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Saturday, . . . May 3, 1890.

A FINAL ANSWER.

THE Salt Lake *Tribune* of Sunday, April 20, fills a column and a half of editorial space with further scurrility and abuse of the undersigned. The writer of these repeated libels has used his one talent—vulgar vituperation, for several years, under cover of the *Tribune*, without personal notice from the object of his assault. He is too contemptible to name, but for the paper which he defiles, and too insignificant for reply. But the accusation made in the *Tribune* on Friday is repeated in Sunday's issue, with the additional falsehood that the undersigned has not answered the charge that an "arrangement had been entered into between C. W. Penrose and Marshal Parsons." Therefore, the following paragraphs are now copied from the reply, which the *Tribune* does not quote but speaks of as "an effort to try to answer without answering:"

"The undersigned, so far as he remembers, never had but two interviews with Marshal Parsons and these were at the Marshal's office, in relation to the detention of prisoners in the penitentiary after their terms had expired, for costs when no fine had been imposed. The Marshal explained that he could not do otherwise than hold them because the commitment in every case specified imprisonment until the costs were paid. A writ of *habeas corpus* was sued out in one of these cases before Judge Zane, the detained person was liberated, and the Marshal then agreed that such persons should be discharged on the expiration of their respective terms.

"Marshal Parsons never asked C. W. Penrose to do anything respecting the affidavit referred to, or in regard to his confirmation, or in relation to his office or the efforts to oust him. He never entered into any 'arrangement' of any kind whatever with C. W. Penrose, unless the promise to do his duty in regard to the discharge of prisoners after their terms expired can be called an arrangement. There is not any foundation or excuse for the libel uttered by the *Tribune*, which was doubtless suggested by the same individuals who have endeavored to intimidate persons unwilling to join in their scheme."

The *Tribune* of Monday, April 21, an attempt was made to smooth over a prior libel published some time ago respecting an alleged occurrence

in Fillmore. The writer of the scandal now says:

"It was one of those cases where a person becomes convinced in his own mind, while the evidence would not warrant the presumption."

This may be the *Tribune's* condition in the present case. But from the course it has pursued for several years in relation to the undersigned, he is of the opinion that malice and mendacity prompted this new falsehood which at the proper time and in the right place he will be found ready to deny under oath. As it is useless to dispute with one who never fairly meets an opponent or truthfully states his position, he will not further notice, in these columns, such personal calumnies, but, as heretofore, will treat them with silent contempt.

CHARLES W. PENROSE.

THE "CHRISTIAN VICTORY."

SOME of the clergymen of this city took an active part in the political campaign which resulted in the defeat of the People's Party by "Liberal" frauds. Some of the ministers were so intensely "Liberal" that they appeared on the streets with the boys and took part in the noisy parades which were so common before the election. One of them joined in a jubilation at a hotel and was so absorbed—or something—that, while speechifying over the "Liberal" victory, he failed to observe that Saturday night had lapped over on to Sunday morning by an hour and a half. Of course, the result of the election was a "Christian victory," and the revelry indulged in during the flush of triumph caused Saturday night to catch on to the heel of Sunday morning, that the two might be appropriately blended.

The sequel to the campaign and one of its results are worthy of note. It has become notorious that since the "Christian victory" achieved by the "Liberals," that saloons have been running on the Christian Sabbath, pretty much as on other days, and that gambling dens have increased and flourished every day in the week, the day of rest included. One editor in the east, who must be a near approach to a "blooming idiot," when he learned of the "Liberal victory," wrote an article in which he stated it to be a matter of congratulation that Salt Lake would now have a "Christian City Council."

Now the "Liberal" clergy are moving in a body against the increasing desecrations of the Sabbath

one specially objectionable feature of which is the granting of the privilege, by the "Christian" City Council, to the "Liberal" band to hold Sunday night concerts. The pious Council granted this privilege not only in contravention of religious observance, but in opposition to the requirements of a city ordinance and a Territorial statute.

Among the agitated protesters against these encroachments upon the day of rest is the reverend gentleman whose "Liberal" festivities stretched over the terminal edge of Saturday night into a section of Sunday morning. Perhaps, when he joins with his brethren in this movement in favor of the sacred observance of the Lord's Day, faithful memory will cause unbidden drops of perspiration to float down the line of his countenance. "Conscience doth make cowards of us all," but if he were to step back from the present movement it would not mend the matter.

The Christian influence of "Liberalism" reaches into the details of the Council's deliberations. When that body included a majority of "Mormons," the Divine blessing was invariably solicited for the guidance of those to whom the well-being of the people of this municipality was largely entrusted. At the close of each session, thanks were offered to the Throne of Grace for favors received. Since the "Christian" Council spoken of by the insane eastern editor came into power, no voice of prayer has been heard in the council chamber.

Now the sectarian clergymen out of common decency and for a showing of consistency, must oppose the era of Sabbath desecration that is setting in like a flood. In regard to them the situation is an anomaly, as they to some extent are fighting a monster of their own creation. Notwithstanding all this and the lameness of their position, we heartily wish them success in their efforts for the preservation of the Sabbath. They will find it rather uphill work.

DEPRECIATING THE SUPREME COURT.

THAT the chief tribunal of the nation is gradually losing the reverence of the people is too plain a sign of the times for any mistake to be entertained concerning the lamentable fact. Every decision rendered by it which is of doubtful constitutionality must necessarily have that effect. Of such a character is