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A VICIOUS AND IGNORANT ATTACK ON "MORMONISM."

THE *North American Review* for March has no paper from M. Charaday and, its readers who have been watching the development of Mexican antiquities, as related by the French explorer will be disappointed at the omission. There are, however, a number of interesting essays on various subjects in the Magazine, and one article which calls for more than passing mention.

"The Political Attitude of the Mormons," by Judge C. C. Goodwin, is the title of a remarkable collection of statements about the "Mormons." It is remarkable for the reckless manner in which utterly groundless assertions are made. Remarkable for the absence of any attempt whatever to substantiate them. Remarkable for the lack of any plan to cure the imaginary evils complained of. Remarkable for the frank disclosure of the object of the writer in attempting to raise an unwarranted excitement against the great majority of the people of Utah. But the most remarkable thing about it is that a respectable monthly like the *North American Review* would spoil its pages with such a mess of trash.

Here are a few of the statements made by the person who figures in the *Review* as "Judge" Goodwin. He says of the "Mormons":

"They teach explicitly that every government framed by men is illegal."

"Their leaders claim to be infallible."

"Then in worldly knowledge they are instructed very little, the policy of the Church being to keep the masses poor and ignorant. They are forbidden to read books or journals that attack their faith or appeal to their reason."

"They have prescribed as a certain safeguard against, and remedy for, diphtheria and other diseases which come of blood poisoning, more earnest prayers, more punctual and faithful obedience to the commands of their elders."

"When any law of the land conflicts with a church rule, the law is held as naught, and, to defeat the execution of such a law, perjury is held to be instead of a crime, a virtue."

"The vote of Idaho for Congressmen was carried at the late election by a brief order of George Q. Cannon, directing Mormons in that Territory to vote for a certain man. Cannon did not leave his office in Salt Lake City; but all the Mormons voted in Idaho as a unit."

"But for the mines no outsider could find anything whereby he could earn a living in Utah."

"Were it to suit some political party to give Statehood to Utah, every Gentile would be forced to move away; the mines would be taxed so that it would be impossible to work them, and nothing else would remain. The Mormons have shown their eagerness to do this already. Their legislature passed a bill laying a tax of 20 per cent. on the gross proceeds of mines, and the veto of the Governor was all that prevented the bill becoming a law."

"In Utah the ballot is given to women, and the law is so framed that it permits alien women to vote within a month after reaching Utah."

"There is no doubt that the original Mormon creed was evolved from the crafty brain of Sidney Rigdon."

"The Mormon Church is a foreign kingdom hostile in all its features to a republican form of government; it is guided and controlled by foreigners, and depends upon foreigners and the children of foreigners for future expansion and power. It is absolutely un-American in all its attributes."

"Its leaders boldly proclaim their intention to subjugate the whole

Union and bring it under their rule." "The organization is governed by a code which is said to be a close copy of that which prevailed in Peru under the rule of the Incas."

We need not say to those of our readers who are acquainted with "Mormonism" that the foregoing extracts are entirely devoid of truth. And a simple denial of these allegations ought to be a sufficient answer for those who are not familiar with our doctrines and aims and motives. The charges are unsupported. Not a single quotation is made from our standard works. Nothing whatever is adduced to sustain these wild and wicked allegations. The Bible, the Book of Mormon and the Doctrine and Covenants are our written authorities on doctrine, discipline and Church government. We defy any one to prove from these works or either of them anything like the accusations of "Judge" Goodwin. We do not suppose that he knows anything about them. He has had the folly to write against the Book of Mormon, and at the same time acknowledge that he had never read it. We presume that he is equally ignorant of the book of Doctrine and Covenants, and also of "the code of Peru under the rule of the Incas", or he would never have attempted to draw any parallel between them. The Doctrine and Covenants is our special authority on government. It is to us the word of the Lord. It contains our ecclesiastical code. And it is in letter and in spirit the very reverse of that which has been so rashly asserted by the pretended "Judge."

As an offset to his untruths we will give a few quotations from that book:

"We believe that governments were instituted of God for the benefit of man and that he holds men accountable for their acts in relation to them." Doc. and Cov. p. 439.

We believe that all men are bound to sustain and uphold the respective governments in which they reside while protected in their inherent and inalienable rights by the laws of such governments." Ibid. p. 440.

"We believe that every man should be honored in his station; rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference." p. 440.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

"Behold the laws which ye have received from my hand are the laws of my Church, and in this light shall ye hold them forth." p. 202.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind and is justifiable before me." p. 312.

"Seek ye out of the best books words of wisdom; seek learning even by study and also by faith." p. 290.

"And study and learn and become acquainted with all good books and with languages, tongues and people." p. 296.

"Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." p. 421.

"Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come."

"Thou shalt not lie; he that lieth and will not repent shall be cast out." p. 158.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness and by love unfeigned." p. 387.

Although great ignorance of our faith and system is displayed in the *Review* article, and the author might be absolved to some extent from the condemnation that should attach to the wilful liar, yet the desire to misrepresent is evident throughout the article, and the writer might, if he would, have obtained correct information on the subject. In relation to his statement about Idaho politics we believe he has intentionally stated a falsehood. There is no evidence to sustain it. Proofs to the contrary of what he has asserted were given through the papers here. It is not true that Mr. Cannon had anything to do in the dictation of Idaho politics; neither is it true that the Mormon vote there was cast as a unit, although if it had been we can

see no reason in that for blame to anyone.

It is not true that a bill was ever passed taxing the gross proceeds of mines 20 per cent. We challenge the proof. It is not true that "Gentiles" would not be able to live here if Utah was a State. "Gentiles" lived here in peace and made fortunes before ever a mine was opened, and while the Territory was entirely under "Mormon" control. It is not true that an alien woman can vote here simply by living a month in the Territory. We have not space to notice in detail all the falsehoods in "Judge" Goodwin's collection.

The article contains some extracts from an alleged interview with a "Mormon Bishop" who, by the by, is not a Bishop. It was published originally in the *San Francisco Chronicle*. Public men who have been "interviewed" know how accurately (?) their opinions and utterances are portrayed in print by the average reporter.

In addition to this is a disgraceful attack upon the dead. A piece of brutal abuse of the late President Brigham Young. A case of a living dog barking against the dead lion. A libel against a great and royal soul, who was and is as much above his cowardly defamer as honor, truth and dignity are above meanness, slander and paltry spite. The diatribe will reflect ineffaceable disgrace upon the petty-minded scribe who penned it.

The object of the article is expressed in the closing paragraph in which advice is given to "wrest the offices (local) from polygamists." The few offices within the gift of the people are wanted by adventurers of whom he is the hired tool who come into this Territory to make a living which they cannot gain elsewhere. They desire to control our treasury and fatten upon the fruits of our labors. And they wish to see all political power taken from the many here and given to the hungry few. "Judge" Goodwin's method of dealing with the "Mormonism" which he has so grossly misrepresented is very wise and statesman-like (?) He says "The thing to do is to strike at the animalism which underlies the Mormon system either by a commission, as recommended by President Hayes, or some other means." Wonderful suggestion, most learned "Judge." Either that or "some other means." Very definite and exceedingly perspicuous! And this is the assailant of "Mormonism" as "un-American." He would wrest all the local offices from the control of the voters, and place the whole Territory under a commission, or accomplish the end desired "by some other means."

We are grieved to see a man who is capable of better things descending to the position taken by the writer of the article under notice, and recommend, before he proceeds any further in efforts to inform the public in reference to the "Mormon" question, that either by reading our Church works, getting acquainted with the facts of our history, learning the truth from those who know, "or by some other means" he learn a little of the subject, for his article in the *Review* displays deplorable ignorance as well as contemptible prejudice.

MORE ANTI-"MORMON" RAVINGS.

AMONG other persons desirous of riding into fame on the "Mormon" hobby-horse is our present U. S. District Attorney, P. T. Van Zile. He is a man of considerable ability as a criminal lawyer and, barring a somewhat rude manner in court, and an occasional roughness of speech, makes a good advocate and shows well at the bar. But this "Mormon" question appears to demoralize all who become afflicted with an inordinate desire to settle it by stringent measures and heroic treatment. They lose their ordinary good judgment, throw reason and logic to the winds, and advise and endorse the rashest and most impracticable of schemes for the destruction of something that they magnify out of all actual proportions. The Attorney has been ventilating his views on the "Mormon question" in the columns of the *Inter-Ocean*, the Chicago exponent of the "stalwart" wing of the Republican party. He offers nothing new for the consideration of the public. Even the terms he uses are the old hackneyed

phrases of the rabid "Mormon"-eaters, such as "twin relic," "ulcer to be severed from the body politic," "relic of barbarism," "venomous reptile," "midnight of ignorance," "deluded women," "outrageous doctrine," "Mormon law-breakers," etc., etc. And his methods of dealing with the difficulty which appears so great to his disordered imagination, are those of the least thoughtful and practical among the political quacks.

He wants the limitation law of Congress repealed so far as it affects polygamy; he wants a law passed, to use his own ungrammatical language, "providing that no man or woman can cast a vote or hold an office until it clearly appears that they they are not living in polygamy; that they have not, and do not, cause, aid or abet others to contract or consummate plural or bigamous marriages. This bill should contain a test oath, which in substance should be that the person proposing to vote or hold office is not at the time living in polygamy, or with more than one woman whom he calls wife; that he has not, since the passage of the law, counseled, aided, or abetted others, either directly or indirectly, to violate the law prohibiting bigamy or polygamy in the Territories." And this is not quite enough to suit him. He wishes the law to further provide that any person desiring so to do may question the vote of a person required to take the oath, and to even introduce witnesses to contradict him, and if it appeared, either by the test oath or by outside testimony, that the person was disqualified by reason of his polygamous relations or his counsel or acts in relation to others, he should be disfranchised."

And lest any polygamists should find a means of escaping from the traps thus set to catch them, he says "I would have a law enacted forbidding and providing a punishment for adultery and lewd and lascivious cohabitation in the Territories, and so define these offenses that there could be no doubt but that they applied to those living with plural wives; and I would give the first or legal wife a right to testify."

All this has been talked of before, and rejected as unworthy the serious consideration of statesmen. What is the matter with these persons who get into such a passion over the marital relations of the peaceable people of Utah? Is it excessive virtue, uncommon purity, remarkable continence, or extraordinary regard for strict morality? If so, why are all their irrational efforts directed against extended marriage, instead of against the unrestrained and vice-breeding lusts of modern society? The fact stands out with startling prominence in all the measures advised by the pretended Puritans and mock-modest regulators of "Mormon" morals, that improper intercourse between the sexes is not the evil sought to be prevented or remedied.

Under the laws Attorney Van Zile wishes to see enacted, having cooked up his pet projects in the shape of a bill which he induced Mr. Willits, of Michigan, to introduce in Congress, a man or woman in Utah may be guilty of any kind of sexual or other criminality and escape all the penalties and disabilities proposed. It makes no difference how many women a voter has seduced and cast aside, or with how many females he cohabits, so long as he does not go through any ceremony of marriage with them, enter into any covenant or agreement which compels or requires him to treat them with consideration or care for them or provide for their offspring, he is not to be disfranchised nor challenged nor interfered with in his political rights. Even the law Van Zile wants against lascivious cohabitation is to be so framed that it relates especially to men "living with plural wives."

Oh! how moral and pure and chaste these rabid anti-polygamists are! No man with two wives must vote or hold office or have any political rights, but the vilest debauchee that revels and riots in the filth of perverted passion, may exercise every political right and enjoy every political privilege. The chaste plural wife (and there are many such in Utah) bringing up her children in the home circle under the care of an honest father, teaching them habits of thrift, sobriety and industry, directing their thoughts to God and Christ and watching over them as heavenly treasures committed to her trust, is to be thrust away from the polls and barred from any approach to the suffrage, while the harlot, the

abandoned prostitute, who minister to the lust of depraved and brutal monogamists, as well as bipeds who shirk the cares and duties of matrimony, may enter in to all the political rights and privileges denied to the virtuous and modest matron.

One would think, to read the ravings of these anti-polygamy fanatics, that they had never lived in a place where a man held intimate relations with women. That they are utterly ignorant of the vices that smite as with a pestilence the social body in every populous part of the Union. That they are so unsophisticated and guileless that they know nothing of the shame and sin and infamy abounding throughout the land, and that the sight of a man with two or three families, each sacred in his sight, each wife his companion, the acknowledged mother of his children, each child the recognized claimant of his care and affection, all forming part of one family, governed and imbued with religious impulses, was an object horrible to contemplate and calling for divine anathemas and the severest legal punishment.

We cannot but regard all such persons as the veriest hypocrites and the grossest humbugs. And we notice this fact, that the vilest debauchees, the most corrupt and libidinous scoundrels, the lowest drabs, the most shameless cyprians, as well as the sleek and unctuous secret male libertines and the sly and artful female voluptuary, are the bitterest opponents and denouncers of the plural marriage of the "Mormons," and the most anxious for the enactment of laws to suppress it and break up our family arrangements, wherein the hopes and interests and present and future welfare of thousands of sincere and devoted men and women and children are centered and dependent.

We have no idea that while Congress is composed in any large degree of sane and thoughtful men, and while there remains in that body any sense of respect for the Constitution and the cardinal principles of popular government, the schemes and vagaries of anti-"Mormon" extremists will find sufficient favor to bring about the passage of measures, which would result in ruin to a community whose general good qualities are widely recognized, with no good result to the country at large and only to satisfy a few frothy and importunate fanatics. We think all sensible Congressmen will rather endorse the following sentiment, clipped from a leading eastern journal:

"Fire out the twin relic of barbarism in Utah Territory," is the burden of the Danville (Ky.) *Tribune's* latest son. Its all well enough to fire out polygamy with its long train of evils, but it would be just as well to fire out a few of the relics of barbarism that can be found much nearer home."

HOW THE MATTER STANDS.

THE decision rendered by Judge S. P. Twiss in the mandamus case is not fully understood by the masses of the people, and we therefore offer an explanation of its main features with some remarks in relation to the matter involved in the proceedings.

The object of the petition asking for the writ, was to compel the Acting-Governor—the Governor being absent—to issue a certificate of election to George Q. Cannon, the person officially declared to have received the greatest number of votes at the last election. The paper purporting to be a certificate issued to Allen G. Campbell was viewed by the petitioners as void, not being in accordance with law, in that it contained a proviso not contemplated in the law, and by the insertion of which the object of the law was defeated. The Governor having refused to do that which the law required him to perform, the only remedy open for the injured parties—that is, the person who received the greatest number of votes and the people who voted for him—was an appeal to the judiciary.

Mandamus is a writ from a superior court to an inferior court, or to some person or corporation within the jurisdiction of the superior court, requiring the performance of a specific act which has been judicially determined to be proper, add necessary; it is designed to prevent evils arising from a failure of justice, and is to be used "upon all occasions