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TRUTH AND LIBERTY.

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VICE PROTECTED IN MASSACHUSETTS.

MASSACHUSETTS, with its superabundance of female population, is one of the most active and valiant champions of anti-polygamy. Boston, led by Joseph Cook, is periodically wrought up into fever heat over "Mormonism," and the bare idea of a man living with more wives than one, even at the respectable distance of three thousand miles, and with the Rocky Mountains intervening, gives the speculated and "cultivated Christians" of the hub the shivers, and prevents their beans from properly digesting in their shuddering vitals.

Yet Massachusetts, that wants polygamy in Utah annihilated by the mailed hand of the law, even if its destruction involves the breaking up of thousands of peaceful homes and the sacrifice of liberty and life, refuses to protect its own tender and immature virgins from the lusts and violence of brutal men. This needs some explanation, which we propose to give. It ought to be interesting to all who reflect upon the social problems of our age and country.

Under the present laws of Massachusetts, a girl may consent to her own rule at the age of ten years! If she is ten years old she has reached "the age of consent" and may freely dispose of her person, except by way of marriage. A child of ten years may be seduced by a brute of any age, and if it can be established that she consented, he is free from any legal penalty. But the law forbids the issuance of a license to marry, to any girl under the age of eighteen years without the consent in writing, of the parent or guardian, and justices or ministers who marry minors without such license or certificate, render themselves liable to a fine. Thus marriage is checked and crime encouraged.

In such a condition of the law, what wonder there is such a terrible condition of Massachusetts society. A young girl may consent to prostitute her body, but not to give herself in marriage. A lecherous man may take advantage of trusting youth and yielding affection, and destroy virtue with impunity; but he must not marry the victim of his wiles if she has not reached the age of eighteen years. There may be nothing wrong in the marriage restriction, but who can find words to express the infamy of the provision concerning "the age of consent" to ruin, corruption and disgrace?

Some of the better-minded people of that highly respectable old Commonwealth have been striving to rectify this evil. They have petitioned to raise the age of consent to sixteen years. This was accomplished in Old England mainly through the efforts of the *Pall Mall Gazette*, though its editor, Mr. Stead, received imprisonment for his pains, his excessive zeal leading him a little beyond the bounds of discretion. But virtuous Massachusetts would have none of it. The petition was rejected. The high-toned lawmakers of that leading State would not protect its girl children nor debar its bovine men from their depredations.

It may be asked, what reasons did they offer for their refusal? Simply that "it might lead to blackmailing by child prostitutes." That is to say the "Christian" legislators of Massachusetts would rather protect the vile creatures who consort with female children, than guard those children from their wiles. To protect prostitutes from possible blackmail, little girls of ten years old and upwards must remain exposed to the devices and snares of designing scoundrels. The excuse for its retention is worse than the law to be retained. It shows where those "Christian statesmen" stand on the platform of virtue.

Balked in their attempt to purify the moral atmosphere of frigid Massachusetts, the petitioners have agreed to the limit of "the age of consent" to twelve years. A little advance they think is better than none. A bill to amend the law to this extent is pending in the Legislature of that State. Even should this bill become a law, is not the inconsistency of the principles astonishing and the immorality of the position disgusting? A child of twelve years is not capable in Massachusetts of making any contract as regards property. A swindler who would deprive her of a dollar can be severely punished. She cannot dispose of anything belonging to her except her virtue. And any beastly wretch who can obtain its surrender, can laugh at the criminal law, and when he has gained what he wanted, fling the befouled creature into the gutter without fear of consequences. Massachusetts guards sacredly the almighty dollar, but leaves the avenues

to the desecration of the bodies of its virgins without a single bulwark or a solitary sentinel.

Thus the ways are kept open and easy to lives of shame. At ten years now, at twelve years if the bill passes, girls may be freely tempted and led into the path of infamy, and the ranks of the cyprian sisterhood be replenished with young and raw recruits. As the hospital and the dead house receive the prematurely faded and decayed victims of the burning and besetting sin of the age, the law helps the fiends who watch for tender prey to supply their places in the market of corruption. Under marriage, facilitate prostitution. Imprison and despoil a man who marries and supports two wives at the same time, and who feeds, clothes and educates their children. But lay not a hand on the seducer of any number of girls of twelve years of age, providing he can persuade them to yield to his peridy, no matter if they bring forth paupers, and the children are bred to vice while the mothers run riot to ruin and to hell.

Some years ago several thousands of the "surplus" women of Massachusetts petitioned the State Legislature to abolish the legal restrictions that prevent a man from marrying and living with more than one wife. They saw no opportunities for honorable motherhood unless this was done, so they respectfully asked for this change in the law. But the proposition met with ridicule and was treated with derision. And to-day, while Massachusetts reformers and morality-shriekers are urging the destruction of constitutional liberty in Utah, because a few of its population practice plural marriage, their own State is reeking with corruption and its legislators are protecting vice with such laws as that relating to the age of consent, and by refusing to put barriers in the way of the despoiler of virtue. Oh! humbug, thy other name is—Massachusetts.

ILL-PAID LABOR OF WOMEN.

EIGHT thousand female cloak makers have been on strike in New York. Long hours and low pay drive many poor, half-starved and worn-out women to infamy. There are over two hundred thousand of such workers in New York City, most of whom toil from fourteen to sixteen hours a day for a bare subsistence. Think of it! They live in crowded tenement houses, badly ventilated, and eat the commonest food, working week in and week out to keep body and soul together.

And the large profits of their labor go into the pockets of fat "Christians" who roll to Church in their carriages on Sunday, and snuffle over the wickedness of the "Mormons" in Utah, where two or three women actually marry the same man. How much better it would be, if the civilized "Christian" plan was forced upon those benighted "Mormons," so that the "surplus" women might run machines and stitch their hearts out, for the support of the grand social and commercial system which is the glory of the nineteenth century!

We hope the women will win in their fight with conscienceless capital, and that other workers besides the cloak makers will wrest from their heartless taskmasters, an advance of wages wherewith to keep the wolf of hunger from the door. For equal work with men, women ought to receive equal pay. And until that rule prevails the great cities of Christendom will continue to swarm with poor, lost creatures, who can fare better by the sale of their bodies than by the ill-requited toil which grinds them to the graye.

EVEN-HANDED JUSTICE.

A DETROIT Judge has taken a very sensible view of the course of adjury in his court, in a case involving a breach of contract. The plaintiff sued to recover the sum of \$393, the contract price of some work performed. The jury found for the plaintiff, but brought in a "compromise" verdict for \$260. A new trial was demanded and the Judge, in granting the application, denounced the action of the jury as despotic and unlawful. There was no such sum in the complaint, and if the plaintiff was entitled to anything he should have had the sum specified in the contract. The Judge said: "No such despotic power is confided to any tribunal as that of making contracts for litigants outside of the contracts they have made themselves."

This "compromise" fashion of settling money disputes is generally wrong and unjust. Ever since Solomon proposed to settle the quarrel between the two women as to the ownership of a child, by cutting it in twain and giving half to each contestant, arbitrators and tribunals of various kinds have imagined they exhibited equal wisdom with the great Jewish King, by halving an amount in dispute, and thus really leaving unsettled the question in litigation.

"I can get half that load of hay," once said a wagish and well-known limb of the law, on a certain occasion, as a load of timothy passed along the street. "Why, how's that?" was the query. "By simply laying claim to it and getting the matter arbitrated," he

replied; "the arbitrators will be sure to split the difference and I'll get one portion." This was an exaggeration, of course, but it illustrated the slipshod and improper method of settling such difficulties that is not infrequently adopted.

To deal out even-handed justice requires not only acuteness of intellect, but firmness of mind, decision of character and an unbiased sense of fairness and equity. The idea of trying to please both parties, or either party, ought never to be entertained by a judge or tribunal of any kind, civil or ecclesiastical. In settling differences between brethren, whether as arbitrators, teachers or as a court, the rights of the parties, the square, straightforward and undeviating course of truth and righteousness ought to be pursued, without fear or favor or sentimentality.

The feelings of the parties or their friends ought to cut no figure and exercise no influence in a question of right. Mercy must not rob justice. Pity must not destroy equity. Facts and figures must not bend to wishes and opinion. Clear, honest, unbiased judgment should hold sway, and feeling ought not to be allowed to interfere. When a fair decision is rendered, kindness and gentle persuasions may come in to temper the rigid claims of equity and soften the demands of exact justice.

There is some difference between the rules required to settle disputes and those that should govern adjudication upon transgressors. Motives and circumstances and palliations that may be considered in the latter, do not enter so largely into the adjustment of the former, and allowances that might be made in pronouncing penalties, could not be permitted rightly to affect decisions involving rights of property.

If a plaintiff is found to be entitled to his claim, it ought to be allowed without flinching or subterfuge. And the Michigan Judge who recognized this principle and exposed the wrong of the "compromise" policy, is entitled to the thanks of the public and plaudits of all lovers of rectitude and square-dealing.

PRESBYTERIAN PERFDY.

THE Presbyterian preachers and teachers of Utah have been holding a sort of convocation at Nephi. The following ministers were present:

F. L. Arnold, Evanston, Wyoming; J. F. Fiero, Evanston, Wyoming; H. A. Newell, Salt Lake City; E. M. Blohm, Salt Lake City; S. L. Gillespie, Box Elder; Josiah McClain, Ogden; R. G. McNeice, Salt Lake City; Peter Van Houten, Salt Lake City; J. A. L. Smith, Payson; David Houe, Payson; A. B. Cort, St. George; G. W. Martin, Mant; T. F. Day, American Fork; E. N. Murphy, Mt. Pleasant; S. J. Nelson, Mt. Pleasant; E. W. Greene, Richfield; Philip Bobback, Hyrum; H. D. Stoops, Parowan.

The following teachers were in attendance:

Miss M. Beekman, Mt. Pleasant; Miss M. S. Byers, Box Elder; Miss K. J. Blugham, Salt Lake City; Miss E. S. Dickey, Salt Lake City; Mrs. M. M. Green, Gunnison; Miss L. H. Hindman, Spring City; Miss M. E. Knox, Fillmore; Miss E. M. Knox, Fillmore; Miss L. L. Lockwood, Nephi; Miss K. McPheters, Nephi; Prof. J. F. Millspaugh, Salt Lake City; Miss L. P. Moore, Salt Lake City; Miss L. G. Morton, Parowan; Miss M. H. McCullough, Payson; Miss J. A. Olmstead, Richfield; Miss M. Evans, Selip.

Besides these there were present:

W. E. Renshaw and E. M. Knox from the Presbytery of Wood River; Judge Osborn; Mrs. H. A. Newell and Miss Annie McDowell of Salt Lake City; Mrs. J. A. L. Smith of Payson; Mrs. L. A. Lockwood of Nephi.

Little interest attaches to their proceedings except the construction of the following resolutions which, after a full discussion of their contents, were unanimously adopted:

"In regard to the statement recently telegraphed over the country from Washington that no further Congressional legislation is needed for Utah, because of the work which the churches and schools are accomplishing, it is recommended

First—That this statement be declared unwarranted by the facts and calculated to do great mischief.

Second—That while the Christian churches and schools are doing a most salutary work, which is increasing in power every year, there is still great need of radical legislation by Congress.

Third—That if our Government had done its duty as faithfully as the great Christian denominations have done theirs, Utah would have been Americanized years ago, as is shown by the fact that since the Government has begun to assert its authority, by putting the transgressors of its laws in any community in the penitentiary, the freedom of the people to attend the churches and schools has been greatly augmented."

These enunciations are much gentler in tone than many that have emanated from a similar source. And considering that such reckless and unscrupulous defamers as McNeice and Gillespie participated in the proceedings, they are rather remarkable for their mildness. With the wilful and barefaced false-

hoods of each of those hypocrites, who are a disgrace to the name of Christian and a burlesque on the title of minister, the Utah public are pretty well familiar. They have both appeared in print as the concoctors of "infamous libels against the 'Mormons,'" and have struggled, in vain, to appear to the country as martyrs to the cause of Presbyterianism. Their attempts to show that they had been persecuted were proven to be absolute lies without the shadow of excuse, and their shameful mendacity will stand against them on earth and in heaven, in time and in eternity.

But beneath the quietness of the language of the resolutions there lurk both the falsehood and the vindictiveness which are the chief characteristics of the snappy Salt Lake declaimer and the dabby exhorter from Box Elder. At the close of the Resolutions is an untruth that implies more than it speaks. The impression conveyed and intended is that the people here have been prevented in times past from attending Presbyterian meetings. That the freedom which is admitted to exist at present has been denied in times past. And that the liberty enjoyed is in consequence of the imprisonment of a few Latter-day Saints, for practicing a principle of their religion. The inference is that if more "Mormons" are put into the penitentiary the Presbyterians will be able to flourish with greater freedom. Therefore the aid of Government is requested that force may accomplish what Presbyterian persuasion and Presbyterian doctrine have failed to effect. That is after the straight McNeice style and method.

The falsehood implied in the Resolution is patent to every resident of this Territory. But it is not intended for home use. It is manufactured for exportation. It is for manipulation at a distance. It will help fill up the Utah Presbyterian money-bags—the grand desideratum of all these libels upon the "Mormon" community. There is no more liberty to attend sectarian churches and chapels to-day than there was before the passage of the Edmunds law. The Latter-day Saints are advised now, as much as then, not to send their children to schools taught by their enemies, not to entrust the care of the little ones to those whose main object is, to turn them from the faith of their fathers. The wisdom of this advice must be clear to every thinking mind. The folly of rejecting it is apparent to all who are possessed of common sense. Advice has been the only influence used in that direction. And no man or woman has been coerced in relation to this matter. Those who insinuate to the contrary, either by preaching or resolution, know that they are guilty of gross falsehood.

And what a confession of abject impotence is conveyed in the plea that the influence of Presbyterianism is so small that it cannot hope to prevail without the employment of force? What a weak and watery religion that must be, which cannot make headway in a free land without the government puts its opponents into prison! Meeting-houses and schools built for them by others' money poured out like water in their aid, with scarcely anything to do but draw their hireling's wages, these sleek and snuffling men of gab, unable to convert because they cannot convince the "Mormons," try to goad the Government into measures for their destruction.

We can understand why the political adventurers who want to control the Territory are anxious for "radical legislation," for that means the disfranchisement of the "Mormon" majority for the benefit of the anti-"Mormon" minority. But on what Christian principle can professed disciples of Jesus strive to accomplish the same end, and that too under the plea of a palpable lie? They see men who would be an honor to any community thrust into jail because they will not promise to renounce what they know to be right; virtuous wives dragged from their homes and forced in violation of law and religion to give testimony against their husbands; children compelled to answer prurient questions in relation to the bedroom privacy of their parents; homes disrupted, families scattered, hearths made desolate. All this they endorse, and ruthlessly cry for more radical measures. It is not enough for their pious purpose that people who do not agree with their views are thus hunted and despoiled, but in their religious wrath they demand further oppression and more extreme legislation.

And what is the reason for this holy outcry? Why, these "Mormons" will not yield to the principles of Presbyterian doctrine. "Mormonism" cannot be controverted by scripture nor by argument, and the only way to accomplish our Presbyterian purpose is to put their leaders in prison, break up their homes, confiscate their Church property, and disfranchise every man and woman who is a member of the Church that we cannot put down by ordinary measures. Our reasonings fail, our renderings and wrappings of holy writ, our nasal-twanged prayers and our sanctified demeanor count for nothing with these obstinate believers in old-fashioned Bible Christianity, and therefore the Government must step in to our aid with pains and penalties and the most "radical legislation."

Oh! ye plotting and mendacious priests who preach for hire and teach for money; who distort the truth, who wrest the scriptures, who plot against the innocent, who join with the political shark, the carping infidel, the

sneaking place-hunter, the roystering ruffian, the conspirator, the spotter and the spy; who formulate falsehoods that ye may gather in dollars, and foster prejudices that ye may get gain; how shall ye appear in the great day of judgment and of justice? Who shall hide you from the gaze of the Eternal and cover you from the scorn of the just? When you reap your full reward, what can save you from the doom of the liar and the hypocrite—the deep damnation of the lowest hell?

"IN PATIENCE POSSESS YE YOUR SOULS."

WHEN picturing to His disciples the tribulations and afflictions of the latter days, the incomparable Nazarene—who suffered for the truth and died as its exemplar, after predicting that His servants should be delivered up to prisons and be brought before dignitaries and rulers, be "betrayed by parents, and brethren and kinsfolks and friends," and be "hated of all men for His name's sake," gave to them this exhortation: "In your patience possess ye your souls." (Luke xxi, 19.)

That we are living in the times predicted by the Great Master, is as certain as that the Latter-day Saints are called to do the work of warning, which He requires and to prepare the way for the second advent. They must accept the position with all its responsibilities. They have not entered upon their labors without fair notice of the consequences. They were not induced to engage in the cause by specious promises, or concealment of the trials and difficulties involved therein. They were forewarned that their names would be cast out as evil and that they would have the whole world to meet. The trials that have come are lighter than they have had reason to expect. For many years there have been comparative peace and tranquility. The opposition we have encountered has been chiefly polemical. A few mobs, a furor now and then which was like thunder without a bolt and lightning that cleared the atmosphere without a stroke, an occasional case of violence and much discussion, denunciation and threatening, summed up the forces arrayed against us.

Now we are in front of some stern realities that try men's souls. Prison stares many in the face. They are likely to be despoiled of their earthly goods. The rights of citizenship are wrested from them. Families, which are their temporal heaven, are scattered and distressed. Wives and children are hunted down as a prey to spies and informers, and insulted as unworthy of respect. Traitors lurk in the circles of the Saints and a man's foes are often they of his own household. Falsehoods are received as the facts concerning us and our very integrity to truth is used against us. The basest creatures under the sun berate us with impunity, and vile and loutish libertines and debauchees invade our houses and force virtuous women and tender children before courts and inquisitions. Our faith is misrepresented, our motives are misconstrued and our actions are maligned. Our leaders are compelled to remain in concealment or be sacrificed to the malevolence of ungodly and unprincipled officials. The lecher is promoted, the chaste are condemned. The infidel mocks and the "Christian" Pharisee taunts us with our afflictions. The national power which should be exercised to secure equal justice to all and to uphold the civil and religious rights of citizens is either quiescent or turned to the support of our enemies. The legislative, executive and judicial arms of government are all moved by the spirit of oppression, and scarcely a voice is raised in our behalf.

Now is the time to exercise patience. This is one of the hardest tasks before us. It is difficult to wait. The injustice we have to bear provokes intense indignation. We naturally want to do something. Retaliation impulsively suggests itself. Violence wants to grapple with violence. It would be easier to arise in our might and our union and make a clean sweep of the wretches who assail us. It sometimes seems it would be better to battle at once and die in the struggle than to submit to undeserved ignominy. But these are the emotions of fallen humanity. The voice of wisdom and of Christ cries out, "In your patience possess ye your souls."

The troubles of the present, after all, are but a few. They are small compared with what have been, they are slight compared with those that will be. Among the persecutions to precede the great tribulation to come upon the earth, it is written; "Then shall they deliver you up to be afflicted, and shall kill you." Also, "Ye shall be hated of all nations for my name's sake." The mobbings and murderings and burnings and ravishings of Missouri and Illinois exceed everything that has since been endured by the Saints. And the time is to come when he that would kill the servants of the Lord will think he is doing God service. "All nations" are to look upon Zion and say, "let her be defiled."

We are suffering but a little. This is a small test to try our faith and develop the hypocrite and the traitor. The Lord will perhaps keep silence for a season that our integrity may be