

# The Deseret Weekly.

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## TWO LARGE NUMBERS.

THE present and last week's issue of the DESERET WEEKLY contain forty pages each, whereas the usual number of pages is thirty-two. The reason why eight additional pages have been added to these two numbers is that last week we had an unusual amount of matter desirable for permanent preservation, while this week we have, in addition to the usual quantity and variety of contents, a number of Christmas articles of interest and merit, which, we have felt confident would prove acceptable to the readers of the WEEKLY. We may from time to time in future, give more than thirty-two pages of reading matter in each number, though for the present it is understood that that will be the usual number.

## A WRONG PROCESS.

THE result of the trial of the Cronin case is incongruous. The penalty is not in keeping with the verdict. The assassination was one of the most cold-blooded and barbarous of modern times. The jury found that three of the persons charged with the crime—Burke, Coghlan and O'Sullivan—were guilty of murder as defined in the indictment, and pronounced a penalty of life-imprisonment.

For such a horrible deed no punishment short of the extreme penalty of the law was adequate. Consequently the verdict and penalty were at variance. The reason is a somewhat common one—the conclusion of the jury was the result of a compromise. One man held tenaciously for acquittal, while eleven stood for "guilty" and the death penalty upon three of the prisoners. This position was relatively maintained until the eleven succumbed so far to the isolated jurymen as to reduce the proposed death penalty to life-imprisonment.

This aspect of the case raises the question as to whether the efforts made by State Attorney Long-

necker to eliminate all of the corrupted element from the panel were entirely successful. Anyway the result is not a satisfactory vindication of the law, which does not admit of compromise verdicts in criminal cases, as such a production is not based upon the conscientious conviction, regarding the nature of the evidence, of the jury who are entrusted with so grave a matter as human life.

Necessarily the friends and enemies of the murdered man are both dissatisfied, but that is neither here nor there, as their views are necessarily the extreme of each other. The intelligent public will regret the result more on the ground of the way in which it was reached than any other, not being by due judicial process.

## "DISLOYALTY" IN UTAH AND THE SOUTH.

JEFFERSON DAVIS was the embodiment of the views of the Southern people respecting certain subjects pertaining to government. He was this in 1850, when the war began he had become such in a more intense degree; Lee's surrender had no effect in changing his status in this regard, and he remained till death unaltered and unalterable in the conviction that the States have the right to regulate their own social concerns, and that the general government had no right to interfere with slavery. Ridicule has been heaped upon him for repeating in his old age the favorite theories of his prime.

The rebellion was suppressed at an inconceivable cost of blood, treasure and misery. The South was conquered and reconstructed. The vanquished accepted their fate, and the Union became one again. The States which participated in the rebellion bowed to the authority of the general government, and honored its laws. The soldiers of the blue and grey became brothers again, and for two decades it has been accepted that treason and disloyalty have no existence in the confines of the late Confederacy.

But the death of Jefferson Davis has brought forth abundant proof that he was still the apostle of political science from a faith in whose teachings the South has never been converted. Men do not honor a leader in whom they have ceased to believe, and from whose doctrines they have apostatized, as the people of the Southern States honored

him by commemorating his death in the manner they did, and by applauding the praises that were lavished upon him and the labor of his life. Such manifestations come from the masses only when they are in the closest sympathy with the man who is the object of them.

In short, it is the belief of the Southern people today that this nation has departed from the theory upon which it was founded—the Northern States voluntarily, those of the Confederacy through coercion. Their political scientists teach them that our government has become centralized far beyond what its founders intended, that the people have been robbed of powers that rightfully belonged to them, and that the political trend now being pursued tends to the destruction of popular liberty and the rights of man. These teachings, the people receive and believe implicitly, hence the "solid South."

But no one seriously charges the Southern people with disloyalty to the United States Government because of the school of political philosophy to which they adhere. The South has as good a right to make such a charge against the North, as the North has against the South. This fact is realized and it is further conceded that oneness of political belief is unattainable; hence the necessity of preserving the constitutional right of every man to utter and express such opinions as he may choose. Hence also the rule that reason and disloyalty consist in acts, not in opinions nor words, this rule being the outgrowth of specific language in the Constitution itself.

This rule is incessantly violated in Utah. Here opinions are made treason, and theological views are distorted into disloyalty, facts impossible to accomplish in any other part of the United States. In Utah, ideas respecting the science of human government which do not accord with those of a certain clique, are denounced as treason. Ideas are never treason elsewhere in the Union. Religious doctrines of a heterodox nature are held to be disloyalty; but nowhere else on the American continent was it ever held that religious belief and disloyalty could possibly be the same thing. The rules of human reason, as well as the definitions of the Constitution, are overthrown by the slanderers of the "Mormons."

Why should not opinion and speech be as free in Utah as in the South? Why should belief be here