancient Christian Church. These awful crimes excited the jealous wrath of the priests of a perverted and apostate Christianity, and it was not a difficult thing for these "holy men" who "spoke as they were moved upon" by the spirit of the devil, to poison the minds of their pious flocks, and aided by scheming knaves and political tricksters, of whom little else could be expected, to create a sentiment so bitterly hostile that nothing but the blood of innocence which it shed could satiate it. These facts have passed into history, not yet written in its fulness, but some day to

be thundered by impartial justice from the house tops.

But what do we next hear? Has the same old pretense been used to extenuate all later exhibitions of Christian hatred toward this "peculiar people," since they left the confines of civilization to build up and beautify an Eden in the heart of the American desert? Not entirely. The real cause remains, as ever, unchanged; but the ostensible one has shifted and veered and fluttered about like a weather-cock in a wind storm. Polygamy, being published, became immensely popular as a war-cry, and its imaginary horrors were sufficiently blood-curdling, without "Apostles and Bishops," to suit every purpose of the conspiring hypocrites who create, in order to pandor to and be paid by, a mistaken public prejudice, as wide-spread as in every respect unwarrantable.

This polygamic wire has been twanged till it is almost ready to snap asunder, from age and prolonged use, and those whose business it is to strig the harp of slander and tune it to the ever-varying popular pitch, find it necessary to once more look about for material to meet the imminent popular demand for a change. "Blood atonement" will hardly do, for that has also seen much service, and like "polygamy" is getting somewhat out of tune. There is something, however, that suits the times "to a T," and, far from wonderful to tell, it has already been stretched and played upon.

And what is this new bugaboo?—this Olympus of popular dread—this towering mountain of a nation's alarm that "sings its pite against the burning zone," making the polygamic Ossa to appear "like a wart?" In sooth, "Church rule in politics," an autocratic theocracy, imperium in imperio; a "Mormon" empire in an American republic; an "ecclesiastical light divine, as opposed to the ballots of a free people"—and yards on yards of similar stuff, all of which, summed up and simmered down, might be put thus: a handful of religious worshippers, armed with implements of labor, with their feet firmly planted on the granite backbone of the American continent, leering down upon and threatening with an avalanche of hymn-books, the peace, welfare and existence of a shivering little group of fifty-five millions of people!

This, then, is the leading pretext of to-day—the comet of ill-omen now sweeping and swishing through the political heavens, with "polygamy," "blood-atonement," and all the other little horrors following and serving it as a tail. This is the pale spectre that "spreads its streaming hair over France," Germany, Switzerland, England, Scotland, and all other countries of the civilized and terrified world.

But tell us—What has this new terror to stand on? Is it utterly without foundation, like the vast majority of its predecessors, or has it, like some of the more notable ones, a shadow of tangibility, which at first sight—but at first sight only—seems almost as plausible as a skeleton's visible, or a vagrant's imaginary means of support? Simply this and nothing more: the "Mormons," like all true Bible believers, hold that the God of heaven and Maker of the earth intends ere long to pay a personal visit to this planet, to take for a season the reins of government into His own hands, establishing a reign of universal peace and righteousness, and requiring all nations to acknowledge His sceptre. They furthermore believe that, as usual, He has sent word on ahead, in order not to take the world entirely unawares, and has commissioned certain humble, God-fearing men to preach the glad tidings to their fellow creatures and prepare the way for His coming.

This is the very head and front of "Mormon" "treason," "rebellion," and all the rest of the clap-trap which continually salutes the tired eyes and ears of a long-suffering public. It is the government of God—that these Christian priests and politicians affect to regard as a foreign power, and it is Jesus Christ whom they stigmatize as an invader, and whose approach they are preparing to repel with all the force and fury at their command. Who would have thought that the parable of the Lord and His vineyard would find its application in the nineteenth century, and in "the land of the free and the home of the brave?" Who would have supposed that, in this professedly Christian nation, a Bible prophecy in relation to the coming of the King of kings, would be used as a pretext to "justify the suppression of a people and religion whose only crime is clinging to the hope of its literal fulfillment?" What next will be the scare-crow to keep away honest investigation into the merits of "Mormonism," and afford a temporary hiding place for the conspirators who are too cowardly to assail the system except from behind a barricade of subtlety, sophistry, misconstructions and make-believes?

SOME OF THE INCONSISTENCIES.

THE inconsistency of the operators in the anti-"Mormon" crusade has probably never been excelled. Their professions are flat contradictions of their actions, and some parts of their doings are the antipodes of other portions of their conduct.

Frantic efforts are put forth to make polygamy appear in the light of a

crime intrinsically, as well as a legal offence. The "Mormons" are asked if burglary, murder or arson were to go unpunished would they not raise a vigorous protest against such laxity? Certainly they would, and with just cause. It is not, however, against the proper enforcement of any existing law that the "Mormons" are protesting. But they have just cause for complaint on two prominent grounds.

First—Little or no regard is paid to the forms and rules of law in the savage attempt to punish "Mormons" accused of offences.

Second—No—"Mormons" who commit similar offences with which "Mormons" are charged are because the acts are done outside the "marriage relation"—allowed to go scot free.

The first cause of complaint is outrageous and the second, which is class exemption from the effects of law, is not any better.

But what is called unlawful cohabitation, so far as it applies to the plural marriage relation, has no similarity to bigamy or any other offence that is *malum in se*. The offences with which accused "Mormons" are charged are *malum prohibitum*, and therefore do not stand on the same moral plane as those that are essentially crimes even if there were no legal prohibitions against them.

Eager efforts are put forth to make it appear that the object of the present raid is the suppression of polygamy, but the facts are against the claim, those who are alleged to be living in plural marriage relationships, no matter how long since the contracts have been entered into, being mainly the objects of pursuit. It does not matter whether or not the parties who are the subjects of the solicitude of the prosecutors entered the plural marriage relation before there was any law prohibiting marriages of that character and never since. How much does such a course contribute to the prohibition of polygamous marriages? All that it can produce, if the crusade is continued and reaches the extremest results of which it is capable, will be simply to disrupt and disorganize families, put good, conscientious, honest and patriotic men to great trouble and inconvenience, and bring untold misery upon many innocent and helpless women and children. But this detestable work, if done at all, must be the fruition of the efforts of the white souled anti-"Mormon" crusaders. The "Mormons" cannot acquiesce in it either in theory or practice.

"Put away you unlawful wives," cries the crusader, who, in the next breath shouts in favor of genuine democratic principles, of which he apparently has not the slightest comprehension. Yes! put away your "unlawful" wives, and brand yourselves as miscreants. It amounts to saying, "Put away the wives with whom you contracted years ago in the full religious belief that in entering into the relationship you were not acting in conflict with any constitutional law of the land. Cast adrift those who are dependent upon you and who are at your mercy." What a small comprehension men must have of great moral and religious obligations who speak with such flippancy about a matter involving so great consequences.

A good deal is said about the Supreme Court decision in the Reynolds polygamy case. It is asserted that to be consistent the "Mormons" should have ceased entering into plural marriage relationships from the date of that rendering, which merely held that Congress had a right to make laws prohibiting polygamy in the Territories. The decision did not, nor could it, claim that every law that might be afterwards made with that avowed intent would be constitutional. That must be a subject for future decision. But is any distinction made in the present crusade between cases, so far as the cohabitation wing of the prosecution is concerned, in which the alleged marriages occurred previous to that decree and those alleged to have been formed since? Not the slightest.

It will be claimed, of course, that the Edmunds law is on the statute book and must and should be enforced, as it makes no exemptions whatever. Well, does it exempt the non-"Mormons" who cohabit with more than one woman, and who frequent dens of prostitution to such an extent, that even according to Commissioner McKay it might be shown that some of them practically "have the same habitation." Yet while their libidinous conduct is not even inquired into, the very forms of law are ignored and overridden in the pursuit of "Mormons" alleged to be guilty of living with the families.

It is pompously claimed that fifty-five millions of people are demanding that "Mormonism" be extinguished. This is an absurdity. The fact is that the great bulk of that vast body are engaged in attending to their own business and have no time to devote to that of other people. Those who are so deeply exercised, or profess to be, about the "Mormons," are generally clergymen who view the success of any other than their own religion with a jealous eye; and political hucksters who seek to ride into office on the anti-"Mormon" hobby, while the newspapers chime in with strongly seasoned articles on the question to suit the tastes of the lower strata of society. Those classes, together with a mass of humanity that are blown hither and thither by the winds of prejudice, constitute the anti-"Mormon" host whose clamor occasionally weakens the back-bone of more respectable and fairly disposed people.

ANOTHER EXHIBITION OF MALIGNITY AND FANATICISM ON THE BENCH.

IN to-day's issue will be found the full text of Judge Jacob S. Boreman's charge to the grand jury of the second Judicial District of Utah. We publish it as a matter of record, in the full expectation that in a future day the author of the foul calumnies and gross falsehoods it contains will be confronted with them. That will be at a time when the mask shall be torn from the hypocrite, and there will be no more hiding behind the "refuge of lies."

The author of the charge advised those to whom he spoke not to be governed by malice, hatred or ill-will, and thus counseled them to take a course the antipodes of his own. There is no room in his contracted soul for nobler sentiments toward those with whom he differs religiously. His vision is warped by constant gazing through narrow sectarian spectacles. He presents the most pitiable picture that can be beheld on the judicial bench. His lack of knowledge of the commonest principles of law—a deficiency well known to the bar of Utah—is even outweighed by an almost unparalleled intolerant bigotry, which crowds out the practicability of his being penetrated by a thought with a tinge of magnanimity in it.

He does not appear to be able to catch the scintilla of a grasp at the greatness of true Republican government. The idea has evidently entered his small calibre capacity that a Territory of the United States and the people living in that abnormal condition are mere worms. He considers that they can be properly used by the parent government as a species of football, to be kicked about for amusement, or as figures on a slate that can be wiped out at will.

He would, had he the power, obliterate "private judgment," which he evidently imagines should not be exercised. To assert it is to him "reasonable." Had he lived at the time the Declaration of Independence was made, he would undoubtedly have opposed it as traitorous to the existing government. It would have been viewed by him as a wholesale assertion of individual judgment, as opposed to what were esteemed to be unjust laws.

At every stage of Judge Boreman's charge his ignorance or malice crops out like toadstools on a pile of refuse. He says the particular law under which he desires "Mormons" to be prosecuted has been decided to be constitutional, yet the validity of the Edmunds Act has never been ruled on by that tribunal.

Mr. Boreman's tirade against the "Mormon" community is as false as it is brutal, and those of his own kind know that he fabricates when he states that animalism, and sexual crimes abound in Utah as an outgrowth of plural marriage. He speaks against his own knowledge when he makes statements so infamously and purposely incorrect. Polygamy is merely *malum prohibitum*, but not a crime of itself, and was practiced by the best men of whom sacred history gives any account. According to that standard the Latter-day Saints, as a community, have no superiors as exemplars of sexual virtue. Among no people on earth are there fewer crimes of the grosser kind. And they are not excelled in their law-abiding and virtuous tendencies in every other particular. But these facts are as patent to this calumniator of the pure as to anyone else, but his intense and fanatical prejudices have run away with what little of reason he possessed, at best only an infinitesimal quantity.

The fact that a man may have entered into plural marriage before there was any law in relation to it is, according to this person—so extraordinary in his ordinariness—is to be no shield. He wishes to sweep everything before him as with the "besom of destruction." But he finds it necessary to say that he has "no desire to do injustice to any one." If he were not conscious of his own perfidy he would not consider it necessary to fortify himself with this special plea of self-justification. But the guilty generally defend their position in anticipation of an attack which they know they so richly deserve.

This is the person who found it convenient to ignore the U. S. Statute of 1862, for the punishment of polygamy, and tried and convicted a man in his court for that offense under a Territorial Statute, which had not the slightest applicability to the case.

This is the whilom sectarian preacher and pseudo judicial functionary who cut a conspicuous figure in a Methodist meeting on a Sunday night; one of a large number held all over the country to bring a pressure to bear upon Congress to suppress the "Mormon" religion.

This is the man who foreshadowed his intention to go into the anti-"Mormon" missionary business when he first came here by saying to us—"If ever I do your people injustice it will be through errors of the head and not of the heart." If this voluntary statement was honestly made, and the professed course subsequently adhered to, his head has been worse than useless, while his heart has kept him constantly side-tracked from the line of consistency and humanity.

This fanatic on the bench prates about Utah being brought into harmony with other States and Territories and, to use the religious cant expression which his narrow sectarian

proclivities impel him to introduce into his anti-"Mormon" sermon, come out with "clean hands and a pure heart." Yet this maligner of an innocent and God-fearing people knows that but for such as he, who turn purity to corruption, this fair Territory would be spotless from the festering rottenness that is damning communities, which are held up as patterns after which Utah should follow in the shaping of her moral status.

AN EXCELLENT DECISION.

THE decision bearing on the liquor question which appeared in yesterday's News, is eminently satisfactory, besides being a clearly reasoned opinion. It furnishes another evidence of Judge Zane's ability as a lawyer. On matters in which his anti-"Mormon" bias is not brought into play, he exhibits excellent legal capacity, enabling him to grasp questions brought before him with uncommon clearness.

The decision sustains the Territorial liquor law and sets aside ordinances of cities wherein they simply re-enact its provisions. The statute itself covers the ground. And instead of cases of infringement being brought under municipal ordinances, they must be brought under the Territorial law. Justices of the Peace have jurisdiction over such suits and fines imposed go into the city and county treasuries, and when imprisonment is a part of the penalty the accused are to be incarcerated in the city jail or county prison, according as the offence has been committed within or outside the boundaries of a municipality.

The ruling holds that the statute does not abrogate any power to prohibit the liquor traffic that may have been incorporated in any city charter.

The decision will have a tendency to weaken the backs of the liquor men of this county, who lately combined to fight the County Court on the question of its recent determination to raise the license fee. In any event the County Court proposes to stand by its position, and if need be fight its way through the courts.

It was reported a short time ago that the city liquor men intended to get up a struggle against the municipality, but the straightforward and reasonable opinion of yesterday will also operate in the capacity of a wet blanket over the whiskey combination in that quarter.

LEGAL BUSINESS BRISK AT BEAVER.

THE otherwise sombre town of Beaver presents an unusually lively appearance just now, being more or less thronged with jurymen, and witnesses in Territorial and United States cases. The legal mill is doing some rapid grinding. About twenty indictments have already been found, one-fourth of them under the laws of the United States. The petit jury adjourns from day to day, no cases being yet ready for trial.

Rogerson and Sculley, who were lately sentenced to imprisonment for one day and to pay a fine of fifty dollars and costs, for contempt of court, are still incarcerated, owing to their inability to meet the monetary portion of the judgment. The offense for which they were thus punished is that, at the last September term of the Second District Court, while the case of the Territory, etc., vs Rogerson's bondsmen was pending, they conveyed to the jury certain papers militating against the plaintiff.

A peculiar spectacle was recently presented in Court. Father Morrell, of Circle Valley, a patriarchal old gentleman who is alleged to have more than one family, appeared to plead to an indictment for unlawful cohabitation. The bonds had been placed at fifteen hundred dollars, but when the venerable man, whose age is seventy-two years, went before the Judge, the amount was reduced to five hundred dollars.

Members of the families and kins-folks generally of Presidents Murdock and Shepherd, Bishops Fotheringham and White and Wm. Ashworth and W. Robinson have been successively before the grand jury since Monday. The result of the inquisition is not known.

Constable Pace, indicted for the killing of Woodard, is now in jail. Woodard was the man who murdered George W. Thurman, a young school teacher, at Lehi, a few years ago.

Four men named Smith, brothers, together with their brother-in-law, a Spaniard, have been conveyed to Beaver from Kanab, and lodged in jail, there being fifteen indictments against the gang for grand larceny.

LOCAL NEWS.

FROM FRIDAY'S DAILY, MAR. 13

A Fine Portrait.—We were to-day shown a very striking likeness of Apostle Franklin D. Richards, in India ink, by Brother Paul Hammer, of this city. The picture is exceedingly life-like, and we consider it the best specimen we have seen of this artist's work.

Gratifying.—Three sons of Mr. Beck, of Tintic, who are deaf and dumb, have been in attendance at the