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Charles W. Penrose, - - - Editor
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A PERSONAL MATTER.

The Salt Lake Tribune recently contained a dispatch from New York stating that the Journal of that city had published, under scare-heads, a letter from C. W. Penrose to a friend in the East, in which it was pointed out, "clearly and distinctly," that "the Constitution under which Utah was admitted into the Union, does not interfere with the full enforcement of the polygamists' rights." Also that "polygamy is practiced, it is encouraged and the boast is openly made that there is no law to stop it." This morning the Salt Lake Tribune makes editorial reference to the subject, and among other intentional perversions says:

"We are not at all sorry that Elder Penrose thought best to advertise to the people of the East that the Saints are living as they always have in Utah and that they intend to continue the same relations, laws or no laws."

"Then on what ground and by what authority does the Elder say that the polygamists of Utah are defying that command and that they propose to continue that defiance in future?"

"Again, when the men and women East read that testimony and then read the Elder's letter, how can they ever reach any other conclusion except that the people of Utah played a deliberate trick on the government and people of the United States."

The Journal in publishing the letter furnished the proofs of its own falsehoods contained in the "scare-heads" and introduction. The Tribune has been equally fatuous and stupid. There is nothing in the letter that justifies either of the assertions quoted above from the Journal and the Tribune. In stating that permission was given by the writer to publish the private communication, sent for the information of a friend, the New York Journal is guilty of as wilful a falsehood as that uttered by the editor of the Salt Lake Tribune, in saying: "Elder Penrose thought best to advertise to the people of the East," etc.

In order that there may be no misapprehension on the part of the multitudes who do not read either the Journal or the Tribune, the private letter thus given to the public is herewith appended:

"I am sorry that the New York Journal has gone off wrong on the Roberts question and has joined the senseless hue and cry raised by the Presbyterians and Republicans jointly. Let me give you the facts:

"After the manifesto of President Woodruff, there were no more plural marriages permitted or solemnized by the Mormon Church. They ceased in Utah. That you can rely upon. There is no intention of reviving polygamous marriages in this State. When the Enabling act was passed by Congress the only special provision in it, in addition to the ordinary requirements, was that the State Constitution should provide that polygamous or plural marriages should be forever prohibited.

"The understanding was that men who had contracted such marriages previous to Statehood would not be required to repudiate them, or cast them off, the idea being that if such marriages ceased to be solemnized, in a little while the system would become obsolete.

"The Enabling act, therefore, provided that all male citizens twenty-one years of age, who had resided one year in the Territory, would be qualified to vote for delegates to the Constitutional Convention and should be eligible to take part in that convention. This rendered void the old disfranchising provisions of the Edmunds and Edmunds-Tucker laws.

"Mr. Roberts and a number of others who are supposed to have married plural wives previous to the issuing of the manifesto, were elected delegates to the convention and helped to frame the State Constitution. Apostle John Henry Smith was the president of the convention. C. C. Goodwin, editor of The Salt Lake Tribune, was a member, and he with other prominent Gentiles, understood the situation and helped to so frame the instrument, that, while it provided against further polygamous marriages, it did not interfere with the full enjoyment of any right or privilege to persons who had already entered into such associations. Thus, it was thoroughly understood that the cessation of Mormon polygamous marriages was a settlement of the question, politically.

"B. H. Roberts was fully eligible under the Enabling act and under the State Constitution for election to any office in the gift of the people. He was duly nominated at a regular convention, participated in by both Mormon and Gentile delegates. He was considered so strong a candidate that the Republicans were at a loss for whom to put up to compete with him. They put up a Mormon, Alma Eldredge, and there was a lively contest.

"The Salt Lake Tribune was engaged at the outset of defeat and started the story that Roberts had violated the anti-polygamy laws. Roberts was elected by a majority of county voting the mining camps and other places where Gentiles predominated, voting heavily in his favor.

"The Tribune has kept up the howl against Roberts, with a hope of keeping him out of his seat. There is no legal means whereby this can be accomplished. There is no law of Congress now against polygamy, and if there were, he is not living in violation of an anti-polygamy law.

"It is claimed that he has three living wives. Supposing that is true, what is he to do with them? Cast them off? Turn them into the street? Repudiate his children, or take care of them like a man? The women of the East who are raising such a ruction about Roberts do not know what they are talking about, nor what they want. He is simply doing his duty, as every sensible person acquainted with the facts will admit. If he were to do otherwise he would be a scoundrel. His election to Congress has no actual bearing on the Mormon question, nor does it affect the Mormon question, nor does it affect polygamy in any way. If he were to be expelled from Congress, no Mormon would put away his wives. If he takes his seat and retains his place, no Mormon would, therefore, marry a plural wife. The law of the State is against that, and the rule of the Church will not permit it. If you can do anything toward correcting the errors on this subject that are now being sent broadcast in the East, [illegible] by the New York Journal, you will benefit the people for whom you entertain so high a regard.

A part of one of the sentences in the foregoing has been construed, by the two papers mentioned, to signify something altogether foreign to the language and intent of the writer. Referring to the State Constitution, the letter says it was so framed that "while it provided against further polygamous marriages, it did not interfere with the full enjoyment of any right or privilege by persons who had already entered into such associations." The context shows that this had reference simply to political rights and privileges. The eligibility of persons who were in such relations when the Enabling Act was passed is the subject treated of, and it is affirmed in terms that the settlement of the question was made "politically."

The public will judge of the character of that journalism which selects isolated sentences and phrases, distorts their meaning, calls attention to these perversions in glaring headlines, and proceeds to remark upon them and draw vile inferences and infamous conclusions.

In the same manner and the same spirit the Tribune this morning produces a letter purporting to have been written by Hon. Heber J. Grant, with the statement that certain gentlemen,

"Will read with much interest, and profound surprise, the fact that the wagon company, of which they are officers and directors, has been bolstering up the Democratic organ to the extent of between $20,000 and $30,000 as shown by Apostle Grant."

The "surprise" felt by those gentlemen will be supplemented with disgust at the paper which contains this palpable falsehood, when they find that the letter has nothing to say concerning them or the wagon company of which they are said to be "officers and directors." Neither they nor that company are referred to directly or remotely, and the malice and stupidity of the Tribune are once more self-exposed.

As the private letter sent to an eastern friend and purposely misrepresented by two public journals was written previous to my association with the "Deseret News" as its editor, and as that paper has taken no part in the controversy touched upon in my private correspondence, I hereby take the entire personal responsibility of this article. I desire to add my unmitigated contempt for those persons and papers that wilfully distort and garble the utterances of an adversary to take a mean but shameful and temporary triumph. C. W. PENROSE.

QUESTIONS AND ANSWERS.

A number of questions of ecclesiastical subjects have been propounded to the "Deseret News" and some of them are here briefly replied to. While we make no objection to throwing light on the doctrines and discipline of the Church of which this paper is the official organ, we wish our friends to remember that it is not its province to decide matters that properly come within the jurisdiction of the local authorities. The Bishops of wards, and Presidencies and High Councils of the Stakes of Zion, are the regularly appointed officers to be consulted on subjects in controversy and difficulties between Church members. The "Deseret News" does not wish or intend to usurp their functions.

One southern correspondent wishes to know whether the Bishop of a ward, or the President of the Elders' quorum of the vicinity, is the proper person to ordain a member to the office of Elder who has been duly sustained by unanimous vote.

In this Stake of Zion it is customary to recommend such an individual to the President of the local Elders' quorum for ordination. But it is perfectly legitimate for the High Priest who acts as Bishop of the ward to attend to that ceremony. As a Bishop, however, he acts in the lesser Priesthood only, but as a High Priest he is a presiding Elder and can officiate in the Melchisedek Priesthood.

A letter from the north asks whether a man should be fellowshipped as a Church member who runs a saloon and gambling hall.

On general principles we would say that such a person is not worthy of recognition as a Latter-day Saint. But every case of improper conduct comes under the purview of the Bishopric of the ward in which it exists, and it is for that body to decide on proper treatment. Certainly it has the power to try such a case and render judgment according to the law of the Lord.

Elders laboring in south Dakota have been confronted with a number of charges against the Church, which they have met with ability and courage, and the Sioux Falls Press has generously published this defense. But they confess their ignorance and ask an explanation of one item in an attack made through the same paper and [illegible] signed "Veritas." It is this:

"Neither does the Mormon tell * * * of the dastardly murder of Dr. Robinson in Salt Lake City in 1866."

That is very adroitly put. It does not make a direct or definite charge against any one. It is true that Elders preaching the Gospel do not, even if they are familiar with the circumstances, interject in their discourses accounts of crimes that may have been committed in Utah. It would be absurd to do so.

Dr. Robinson was killed by an unknown person or persons, a third of a century ago, after being called out late at night to visit a patient. His assassin was never discovered. Rewards were offered for information leading to the arrest of the guilty. President Brigham Young being one of the first to make the offer, in the sum of one thousand dollars we believe, and he denounced the deed as a murder. Diligent inquiries were instituted for a long time but they were unsuccessful. Of course the crime was charged by anti-Mormons to the Church, as was the custom in those times, although murder is denounced in our Church doctrine as unpardonable when committed by one of its members. It would be as reasonable to charge every murder in the Methodist church when committed in a town where the majority of the inhabitants are Methodists, as to accuse the Mormon Church of crimes which it solemnly denounces.

A Salt Lake inquirer desires to know something about "celestial marriage" and "sealing."

Celestial marriage in the "Mormon" Church is marriage for eternity. The wife is sealed to the husband by divine authority vested in the person who performs the ceremony. That authority is recognized by Deity. That which is sealed on earth is sealed in heaven, and the marriage so solemnized is eternal. It is for those only who are worthy members of the Church and is sacred and binding on the parties securing everlasting glories, conditioned on their purity and faithfulness.

We have space only for brief replies, and we hope this will be understood by our friends and correspondents.

WHY?

If a "Mormon" Elder uses the right of franchise and the right of free speech in support of a public measure or a candidate for public office, the cry is raised at once that "the Mormon Church is dominant in politics" and that "the Church regulates the State in Utah." But when ministers and dignitaries of any number of denominational churches unite for the purpose of overawing United States senators and representatives and of dictating the course of Congress, no objection is offered by the anti-Mormon agitators.

Why? Have the various sectarian preachers a monopoly of the "church and state" business? Is it life and salvation for a Presbyterian or Methodist bishop to instruct Congress as to its duties, and death and condemnation for a "Mormon" Elder to advocate the cause of a candidate for election to that body? Is it proper for "Christian" conclaves to instruct legislators what to do, and improper for "Mormon" ministers to exercise the privileges of citizenship? If so why?

The statements that are being made by preachers in the East and published in some of the wild-cat papers, that the "Mormon" Church is endeavoring to regulate political affairs in this State, are entirely without foundation in fact. Nor is it true that the leaders of the Church have taken a prominent part in recent politics. If any prominent "Mormon" has said or done anything in this direction he has simply exercised his rights as an American citizen, and voted for and supported men whom he thinks best suited for the positions to be filled. And that right has been used as much in favor of Gentiles as of Mormon candidates for public office. What is there wrong in that? And why does anybody with common sense raise an objection?

IGNORANCE AMONG STUDENTS.

It is often asserted that Mormon Elders are ignorant of the Bible. It is one of the common charges that some of the young men called to go on missions are so unfamiliar with the ancient Scriptures that, for instance, they do not know in what part of the Bible to look for one of the epistles of Paul. Such charges are, of course, exaggerations with very little foundation. But how is it in this respect in the so-called Christian world boasting of its superior light?

Dr. George A. Coe, professor of philosophy in the Northwestern University recently made an experiment in order to test the Scriptural knowledge of college students. He put the following nine questions to one hundred young men: 1. What is the Pentateuch? 2. What is the higher criticism of the Scriptures? 3. Does the Book of Jude belong to the New Testament or to the Old? 4. Name one of the Patriarchs of the Old Testament. 5. Name one of the Judges of the Old Testament. 6. Name three of the kings of Israel. 7. Name three Prophets. 8. Give one of the Beatitudes. 9. Quote a verse from the Letter to the Romans.

Ninety-six students, the professor says, in an article in the Christian Advocate, sent in replies, and of these only eight had correct answers. Thirty of the young men did not know what the Pentateuch is; eighty had no idea of "higher criticism;" forty were unable to tell whether the Book of Jude is in the New Testament or the Old; thirty-five could not name one of the Patriarchs; fifty-nine could not give the name of any of the Judges of Israel; forty-one were at a loss to name any of the Old Testament kings; forty-four could not name any of the Prophets; twenty did not know any of the so-called Beatitudes, and sixty-five were unable to quote a verse from the Epistle to the Romans. The character of the incorrect answers was truly remarkable. Thus one student named Herod, Ananias and Nebuchadnezzar as kings of Israel, another put Isaiah, Matthew, Luke and John among the Old Testament Prophets. Solomon, Jeremiah, David and Leviticus were called "judges" of Israel and one student defined the Pentateuch as the Gospels.

We believe this ignorance of the sacred Scriptures is much more common than is generally supposed in the Sabbath schools, churches and institutions of learning controlled by the Christian denominations that talk about "Mormon ignorance." There would seem to be some necessity for a speedy removal of the beam before attending to the mote. Mormon Elders are very often called from their various ordinary vocations to go out and preach the Gospel. Many of them have no college education, but in Scriptural knowledge they compare very favorably with those college students. The fact is that the world, notwithstanding its advancement in other matters, is profoundly ignorant of religious truth. It is, therefore, incumbent upon those who may be called upon to go abroad as witnesses for God to equip themselves thoroughly for that high calling. They cannot afford to neglect the opportunities given in the Sabbath schools, Improvement associations, quorum meetings and other gatherings of the Saints. The Jews at the time of Christ erred because of their ignorance of the Scriptures; the same cause produces a similar result today.

POLITICAL SCIENCE.

Articles on this subject will appear in our Saturday evening's edition. The law of treason will be presented today, illustrating the growth of Anglo-Saxon freedom.

The history of the English law of treason illustrates the development of kingly power and also the growth and fluctuations of constitutional liberty among the Anglo-Saxon race.

Among the early Anglo-Saxons there was scarcely such a thing as treason. The King was merely head of the race in kinship. The later close alliance between church and state, the creation of a nobility dependent upon the king, and the increase of territory due to the king's growing control of the folkland, or common, the conquest of the Danelaw, or eastern land, and the growth of the king's power over his vassals and knights, as chief lord,—all these causes gradually strengthened the position of the Anglo-Saxon king until, in place of being simply the chief counsellor in war he became, in law, identical with the state itself, in the days of the Norman and many later kings.

To determine what constituted treason was often a perplexing question to the courts of England, before the act of 1696 in the reign of William and Mary, put an end to the iniquitous system of conducting trials for that offense. This act allowed the prisoner to employ counsel, to compel the attendance of witnesses, and to receive a copy of the indictment against him five days, and names of the jury chosen, two days before the trial. Two witnesses must testify to the treason of the accused and no evidence not specified in the indictment could be introduced. No prosecution for treason could be commenced after three years from the commission of the offense, except for an attempt on the king's life.

It will be observed that this old English statute of treason safe-guards the person accused, almost as much as does our own constitutional provision (quoted below). Our school histories and our text-books on civil government, however, leave on the mind of the reader the impression that in England treason was, at the time of the framing of the American constitution, a vague, undefinable crime, to be interpreted according to the will of the reigning monarch. This is true only of very old English law. Thus Alfred's law of treason (about the year 890) was as follows:

"If any man plot against the king's life, of himself, or by harboring of exiles, or of his men, let him be liable in his life, and in all that he has."

In 1352, reign of Edw. III, by the "Statute of Treasons," the offense was limited to:

1. Compassing the death of the king, queen, or their eldest son.
2. Violating the queen, the king's eldest unmarried daughter, or his eldest son's wife.
3. Levying war against the king in his realm or adhering to his foes.
4. Counterfeiting his seal or money, or importing false money.
5. Slaying the chancellor, treasurer or judges in the discharge of their duty.

The aim of the statute seems to have been to protect the king rather than the state; and the courts held that a conspiracy to levy war against the state, or an actual insurrection to alter the constitution or to repeal existing laws, was evidence of compassing the king's death. On this ground, the following convictions were obtained:

Norfolk (1572), who had intrigued to marry Elizabeth's rival, Mary Queen of Scots.

Essex (1601), who had gathered an armed force with the intention of removing his enemies from the royal council.

Russell (1683), who seems to have merely agitated for a new parliament.

Algernon Sidney (1683), who was condemned for writing a treatise asserting the responsibility of kings to their subjects.

Henry VII, in 1534, had declared it treason to wish injury to the sovereign or to deny any of his titles; all who denied, and later, all who affirmed, the validity of his marriage with Anne Boleyn, were subject to the penalties of treason. Elizabeth (1559) made it treason to call the queen heretic or usurper, or to bring papal bulls into England. In 1715 the riot act replaced much of the statute of treason. In 1848 a crime called treason-felony, not necessarily punishable by death, took the place of a part of the former high treason offenses. In 1870 forfeitures for treason were abolished.

The United States began, a little in advance, perhaps, of where English legislation on treason at the end of the Eighteenth century had left off, by enacting in the national Constitution:

"Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court.

"Congress shall have power to declare the punishment of treason, but no attainder of treason shall work corruption of blood, or forfeiture, except during the life of the person attainted."—Constitution, Art. III, Sec. 3.

It appears that an overt act is necessary to constitute treason in this country, and it has been held that a mere conspiracy to subvert the government, if not accompanied by an actual levying of war, is not treason. War, however, is considered to be levied when men are assembled with the intent of effecting by force a treasonable purpose; and treason extends to all persons who then perform any act, however remote from the scene of action, in furtherance of the purpose of the conspirators. To supply information, provisions, arms, etc., to the enemies of the country is treason, but coming from an enemy's ship to the shore peaceably to procure provisions for him is said not to be treason.

Such are the laws of England and of this country on the crime of treason. So little did the general public appear to understand what now constitutes this serious offense, that the crime was attributed to those who questioned the constitutionality of the Edmunds law, and by one local paper it was accounted treasonable to practice, to teach, or to believe in the correctness of the "peculiar institution" of plural marriage. Now that the bitter feelings of those days have abated, it is interesting to consider and useful to know what the crime of treason really is and what it has been.

Admiral Dewey's request for more coal appears to be a clean proposition.

The Utah legislature should be on their guard for "fads" to spend money in unnecessary public buildings, or additions thereto.

American sailors in the Philippines say the plug tobacco of this country is much cheaper than the Philippine product. What stuff the latter must be!

Electricity has been used with success in Illinois to make a prisoner confess to crime. The Spanish Inquisition's methods had a similar effect.

The Cuban General Menocal must be a competent official, when both Gen. Lee and Gen. Ludlow are rivals for his services in their respective departments, inside and outside of Havana.

Now Chicago has got the town of Pullman, the question arises whether it will be kept as clean and tasty as when the car company manipulated its affairs.

The life classes in Havana want Gen. Brooke to allow them to gamble as a public business. The general says they now have the choice between gambling and going to work, and that is sufficient.

Now Aguinaldo and most of his followers are described as pronounced anti-expansionists. It is more than probable that existing circumstances will keep them in that position.

Gen. Gomez is to be invited to take up his residence near the Cuban capital. There is no use of the veteran soldier and patriot staying out in the woods. He can be given something better to do under the American military occupation of the island.

Some of the members of Congress object to Hawaii having a delegate in Congress. Possibly they fear that a native might be elected. But a Kanaka can conduct himself as circumspectly as some Atlantic coast politicians who are received without objection.

Glasgow, Scotland, is placed on a defense of its morality. London papers assert that it would take the pen of a facile and truculent writer like Zola to condemn it to be, to come anywhere near describing the debauchery of youths in the city on the Clyde during the New Year holidays.

With the arrest and reported statement of Mrs. G. W. Wright, in New York, there is a brighter prospect than ever for the release of Mr. Hayes, now in the State prison, and whose sentence for murder was commuted to life imprisonment, because of a doubt as to his being the perpetrator of the triple murder at Pelican Point in 1896.

Mutual Improvement classes in civil government will do well to clip from the "News" each article on political science as it appears in these columns, and paste it into their text-books. These articles will supplement and make more clear and interesting many of the topics discussed by the associations. Questions from any persons interested in these subjects will be considered, if addressed to the editor of the "News."

CUBA LIBRE.

New York Evening Sun.

The standard of Spain—in the island of Cuba its red has stood for blood and its yellow for pestilence—no longer waves over Morro of odious memory. A flag that has twice made a people free, and to millions of aliens has been the symbol of liberty, is unfurled in its place. Four hundred years of cruelty and oppression have passed into history and the dawn of free institutions is breaking. As the royal Spanish march ushers the last captain general to the harbor front, the strains of the American national air welcome the new order, and the boom of guns speaks the message of peace and good will. In the leave-taking of Castellanos, sentiment spells pathos, but eternal justice retribution. Last of the long line of captains general to represent the majesty of Spain, he personates her broken pride and humiliation, and as her traditions of greatness swim in his brain, his heart wells over and tears choke his voice. But * * * * What are the tears of this exquisite captain general to a people who have watered the soil he leaves with weeping and whose groans have filled the skies?

Peoria Journal.

The transfer of sovereignty was dramatic, but simple. In the thunder of a hundred guns the red-and-gold standard of Spain dropped from the flagstaffs of the palace and of Morro castle at noon, and Captain General Castellanos surrendered the island and all it contains to General Wade and General Butler of the American evacuation commission. The glory of war is now past. The realities of the future are now before Cuba. The time for speculation is gone. The responsibilities have begun. To this new order of things the world now gives attention.

Denver Evening Post.

Cuba's old war horse, Maximo Gomez, issued at the close of the year a proclamation to the army of Cuban insurgents, whose commander he has been during the years of insurrection, in which he advises his soldiers not to disband until some arrangement is made about their pay. It is safe to assume that the Cubans will follow that advice to a man. They know that so long as they maintain their organization there is some show for them to have their claims recognized and adjusted, while if they should now disband no one would be in any hurry to bother with their pay, of which they have seen nothing for over three years. Prudence, it would seem, dictates that some provision be made at once to satisfy these people and make some sort of an acknowledgement of their claims.

Chicago Times-Herald.

The occasion is certainly not one for flippant comment or idle boasting. Undoubtedly we have entered upon a grave undertaking, but to say that the country is not equal to it is to betray a lack of faith in the power, the resources, the capacity and the essential righteousness of the nation which is not warranted by anything in its history, past or present. The confidence of the great majority of our people is itself a sign of strength, while evasion of responsibility is the invariable attribute of weakness.

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