

DESERET NEWS.

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - OCT. 29, 1879.

MORMON "HOSTILITY" AND "DISLOYALTY."

In another column will be found a communication from an old resident of this city to the Sacramento *Record-Union*, which we clip from that paper as worthy of republication. It corroborates the statements made in the *DESERET NEWS* of the 11th inst., in regard to the falsehood which has been copied into several newspapers, that persons receiving the ceremonies of the Endowment House are required to take an oath of hostility against the United States. The *Record-Union* published a piece of patch-work purporting to be a description of those ceremonies, but has not published our refutation of the only section of it that we cared about alluding to. But that paper inserts the letter we have copied, and makes upon it the subjoined editorial comments:

"Our correspondent simply denies the truth of the writer's statements, but disproves nothing, and therefore the dispute between him and the author of the Endowment House exposure resolves itself into a question of veracity, which we of course are unable to decide the merits of. The loyalty of the Mormons, however, has most certainly not been shown in their obedience to the laws of the United States, and on that point we do not require any new evidence."

The disposition to love and accept a lie rather than the truth, is one of the characteristics of an evil and corrupt generation. It is painfully manifest in these latter times of infidelity, wickedness and godlessness. Any falsehood about the Latter-day Saints, however absurd, receives credence, while the truth, plainly told, is treated with a sneer or passed by in neglect. The *Record-Union* complains that the Salt Lake correspondent "disproves nothing." Will the editor be kind enough to state what he would consider disproof? A falsehood is told, which on its face is ridiculous, without a particle of proof to support it and not even the name of the writer as a guaranty. It is flatly denied by respectable persons who have had ample opportunities of knowing the facts; and yet the editor of the *Record-Union* swallows the lie without any proof, and when the truth is told, feebly complains that denial is not disproof.

On one hand we have the pretended disclosures of an alleged individual, which are evidently plagiarized from long published books, and who, if she have any actual existence, attempts to make public what she says she swore to keep secret. On the other hand, we have the testimony of persons who are well known, who are indisputably able to relate the facts, and whose evidence will be supported by thousands of people of both sexes and many nationalities, and whose united voice this paper utters with their authority, that a certain statement in the concocted "exposure" is utterly false and without foundation. Yet there are editors belonging to a class that is generally able to weigh evidence and test its value, who will gulp down the absurd and unsupported falsehood, and reject the refutation because it is only a simple denial. True, it is a question of veracity. But what impartial investigator would hesitate a moment, between the inventions of an anonymous but self-confessed traitor and perjurer whose very existence is doubtful, and the straight-forward denial—which in such a case is all that could be adduced—of thousands of well known and conscientious men and women?

The *Record-Union* intimates that the loyalty of the "Mormons" has not been shown to the laws of the United States. Will the editor please show wherein any disloyalty has been exhibited by the "Mormons?" The controversy on the subject of polygamy, it is well known, is founded on our part on a

feature of our religious system to which we sincerely hold, and against which a law has been enacted by Congress. Is this an evidence of "disloyalty?" What nonsense intelligent people will utter, in their blind prejudice against a religious body with whom they differ in belief! "Disloyalty," "treason," "rebellion!" These are the arguments they offer in support of a falsehood, and to give color to substanceless allegations. Such epithets, without reason for their utterance, are too stale, flimsy and unjust for fair-minded men to repeat or thinking people to endorse. We repudiate the *Record-Union's* hackneyed accusation of disloyalty and challenge it to the proof.

The "Mormons" are as loyal to the Constitution, as well disposed towards the Government, and have as amply proven their fidelity to the legitimate institutions of the United States as any community in the land. But they do not endorse all the acts of officials, nor all the sentiments and measures of those who are placed in power. If it is disloyal to question the sayings and doings of the makers and executors of the law, and to denounce evil and corruption in high places, then we may be called disloyal. But we have entertained the idea that such officers are the servants, not the masters of the people, and while we reverence the principles of civil and religious liberty, that form the basis of the American system of government, we do not bow down and worship men whom the votes of the masses have elevated to position. If loyalty consists of honoring political demagogues, cringing to office-seekers and government papsuckers, submitting dumb-mouthed to insolent and self-important creatures of a term, and bending to the dicta of everbearing and autocratic dignitaries "clothed with a little, brief authority," then we are disloyal without doubt, and all the blatant "loyalists" in the country are welcome to call us so.

But if devout belief in the divinity of the principles which underlie our political system, profound respect for legitimate authority when rightfully exercised, strong desire for the extension and perpetuity of Constitutional rights and privileges, and willing submission to wholesome law, constitute loyalty to the Government, and if these are evidenced by good order, peace, sobriety, industry, union, and general support of statutes, regulations, and ordinances growing out of those principles, then are the Latter-day Saints as loyal as any body of people within the confines of the Union, and those who accuse them of enmity, hostility or disloyalty to the United States are godless liars and miserable traducers. Let the Sacramento *Record-Union* make a note of it.

A PRESSING NECESSITY.

THE citizens of Salt Lake will take courage and have hopes for future success in gardening and fruit-raising, from the proceedings of the City Council last evening. The recommendations of the committee appointed to examine and report on the proposed canal scheme to bring the waters of the Jordan into this city, are worthy of general commendation. We hope they will be followed by prompt action.

Provision should be made to prevent, next summer, the troubles that have occurred through lack of water during the past season. Unless something effectual is done in this direction a large proportion of our trees will perish, and one of the chief adornments of our beautiful city will pass away. The canal seems to be an imperative necessity and immediate steps should be taken to carry out the recommendations of the committee.

The national Legislature ought to aid in this good work for the reasons clearly set forth. The local Assembly would make a wise expenditure of public funds in a liberal appropriation for this purpose, and the County Court, we think, will be sadly remiss in its duty if the appeal of the City Council is disregarded. Considering the large amount of revenue derived by the counties from taxation within the limits of municipal corporations, there are many expenses which are usually left to the cities which ought to be shared by the counties.

By all means let us have the canal. Water is the great magi-

cian's wand that transforms the wilderness into a fruitful field, provided the hand of labor which wields it is directed by intelligence and wisdom. The contemplated canal means added wealth and loveliness to the Capital of the Territory; its absence portends the desolation that comes from drouth. We look for energetic deeds to follow the good words of our City Father, and cordial support in their labors from all classes of our citizens.

A MOST EXCELLENT WORK.

A LITTLE work has recently been published at the office of the *Juvenile Instructor* in this city, which we recommend to all the Sunday Schools and Mutual Improvement Societies in the Territory. It is entitled "My First Mission," is written by Elder George Q. Cannon, and relates in a highly interesting manner, the principal incidents connected with the opening of the door of the gospel to the natives of the Sandwich Islands.

The style is clear, simple and impressive, and intended chiefly for juvenile readers. The object of the writer is to kindle faith in the hearts of the youth of this Church, and we consider this little work calculated to produce this desirable effect in an eminent degree. The hopes and wishes, resolutions and prayers of the author when but a boy, with the remarkable manifestations of the power of God to him, and the answers to prayer which he obtained, also the success which attended his faithful labors in a new and foreign missionary field, are all portrayed in a touching and eloquent manner, which cannot fail to impress a truth-loving person and incite desire and effort to obtain similar blessings from on high.

In reading the book we were put in remembrance of our own youthful experiences, and the manifestations of divine favor enjoyed while traveling to preach the gospel without purse or scrip. We can bear testimony to the great truth which the work inculcates—that the Lord will bestow revelation upon the young as well as the old, and draw near to all who serve and approach him in faith, giving them abundant proofs of his existence, favor and approbation.

The book is the first of a faith-promoting series, which the author designs preparing for the benefit of the young people among the Latter-day Saints. We hope it will obtain a wide circulation, and can promise every one who reads it pleasure as well as profit. It is all home-made, being written, printed, bound and published by our people. It can be had at the *Juvenile Instructor* Office for 25 cents, and to Sunday Schools and similar associations it will be supplied for 20 cents a copy. It is worthy of all praise and should find a place in every family.

RELIGIOUS FAITH AND SECULAR DUTY.

It seems very difficult for some people to understand the position taken by Latter-day Saints in regard to their religious faith and their duties as citizens, when called to a public office. For instance, when a "Mormon" is summoned to serve on a jury and is questioned in regard to his belief in the revelation on celestial marriage, he answers on oath that he receives it as divine; and when asked what he would do as a juror if evidence was offered showing that one of his brethren had violated the Anti-polygamy Act, he replies that he would convict. This puzzles the Court and its officers and provokes silly remarks from sceptical wisacres. Apparently, they cannot comprehend the situation, nor see how the juror can reconcile his religious faith and his official duty.

And yet the "Mormon" position is plain enough, and perfectly consistent. We cannot say the same of the official interrogator's position. He certainly cannot reconcile the unprecedented rejection of a juror on account of his belief in an alleged divine revelation, and the constitutional provision against religious tests, nor his discrimination against one person on account of his attachment to a religious doc-

trine and in favor of another who is violently opposed to it, with the well known and established principles of fairness and impartiality that usually obtain in judicial proceedings.

When a Methodist or Presbyterian preacher is elected a member of Congress, as frequently happens, he does not go into the halls of the Capitol as a religious minister, but as a legislator to represent the people who elected him. If his religion is of any virtue it will influence his acts, so far as its teachings in regard to justice, honor, truth and righteousness are concerned, but should not sway him in the direction of a sectarian leaning, to the detriment of those not of his own faith. A Latter-day Saint preacher has just as much right to be elected to any public office as an advocate of any other form of doctrine. And when he enters the Legislative Assembly, if chosen to a seat in that body, he goes, not as a "Mormon" Elder, or Bishop, or President, but as a representative of the people who cast their votes for him, to support and devise measures for the general, good irrespective of creed or dogma in a partial manner.

So when a "Mormon" is called to serve on a jury, he sits as a citizen of the United States to discharge certain duties under the laws of his country, according to the oath of his office, and not in the capacity of a member of any Church on earth. A Judge may be a Grand Master Mason. But when he occupies the judicial bench he does not sit in that capacity; he is simply the representative of the law, and should administer it with equal impartiality to Masons, non-Masons and anti-Masons. The Latter-day Saints when acting in a secular official capacity is bound to perform the duties incumbent upon him in faithfulness. His religion will not interfere therewith, but on the contrary, if it affects him as it should, will prompt him to respect his oath or obligation, and exercise the functions of the office according to its spirit and intent.

The question may be asked by some one who has heard or read anti-"Mormon" sensational absurdities, "Are not 'Mormons' under an oath to discriminate between members of their own Church and non-members? Are they not bound thereby, if acting as jurors, to acquit a 'Mormon,' while they would with similar testimony convict a 'Gentile?'" We answer most emphatically, NO! There is no such obligation imposed upon any member of the "Mormon" Church, either publicly or privately. The records of our Courts form the best refutation of the falsehood which has been so industriously circulated by our unprincipled enemies in regard to this matter. The faith of the Latter-day Saints, when carried out in practical life, helps to make its adherents just, true, impartial and honorable in every condition and station. When selected as jurors, they are under no obligations from their religion which conflicts in any way with their oath of secular office. On the contrary their religion teaches them to regard their official vow as sacred. And the fact that "Mormon" grand juries have indicted "Mormons," and "Mormon" petit juries have convicted "Mormons," and that also in civil suits "Mormon" juries have frequently decided against "Mormons" and in favor of "Gentiles," as the Court records of this Territory from the beginning amply testify, ought to be enough to silence those who repeat the groundless fabrication which black-hearted editors and preachers have concocted.

Therefore, when a "Mormon" is questioned on his oath in regard to his religious belief—a test which no Attorney has the right to make and which no Court is justified in permitting—he answers accordingly; if he believes in the divinity of the revelation on plural marriage, he says so. When asked what he would do, if testimony was adduced showing that one of his brethren had committed polygamy, he answers he would convict. When questioned as to the manner in which he reconciles his religious belief with his act as a juror, he replies that while he believes God gave the law permitting plural marriage, he recognizes the fact that Congress has passed a law making it a crime, and as he is under oath to act according to the evidence presented, he will do so, leaving the issue between God and the Government. He takes no re-

sponsibility except that which his oath of office imposes. He is bound thereby to act according to the evidence. He knows of nothing to prevent his doing so. His faith in the rightfulness of the practice of polygamy has nothing to do with his duty as a juror. He did not make the anti-polygamy law, he does not enforce the penalty for its infraction. He simply finds according to the evidence adduced, as he is sworn to do. While a member of the Church he believes in its doctrines, as a citizen of the United States required to decide according to the proofs presented, he finds a verdict on the latter, uninfluenced by the former, with which his duty has no association.

If any one cannot see this, we are sorry for his denseness of intellect. If he cannot believe that men will act as duty requires, even if it seems to be discordant with their belief in a doctrine, he has little comprehension of the obligations of an oath. If he prefers to believe the stupid story, contradicted by unimpeachable testimony, of the partiality of "Mormon" jurors for their co-religionists, all the worse for his charity, and his perception of the truth. A "Mormon" juror has as much claim to the rights and privileges of citizenship as any other individual in the nation, and the sophistry and injustice which exclude him from the exercise thereof are unconstitutional, unjustifiable and indefensible in law or equity.

MURDERERS ENCOURAGED.

By telegram to H. B. Clawson, Esq., from his son Rudger, received this morning, we learn that the murderers of Elder Joseph Standing have been acquitted on the charge of "riot." It is evident that a jury cannot be empaneled in Georgia which will punish assassins for killing a "Mormon." Many persons who predicted an acquittal on the charge of murder, were strongly of the opinion that the charge of riot would be sustained, and that while it was unlikely that the pressure brought to bear by the friends of the accused on the capital charge could be resisted, particularly when justice would seem to favor so unpopular a cause as "Mormonism," that the majesty of the law would be measurably upheld in a conviction on the minor charge of riot. But the jury in this second trial have pronounced the cold-blooded murderers "not guilty," and they are turned loose to perpetrate other crimes, being encouraged in their hellish deeds by those whose duty it was to deal out a righteous retribution.

So much the worse for the peace and good order of the State, and so much the worse for the authorities thereof when they stand before the bar of eternal judgment. The servants of God who have been sent to them with a message of salvation may, in our opinion, justly wash their feet as a testimony against them, and bear witness of the act before God and the angels, according to this word of the Lord to the Elders sent forth in the holy ministry:

"He that receiveth you not, go away from him alone by yourselves and cleanse your feet with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again to that man. And in whatsoever village or city ye enter do likewise. Nevertheless search diligently and spare not; and woe unto that house, or that village or city that rejecteth you or your words, or your testimony concerning me. (Doc. and Cov. n. e. p. 272)

It matters not to the Latter-day Saints whether their persecutors and the murderers of their best men, ever receive from earthly courts or not the proper penalty for their inhuman deeds and violations of human law. But it matters a great deal to the criminals and to those whose duty it is to punish them. This they will discover to their cost. "It is a fearful thing to fall into the hands of the living God." And in the day when the acts of all men are laid bare and made plain in the light of eternity, the murderers of Joseph Standing and those who were charged by their oath of office to deal out even-handed justice, and failed to do so through truckling to popular prejudice, will vainly lament over their iniquities, but will find no