

## HYPOCRISY OF THE AGE.

THE ELIZA ARMSTRONG CASE—INFLUENCE OF SHAM AND POWER OF HUMBUG—THE ROOTS OF THE EVIL—REASON FOR REVEALED TRUTH BEING OPPOSED—PRINCIPLE NOT TO BE BARTERED.

LONDON, Sept. 10, 1885.

Editor Deseret News:

The spirit of this world is the same wherever you go. In either hemisphere there is the same pretense of virtue and practice of vice, the same outcry against something that is not evil in itself while essential impurity is passed by as a matter of course; the same disposition to divert attention from social deformities and gigantic corruptions by a furious enfilade upon some imaginary or exaggerated irregularity. The raid in Utah upon religiously regulated plural marriage, while licentiousness and the vilest crimes are left unpunished if they are not actually encouraged, is one of the most striking evidences in any age, ancient or modern, of that

## RANK HYPOCRISY

which is so strikingly illustrated in the scriptural allegory of the mote and the beam.

The zeal which fires those hearts that pant for the imprisonment and torture of undoubtedly honorable and God-fearing men whose marriage relations do not harmonize with the views of their persecutors, and which finds no vent in directions where bestiality and villainy revel unchecked, burns from the lowest hell, is kindled by the breath of Lucifer, and is fed by the fuel of the basest passions of fallen humanity. Hatred, envy, jealousy and the anger of error exposed, hide under the mantle of the law and pose as the figure of justice. It is a sorry burlesque and a hideous profanation. But it serves a purpose. It deceives the unthinking, and virtually pleads, "how pure must we be who are so vigorous in our attack upon supposed impurity!"

Something in the same line and in a similar spirit is the prosecution now in progress against the editor of the *Pall Mall Gazette* and others in

## THE ELIZA ARMSTRONG CASE,

which will be numbered among the *causes celebres* in the annals of English jurisprudence. In order to demonstrate the facility with which girls, even under the age of thirteen years, could be obtained in this "Christian" city for immoral purposes, Eliza Armstrong was, as it is claimed by the defense, bought from her mother for the sum of £5 sterling, and, as admitted on every hand, actually taken away by a stranger with the mother's consent, and put through all the courses by which numbers of such children have been forced to infamy, except the crowning act of violation. She was then placed in the care of people who kept her from every evil and provided her with every necessary comfort, the object in view not being her real injury but the exposure of crimes, the bare contemplation of which is appalling. The parties to this dangerous and questionable expedient technically laid themselves liable to the law; and what is the consequence? Why, the pretended advocates of law and order are banded together to punish these parties to the utmost extremity, but doing nothing towards the prosecution of the real criminals who commit the enormities that this case has helped to expose.

What, in their eyes, is

## THE REAL CRIME

of the editor of the *Pall Mall Gazette*? Wrong done to the person of the child or her parents? Verily nay. It is his exposure of the terrible foulness of society in its upper spheres. It is his tearing away of the curtain, whitened on the outside, which hid up the rottenness and filth behind. It is his turning of the electric light of truth upon the moral sewers of this mighty metropolis, that a glimpse of their foulness might meet the eyes of a startled world. The facts revealed are not seriously denied. The attestation of indisputable authorities, among them some of the highest ecclesiastical dignitaries of the land, place the correctness of the charges beyond reasonable cavil. His rivals of the press do not pretend that his masterly pictures of under-surface life in London, lurid and black-shaded as they are, can be criticized as imaginary or condemned as unfaithful. They only denounce him for directing attention to that which they think should be kept from the common eye, and join in a hue-and-cry against him for showing up iniquities that may be practiced in the dark but may not be talked about in the light.

Meanwhile the

## HORRORS CONTINUE UNCHECKED,

and the appetite for the prurient is indulged in with greater freedom than before the exposure; and though mass meetings are held for the expression of popular indignation against the rich for their crimes against the poor, amounting to nothing but talk and a chance for lip-service pietists to utter cant and display their verbal veneration for theoretic virtue, the social evils complained of run riot as before, and no practical endeavors are made for their eradication or suppression.

But a chance is offered to pounce on the audacious scribe who pulled the lid off the London society pot and disclosed the foul messes seething and stewing in the hell-broth brewed for

the delectation of some of England's daintiest aristocracy, and so they eagerly jump to take advantage of it. The technical infraction of the law, dared for the purpose of proving how it can be and is so flagrantly violated, is made the mark of vengeance by enraged upper-ten-dom, and the Crown prosecutor, backed by the influence of the British Government, to demand the law's penalties in this case lacking the essential element of crime, while not a finger is raised to punish the actual criminals who have trampled the law into the mud and yielded to nothing but their own brutal lust and lawless bestiality.

IT IS "THE SAME THING OVER AGAIN."

In London as in Utah, the anxiety of some people for the enforcement of law is so great that they are wilfully blind to real and flagrant immorality, while an imaginary speck of technical offense is magnified into a monstrous stain that must be washed out, if needs be in blood, or the Pecksniffs who seek to divert attention from their own deeds by their zeal for the law, will not be able to sleep at peace in their beds. Great is the influence of Sham, mighty the power of Humbug.

The Criminal Law Amendment Act, which, beyond question, was largely due to the work of the *Pall Mall Gazette*, raises

## THE AGE OF CONSENT

from 13 to 16 years. That is to say, a girl is now not legally able to consent to her own shame unless she is fully 16 years old. Under the old law she could consent if 13 years of age, and the plea of the consent of the victim shielded the lecherous villains who took advantage of it. At present, if a girl under 16 years old is led away by a seducer, he cannot shelter himself under the claim that it was with her consent, for the law declares she is not able to give it. This is a step in the proper direction, though not likely to effect any radical change in the morals of the community. It simply extends the law's penalties and gives a little more legal protection to young females.

Many false impressions prevail in regard to this law. It is supposed by some who have read about it without properly investigating the subject, that the new law virtually says a man may seduce a girl without legal jeopardy, if she is over sixteen years of age. This is a great error. He simply does not come under the penalties of this special Act which was framed for a specific purpose. There are other laws relating to sexual offenses, and this one by no means justifies the impression that it countenances immorality at any age or under any conditions.

There are several stringent English laws against the common sins of this adulterous generation. But they are not vigorously enforced and they do not reach

## THE ROOTS OF THE EVIL,

which lie imbedded in perverted human nature, draw their sap from the under current of Godless society, and through the great, broad-armed tree of corruption bring forth the fruits of demoralization and death. The heart of man must be cleansed, the desires of humanity must be purified, the aims of existence must be elevated, and a purer system of practical morality must be introduced before a radical change will take place in the soul of modern society.

Just such a system, bearing in it the power and influence to effect the needed social changes, is persecuted and derided under the name of "Mormonism." It has come down from heaven to regenerate the earth. No wonder that the world hates it, for it is not of the world. No wonder that hypocrites use all their forces against it, for it is a living, standing rebuke to them and their secret iniquities. The lives of its votaries are an irritating contrast to the doings of their accusers. It must be expected that the wicked will fight it with their might. But it is certain to prevail. The odds against it do not count, for He who is Almighty is on its side and it is His means and method for the work of purification and redemption.

Let there be no faltering nor trepidation in the ranks of its adherents? There must be no wavering and no parley with the foe. He who talks of compromise when eternal truth and everlasting covenants are the issue, is of that class who "look back and are not fit for the Kingdom of God." To be weak is human. But divine strength can drive out human weakness, and neither God nor man will honor or have confidence in one who gives up a principle to save his earthly life or escape personal discomfort. It is fitting that there should be times of trial to test men's souls. Evading danger and yielding to the enemy are totally different things. To secure honorable safety is wise;

## TO BARTER PRINCIPLE FOR IMMUNITY IS COWARDLY.

Beware of these who weaken the cause of truth by criticism of its leaders in the hour of their peril! Such persons are enemies in disguise. Mark those who put man's edict and man's penalties before God's law and the most sacred covenants, or who would break the latter to escape the former! He who thus seeks to save his life shall lose it. "He that endureth to the end shall be saved," he that swerves and turns aside by the way shall be lost. The tribulation shall have an end when it has served its purpose. Then he who failed not shall rejoice, while he who pandered to the devil shall drink

the cup of misery and mortification, even to the dregs. Among those who are for "The Kingdom of God or nothing," you may put down the name of, EXILE.

## "LOOK UPON THIS PICTURE AND UPON THAT."

REPUDIATION AND PROMISES COMPARED WITH FIRMNESS AND INTEGRITY.

The following well-written letter appeared in Sunday morning's Salt Lake Herald. We deem it of sufficient interest to reproduce it:

To the Editor of the Herald:

Sir—Victor Hugo makes his Bishop of D— say: "The great dangers are within ourselves. Let us not trouble what threatens our head or purse, and only think of what threatens our soul."

How shall the young men of Utah be asked to stand by the faith of their fathers, if the fathers will not stand by their own faith?

The system of plural marriage instituted through Joseph Smith is a truth as divine as the atonement of Christ, or it is the most accursed lie ever promulgated by human lips. It gives the promise to men and women, who faithfully conform to its requirements, of eternal lives and eternal increase. It is, therefore, worth more than earthly wealth, popularity, liberty, home and life; or it is not worth a sigh from woman's heart or a tear from woman's eyes. Any man who has entered into the relation of celestial marriage without an absolute certainty of its truth, is unworthy of recognition by his fellow men. For if the doctrine be a lie, he has prostituted trusting women and bastardized helpless children. But if he knows the principle to be a sacred truth, religion, manhood, conjugal love and parental affection—all should teach him to die rather than cast a reproach upon the divine cause, or upon the honor of those innocent ones whose earthly names are in his keeping. The clause of the Edmunds law affecting to give legitimacy to the children born in plural marriage was either too much or too little. If the relation in which they were born was decreed of God, then no weak human statute was necessary to give them a rank in the earth; but if their fathers were not called by divine command, and were not actuated by sacred and everlasting motives, then the birth of such children is so vile that no law can wipe out their dishonor.

In my mind there is no question. The religion of the Latter-day Saints is worth all it costs. It should be maintained with a heroism akin to that shown by the revered Redeemer on Calvary.

Far be it from my purpose to condemn the fearless, conscientious act of any man in these trying times. But when a person who assumes to be a leader is actuated, in the same work, by different motives at different times; when he is in a dark crisis, guided by some other lamp than the one which he has set for the feet of others; there is neither impertinence nor irrelevancy in the question: "Whither are we drifting?" Suppose that thousands of men have enlisted in any army for the defense of home and country, and one of their number (with many others), because of his utterance of high patriotic views and because of his supposed superior ability and uncompromising loyalty, has been elevated to the rank of captain; suppose that this officer declaims to his soldiers constantly that their cause is worth dying for, until through long years of training they learn to rely on his wisdom and integrity; and yet at the last moment, when they are marching to the contest, this captain so far renounces the vital point of the war as to establish friendliness between himself and the opposing force; every private soldier in that captain's company—no less than the commander-in-chief—has a right to ask for reasons. Shall it be a sufficient answer that the captain has grown old and rich in the service, and that he would risk too much if he maintained his part in the combat? Are wealth and comfort any dearer to age than life and liberty are to youth? How shall the captain acquit himself with fearless consistency if he say: "All that I have ever proclaimed about the glorious object of this war is true; but I choose to withdraw from the issue, until such time as the contest can be settled without sacrifice on my part."

So it is with the religious question in this land. If I did not know that the consciousness of the truth is implanted in the breasts of young Latter-day Saints beyond the assailing power of weak examples, I would ask: What hope is there for young Utah, except in an utter renunciation of their religion, if men who have been favored and trusted members of the church for a third of a century surrender at the first demand?

What a sublime spectacle could be presented to the faithful and to all the world by a staunch old man standing before the court to prove his faith, even with the last remnant of his physical strength! The more such a man sacrificed of worldly goods and fame, the greater might be his immortality. Such a life would be rounded to a grand completeness. The setting of the sun would be worthy of its mid-day splendor.

Who can forget Francis A. Brown! He, too, is an old man. Toil has broken his frame. Hardships and disease have

sapped his physical vigor. But when he stood before the Court and was asked as other men have been asked, he bravely answered: "These are my wives, and these are my children, God gave them to me. They are mine to the last." If he were my father, my heart would thrill with pride at the grandeur of his example, and I would reverence him with my latest breath. But if my father were such a man as some whom we have seen before the courts, and he should taint the name of my mother—the woman who had trusted and loved him from girlhood to old age—by so much as a single breath of renunciation, I would pray that I might never look upon his face again.

BEN. E. RICH.

Ogden, Utah, Sep. 21, 1885.

## THE CAVE OF DUDDAHATCHIE—A STRANGE DISCOVERY.

A BOX FOUND WHICH IS SUPPOSED TO BE OF DIVINE ORIGIN.

"J. W. S.," a correspondent of the Nashville *Daily American*, from Tupelo, Miss., August 4, says: "In coming to Hamilton, the shire-town of Marion County, Ala., the other day, I was reliably informed and greatly interested in a wonderful discovery recently made by one of the citizens of the county, Mr. J. W. Hadden. A few days since, while out hunting, Mr. Hadden saw in a cluster of bushes a snow white fawn which he stealthily approached, hoping to capture a prize. The fawn almost allowed him to pick it up, when it suddenly ran off a short distance and again stopped. Hadden again approached, when the fawn again retreated. This course was pursued by Hadden and the fawn until they reached a high bluff overlooking Buddahatchie River, some four miles east of Pearce's mills, when the fawn suddenly disappeared over the edge of the bluff. Upon coming up, Hadden peered over the bluff, when to his astonishment he saw the fawn standing on a narrow bench hundreds of feet below, near the root of a large spruce pine recently blown up. After much difficulty he succeeded in reaching the spot where the fawn was last seen, but the fawn was not within range of his vision. Upon looking around, he discovered that the pine in being uprooted, disclosed to view a circular orifice in the bluff, some three feet in diameter. Prompted by curiosity and a desire to catch the fawn, he provided himself with a torch and entered the cavern, and made a discovery which will not only immortalize himself and be a source of fabulous wealth, but will be of immense value and interest to the scientific men and Biblical scholars of the world. Stretched out at full length on the cave's rocky floor lay the petrified bodies of three human beings—two males and one female—an oblong box of curious and antique design, two feet long, eighteen inches wide and sixteen inches deep, besides many other curiosities of smaller dimensions. Surprised and terror-stricken, Hadden withdrew from the cavern and returned to his home. The next day Hadden returned with a trusted friend to the scene of his discoveries and removed the petrified bodies and other articles from the cave. The box, also petrified, was carefully removed from his resting place and broken open and found to contain a small jar, a large roll of parchment and a brass rod. Now, the mystery is, to what race of people did these bodies belong and how came they there? The parchment manuscripts are undoubtedly written in the Hebrew language. Many theories have been advanced by our people, but the most plausible one that I have heard is that the bodies are of Hebrew origin, that the box is the long-lost ark of the covenant, the rod the veritable Aaron's, the jar the pot of manna, and the parchment manuscripts the seven lost books of the Old Testament.

"The scene of this wonderful discovery is one of sublime and picturesque grandeur. Hundreds of feet above huge masses of rock lift their hoary heads high in the air, while far beneath are the limpid waters of Buddahatchie on their way to the gulf, 'gurgling kisses to the pebbled shore.' Mr. Hadden has carefully boxed his treasures and will start immediately for Washington, D. C., where he will deposit them in the Smithsonian Institute.

"Now, Mr. Editor, this wonderful discovery is no 'Joe Mulhatton yarn,' but can be fully substantiated by calling on or addressing the following parties of Hamilton, Ala.: J. C. Hamilton, Judge Probate Court; Maj. Jas. H. Gast, editor Marion county Herald, and Col. James Pearce, on whose plantation the wonderful discovery was made."

The Pulaski (Tenn.) *Citizen* of a more recent date relates the foregoing facts, and adds that a Hebrew scholar has been engaged in translating the record contained on the parchment found, and is of the opinion that the writing was done by one Moadem, who lived probably contemporaneously with Moses, or immediately after him. Of the translation, the *Citizen* says:

"In the third verse and second chapter, he says: 'A part of the earth shall be visited by famine and disease, and a part of the earth shall have plenty.' The fifth and sixth verses, same chapter, read: 'And the part of the earth

that is stricken with famine and disease, and the people thereon, will be desolate and full of trouble, and the people will cry aloud in their sorrow: Lord have mercy upon us.' In the fourteenth chapter the translation points to events in connection with the prophecies above, and undoubtedly to the cholera that is now raging in parts of Europe. Thus: 'And the fields of the tiller of the soil were abundant with yield, but the grace of God was not in the land. And God was angry and caused the stricken part of the earth to flourish with abundant yield, and the part that was plenty was selfish and refused to give to God in gratitude. And God caused the plague to travel over the great waters and the people died in great numbers and the land was desolate.'"

"There are other translations which we have pointing to the events of the present day which are startling and fearful, but, as it will require some further study to place exactly the application, we refrain from giving them this week. We will say, however, that the end of the world is prophesied most vividly and clearly, but our Hebrew friend has not yet figured out the exact time."

## CORRESPONDENCE.

## BIRTHDAY CELEBRATION.

Stake President Macdonald's 60th Anniversary.

On Tuesday evening last, the 16th inst., being the anniversary of President Macdonald's sixtieth birthday, over eighty of the brethren and sisters of the Stake, consisting of the aged and young, assembled at the residence of the absent President to celebrate the event, and contribute by their presence and goodfellowship toward the making up of an enjoyable social time; as well as to show their marked esteem and respect for their faithful but absent pastor and host.

Sister Macdonald entertained the guests in her usual felicitous manner, making every guest feel pleased with himself and everything in general.

The evening was really a genuine, social one, passed in song, music, reminiscence and address, in which nearly all participated.

After about four hours of pleasure had flown away, and benediction had been pronounced, the guests parted for their several homes, with the universal wish that Brother Macdonald would enjoy many returns of the happy day, undimmed by persecution and exile, as was the 60th anniversary of his birth.

A GUEST.

MESA CITY, Sept. 18, 1885.

## PRISONERS FOR CONSCIENCE SAKE.

EARLY RELEASE OF ELDERS WILSON AND SPILLSBURY—HOW THEY FEEL.

YUMA, PENITENTIARY, September 20, 1885.

Editor Deseret News:

As our time of incarceration is drawing to a close, we feel it our duty to return to you our grateful thanks for forwarding to us the Semi-Weekly News, which has been a great comfort to us in our isolated condition. We will be at liberty again on the 11th of October. We have, I believe, borne our affliction patiently, acknowledging the hand of the Lord in bondage as well as in freedom. We have had no one of our faith to visit us since we have been here, but we have had many sympathetic and encouraging letters from friends in Utah as well as at home. One of our exiled brethren now in Utah sent us a small box of apples which was a great treat to us, and many a blessing was invoked for him while we were eating them. Verily, he shall not lose his reward. Our imprisonment has not lessened our faith in the principles of our holy religion; but we feel like sustaining our families and every true principle of liberty and right, the Lord being our helper. Truth is mighty and will prevail. We feel to pray for our brethren in bonds, together with their families and all the faithful in Israel.

Your brethren in the Gospel,  
G. T. WILSON,  
A. P. SPILLSBURY.

## INSTRUCTIONS GIVEN BY JUDGE J. S. BOREMAN,

TO THE JURY, FOR THE DEFENSE, IN THE CASE OF THE U. S. VS. J. E. TWITCHELL, UNLAWFUL COHABITATION.

1. Prior to the act of March 22d, 1882, cohabitation with more than one woman was not unlawful.

2. If you find from the evidence that the defendant, since the passage of the Edmunds act, March 22d, 1882, and within the dates named in the indictment has not held out to the world, introduced, or announced more than one of the women named in the indictment as his wife, you should acquit the defendant.

3. It is not necessary that the parties to a polygamous marriage, or who have lived in the practice of cohabiting with two or more women, should divorce themselves, in order to entitle them to the presumption of in-