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Saturday, . . . December 7, 1889.

MR. PENROSE LIBERATED.

THE readers of the NEWS would be pleased to learn that, on the order of Judge Anderson, C. W. Penrose, Esq., editor-in-chief of this journal, was released from the penitentiary, November 21st.

The cause of his imprisonment was that, when on the witness stand, November 19, in the investigation resulting from the application of John Moore for naturalization, he declined to answer a question addressed to him by the "Liberal" political attorneys for the prosecution. The interrogatory was: "How many wives have you?" On the refusal of the witness to reply, the Court was appealed to by the political prosecutors and his honor ruled that the question was proper.

Now, just where the propriety of the interrogatory appears is not quite clear. The incident reminds one of the story of a schoolmaster who had puzzled a novice with arithmetical problems which he could not answer. The puzzled person said he could formulate one that the donimie couldn't solve, and forthwith presented this: "If a cheese costs four shillings, what would be the price of a cart load of turnips." The utter absence of relevancy in the problem was too much for the skill of the schoolmaster. So just what connection there is between the domestic affairs of Mr. Penrose and the application of John Moore for citizenship has not yet been exhibited. If any exists it is scarcely discernible to the naked eye. The hypothesis of the interrogatory on the part of the political prosecutors must be, as a logical inference, that the particular dimensions of Mr. Penrose's family would establish the fitness or otherwise of John Moore to be clothed with the dignity of citizenship of the Republic.

We suspect, however, that the "Liberal" anti-"Mormon" prosecution simply seized a favorable opportunity to place one whom they esteemed to be an opponent at a disadvantage. They therefore in-

sisted that he be imprisoned for contempt. Their malignancy was gratified, and for a technical offense the victim of their spite, a gentleman of standing and ability in the community was consigned to a prison in which felons convicted of every conceivable crime are confined. We do not attach any special blame to Judge Anderson for what is esteemed, even by many of the political opponents of Mr. Penrose, to be an outrageous indignity. The error of the Court was in allowing the question as proper. For the splenetic trio who were the cause of it, however, there is no excuse. Had their demand been carried out the object of their venom would still have been languishing in prison, but the court could not be induced to perpetrate such an unmitigated infernalism.

The unmerciful Dickson insisted that the witness be imprisoned till such time as he should answer; the wolfish Baskin, with his characteristic combination of snarl, snap and whine, contended that, if necessary, the case could be adjourned "for a year or so," until he should answer as to his domestic relations. This was followed by the "me too" of the anti-"Mormon" cyclone, P. L. Williams, whose bitterness to a people who never harmed him approaches close to the border of lunacy, with perhaps an occasional step over the boundary.

We are pleased to know that many fair-minded "Liberals" have been disgusted with the recent doings in court of some of the "bosses" of their party. They are against the attempts to override the rights of the "Mormons" to belief, free speech and freedom of the press. Attempts to curtail the latter by efforts to induce the courts to imprison editors of public journals among convicted criminals, in a penitentiary, cannot be regarded with favor by any class of citizens who have the slightest regard for honor and the commonest kind of common decency.

In case it might be imagined that the chief editor is defending himself in these columns, we take occasion to state that this article is penned by another hand than his, and in his absence from this office.

FABRICATORS AND DISTORTERS.

THE strong anti-"Mormon" tone of a large number of the public journals throughout the country, shows that a degree of success has attended the efforts of the enemies of liberty in this Territory who are

seeking to bring the majority of the citizens of Utah down into the slough of political slavery. In order to operate the conspiracy it has been necessary, as usual, for the plotters to screen themselves behind "the refuge of lies." Hence the investigation begun and conducted by the "Liberal" party in the Third District Court. The wires have been used as an auxiliary to spread throughout the country stupendous fabrications, interwoven with distorted facts about "Mormon" disloyalty. A good many newspapers are receiving these tremendous statements as being true as gospel, and are commenting accordingly. Public prejudice is thus created and Congress prepared for the usual clamor for more special legislation against the majority of the people of this fair Territory. The plot is, indeed, most infamous, and the labor of stemming the torrent of falsehood under which it is carried is a task of mammoth proportions.

It will be seen by the dispatches that President Woodruff has expressed himself on the situation, and in the opening paragraph strikes the key note of the whole conspiracy. The entire agitation is political, a part of the proceedings being designed for home consumption and the remainder for Congress.

The most beneficent phases of the Church are twisted into the appearance of obstructions of the law of the land. The system established among the Saints for the settlement of difficulties among themselves has frequently been commented upon by non-"Mormons" with admiration, as by its operations disputes without number have been amicably settled without expense to the principals. It is a simple process of arbitration, in which the arbitrators receive no remuneration, performing their duties as a labor of love. Among the chief functions of Bishops' Courts and High Councils is the preservation of peace among the people, as well as to enable them to avoid litigation, which is frequently ruinous, and always perplexing to one or other, if not all, of the principals. The only penalty imposed by these courts is disfellowship or excommunication. Although the right of the people to settle their own differences cannot be constitutionally questioned, an effort has been made, during the investigation instituted by the "Liberal" bosses in the Third District Court, to show that the Church, by inculcating this excellent feature, are engaged in