

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

PRINTED AND PUBLISHED BY THE
DESERET NEWS COMPANY.

CHARLES W. PENROSE, EDITOR.

WEDNESDAY - NOVEMBER 18, 1885

EXCOMMUNICATED.

CHARGES having been preferred against Albert Carrington, a full and patient hearing was had before the Quorum of the Twelve Apostles, when the following decision was unanimously adopted:

"That Albert Carrington be excommunicated from the Church of Jesus Christ of Latter-day Saints for the crimes of lewd and lascivious conduct and adultery."

WILFORD WOODRUFF,
LORENZO SNOW,
ERASTUS SNOW,
FRANKLIN D. RICHARDS,
BRIGHAM YOUNG,
MOSES THATCHER,
FRANCIS M. LYMAN,
JOHN H. SMITH,
HEBER J. GRANT,
JOHN W. TAYLOR.
JOHN W. YOUNG,
Counselor.

COMMISSIONER RAMSEY'S SAY.

SENATOR RAMSEY, a member of the Utah Commission, has been interviewed in the East, and is reported as saying among other things that "No-body can study 'Mormonism' without being inspired with a profound admiration for the genius that has framed and the energy and industry which have built the great structure that has polygamy for its corner stone; nor can one avoid seeing the danger that threatens this nation from its continuance." Here is a truthful statement with an illogical deduction. If what has been built up in Utah by its founders is a structure so great as to excite admiration for the genius of those who framed it, what is there in it to excite danger and threaten the nation? Is the Commissioner willing to say that baneful results follow useful deeds, that the elements of decay exist in the means and measures which produce life and vigor? Is he not willing to admit that a tree is judged by its fruits? And if he were disposed to be candid, would he not rather say that all that has been done here in founding an empire and making of a barren desert the garden spot of the Rocky Mountains was good enough for that purpose; but nature having been subdued and her frowns converted into smiles, the nation will accept the benefits thus created but the creators are no longer needed; they must give up that which inspired and nerved them for the dangerous but successful work—their faith—and be "like the rest of us," or go?

Just think of it! A people inspired by a belief above and beyond human considerations, are mobbed, despoiled and driven into the wilderness. Still relying on that belief their works and their faith go hand in hand until sterility is vanquished and fruitfulness smiles upon the land to such an extent that the old-time persecutors, or some of them, are drawn here, succeeding years bringing accessions to their ranks; they "taste of the fruit and find it good"—too good for those who produce it, yet good enough for the ones who drove them forth. The industry, patience, perseverance and intelligence of the refugees speak for themselves wherever the eye may turn and are recognized because they cannot be denied—yet these people must be branded as enemies to the nation, as foes to its theory of government, as, in fact, plotters and conspirators against its peace, welfare and dignity! As if a people who formed the nucleus by means of which civilization extending from shore to shore was advanced a generation's span could be enemies to the country, or anything else than a class of religionists who came here actuated and controlled by the same motives as were the Pilgrims who landed on Plymouth Rock—the desire to worship God in their own way and make the waste places glad with the prosperity, peace and happiness of the human family.

We are glad that Mr. Ramsey appreciates what we have done, and are sorry he should find it necessary to say that its source and animation should be suppressed. He is a politician, and realizes that it is necessary in order to be popular to drift with the current. Brave and true men are recognized by their defiance of the clamors of a thoughtless horde when

it is arrayed against virtue and justice; at such a time those who yield are generally considered demagogues, knaves or poltroons. We would like to be able to place the official in the former class and be entirely consistent and conscientious in so doing—but his language comes too nearly chording with "your cause is just, but I can do nothing for you." No, we can't do it.

ABSURDITY EMPHASIZED.

It is interesting to those who take an interest in curiosities, to note the lack of harmony between the positions of the Utah judiciary and the Utah Commissioners. The former, as a means of making polygamy odious and cohabitation criminal, advise their grand juries that they may indict a dozen or a thousand times for the same offense, with conviction guaranteed beforehand in each instance; the latter think the proper method of adding severity to the punishment inflicted is to increase the term of imprisonment; they agree very well on the general proposition that the treatment imposed must be made "heroic," but are otherwise pursuing opposite courses.

The fact that a man does not live forever, even if he serves the full term in this probation, seems to be overlooked all the time. It is hardly probable that any one enters into the estate of manufactured crime known as unlawful cohabitation until he is lost to it if indeed he has not passed the half-way post on the road of life; and if the Commissioners have their way in the punishment for such offenses being fixed at two years instead of half a year, while that seductive distillation of the law "as interpreted by the courts" is permitted to have full sway at the same time, the joint forces should certainly set themselves at once about having the government organize and equip an expedition in quest of the springs sought in vain by Ponce de Leon, so that youth may be renewed and the victims of their united invention have a sufficient lease of life within which to receive the full penalty given.

We can put it in other language and perhaps make it more easily understood: The courts hold that a violator of those rules of morality which bind and control "the rest of us" may be indicted (and consequently punished) for each and every day during which he honorably supports his wives and their offspring, and is not ashamed to call them his. Supposing he has been thus living, unlike "the rest of us," for say three years, or more; but as the law interpreted by the Utah Courts so far does not go back of that period, we will fix it at three years, making altogether 1,095 days. According to the Judges (and who shall dare dispute them?) 1,095 indictments can be found against such person, and, as previously stated, conviction follows as a matter of course, one practically meaning the other, and, but for classification and consecutiveness, being the same thing. The full penalty follows always, as surely as that conviction follows indictment, unless of course the victim has "promises" to make—but we are dealing hypothetically with an unflinching, thorough-going, reliable man. The full penalty, as to imprisonment, represents with the costs, on an average, \$400 as a financial consideration and six months' imprisonment in the penitentiary; that would be, for the 1,095 indictments, an aggregate of \$478,000 fine and 6,570 months' or 547½ years' imprisonment! No human being could stand it. And then, to further complicate matters, the Commissioners are incautious enough to overlook consultation with the Judges and thus are led into recommending their extension system, which, should it be adopted, would be quadrupling the power of the courts as to the imprisonment in such cases, instead of making the honored five greater and better before the world than they now are, and the former worthies would have it in their power to lock up an offender against the laws which "the rest of us" observe for the trifling term of 2,190 years! Why not enlarge the scope of the statute of limitations sufficiently to make the imprisonment for life, and be done with it?

Seriously, are not the gentlemen composing the controlling power of our election machinery and those who sit in judgment in the highest places in the Territory, rather overdoing the thing in their zeal to remove the mote from the "Mormons' eyes? Are they not in their fanatical zeal so far overstepping the boundaries of decency and common sense as to be, at times at least, landed fairly in the domain of absurdity? The descent from the sublime to the ridiculous is easily accomplished in their cases; their positions are those of dignity, and they have only to become fanatical screechers and bigoted partisans to make the transformation suggested a matter as easy as the traditional "falling off a log." And if, as they are now proceeding, they do not accomplish the fall before many more victims of their rancor are lodged in the bastille, then the logic of present circumstances and the progress of events is simply a study for the idler, a trend of thought leading to barrenness of conclusion.

To-day one of the most recent of those singled out for the wrath of "the rest of us" to fall upon, Mr. Herbert J. Foulger, was arraigned in court and confronted with three indictments for

the one offense of morality, decency and godliness united. This, we believe, is the second instance of the kind, and it with the other goes to show how really in earnest those who flaunt the black banner of the crusade really are. As before suggested, if they can indict twice for the same transaction, there is nothing in law or logic, in metaphysics or mortal power to prevent them from ascending the scale to its extreme limit and indicting 1,095 times, with the results as to penalties previously stated, ridiculous as such a conclusion may seem. But, ridiculous or otherwise, it can only be more so in the mere matter of degree than indicting Mr. Foulger thrice, the same authority upon which the latter instance proceeds fully justifying the former and sharing in its beauties or its bangles, whichever it may prove to be. The correct position would seem to be that the whole situation so contrived and the entire machinery so put in motion by the Judges of the Federal courts in Utah are the essence of absurdity in their length, breadth and thickness; and sooner or later themselves and the world will find it out.

THE CHINESE GOING.

A DISPATCH to the San Francisco Chronicle from Tacoma, Washington Territory, dated the 3d, says that the Chinese have gone. That being the day set for that purpose, at 9.30 a. m., a signal being given, many hundred citizens congregated, marched quietly along the streets to the Chinese houses and requested the occupants to pack their goods and leave. The request was complied with. By 5 p. m., the goods were packed and loaded on drays and the Chinese marching alongside the loaded wagons en route for Lake View, nine miles south of Tacoma. The Chinese merchants were given till tomorrow morning to pack their goods, each store being allowed three assistants. One hundred and ninety-seven Chinese reached Lake View about 7 p. m., and camped at a vacant house. Many Chinese are walking south on the railroad track. The citizens sent out to the Chinese provisions to last till morning. No trouble occurred, order prevailed, and everything was quietly consummated. No harsh language was used during the proceedings and the Chinese quietly left. When the present anti-Chinese excitement began, six weeks ago, there were 700 Chinamen at Tacoma; now there are none. So far as that portion of the Pacific Coast is concerned, they will probably never return; and it remains to be seen what results will follow the practical exclusion of the Mongolian from association with the whites. It will also remain to be seen whether or not the crimes committed by the latter on the former in the shedding of innocent blood, destruction of honestly acquired property and dispersion into the open and inclement air will, with the return of calmness and reason, be dealt with as the law directs. It is not at all likely; and, unless the denizens of Tacoma are vastly different in all human respects from their neighbors, it is practically out of the question. At Seattle, on the 5th, the murderer of two Chinamen, after a hasty trial, was found not guilty by the jury, although guilt was plain, they being out only half an hour, and this, perhaps, more for the sake of appearances than anything else; and the Rock Springs grand jury, which could not indict the murderers for want of evidence, is another instance.

A late dispatch says the damage by the destruction of Chinatown, at Tacoma, was about \$25,000. The buildings were mere shanties, but considerable merchandise was burned. The houses were fired by the anti-coolie agitators so that the expelled Chinese, if they ever should return, would have no habitations. The incendiaries have been manufacturing evidence to show that the Chinese themselves fired the buildings. There were only two Chinese in the city at the time of the fire, all the remainder having been driven out the day before. The Governor has been appealed to, to interfere, and Gen. Gibbon, commanding the Department of Columbia, has been telegraphed to for troops, but so far neither has responded. The movement is spreading all along the coast where the Knights of Labor have a footing; and the sand-lot flat seems to be reaching a full realization through the merciless and villainous tactics resorted to by unprincipled rascals in high places and cowardly but covetous loafers in low ones. The situation is appalling when it is thoroughly comprehended; and what the moral and material outcome will be cannot at present be ascertained; the crimes committed and the wrongs perpetrated upon the outcasts may be overlooked, but never forgotten; the stains will remain after the victims and their persecutors have all passed away.

DEATH OF A NOBLE WOMAN.

A FEELING of profound sorrow will doubtless be caused throughout the Church by the announcement which it becomes our duty to make to-day of the death of Sister Phoebe W. Woodruff, the aged and greatly respected wife of President Wilford Woodruff, the circumstances attending her death being all the more painful in view of the fact that Brother

Woodruff is necessarily absent from home and will not be able to attend her funeral.

The death of this veteran lady is mainly due to old age, though it was possibly hastened somewhat by an accidental fall that she met with about three weeks since, when she received a scalp wound and rather severe contusion on the head. She has also been partially paralyzed of late, and the diminution in her vital force has been noticeable for some time past, which is by no means strange, as she had attained at the time of her death, which took place at 2 a. m. to-day, to the ripe age of 78 years 8 months and 2 days.

Sister Woodruff was the daughter of Ezra and Sarah Fabyan Carter, and was born in Scarborough, Maine, March 8, 1807. She embraced the Gospel in the year 1834, and about a year afterwards left her parents and journeyed to Kirtland, Ohio, her mother exacting a promise from her before she started that she would return to them if she found "Mormonism" to be false. She formed the acquaintance of Elder Woodruff in Kirtland, and in the year 1836 was married to him. She subsequently accompanied him upon missions to the Fox Islands and to England, proving herself a faithful and devoted companion in all the trials he had to endure upon these missions and in his subsequent journey to and pioneer residence in this Territory.

She was truly a mother in Israel, beloved and venerated not only by her own offspring but by her acquaintances universally.

At the first organization of the Relief Society in the 14th Ward of this city, she was appointed to preside over it, and ever since then, she has been an active worker in this and the general organization among our sisters, noted for her wise counsel and the motherly interest she has invariably taken in the advancement and welfare of her sex.

Her life was full of good works, and in her death there is little to grieve over, except the sad circumstances already mentioned.

THE LAW OF CHASTITY.

THE announcement in last evening's DESERET NEWS, from the Council of the Twelve Apostles, that one of their own number had been excommunicated for lewd and lascivious cohabitation and adultery, caused a profound sensation. The whole community is startled. Varied feelings are evoked by the tidings. Amazement, sorrow and shame at the offense are mingled with gratification and approval at the penalty. The sin is great, the punishment is proper. That a man blest with so much intelligence and endowed with such high authority should demean himself so basely, is cause for grief and mourning. That the quorum to which he belonged had the honor, dignity and resolution to deal out justice to one of its own circle as strictly and righteously as to the humblest Church member, is reason for gratulation. "Let justice be done though the heavens fall," is a good motto for every quorum and council of the Priesthood.

The news that an Apostle of the "Mormon" Church has been found guilty of gross offenses will, no doubt, be sent abroad into all the world for our enemies to gloat over. But before any satisfaction is taken in the scandal, let our would-be censors pause and reflect a little over the doings of their own clerical criminals, whose frailties have been discovered and whose misdeeds have been brought to light and published in the daily journals. Then let them think of the sexual sins that have been winked at and endorsed, and of the peccadilloes that have been covered up for the sake of "society," and keep their lips closed before they utter a word against the "Mormons" because of the sin of one Church dignitary. Also let them ponder upon the fact that though no public scandal has brought this unfortunate case into prominence, it has been taken up upon its merits and dealt with on principles of righteousness and integrity, regardless of its public effect, while it might have been treated after the methods in vogue in fashionable churches, and smothered out of sight and sound and scent.

It is popularly supposed that because the Latter-day Saints believe in plural marriage, they regard lightly the relations of the sexes. This is one of the greatest among the many erroneous ideas concerning us. It should be understood that all sexual intercourse outside of the marriage relation is forbidden by the Church, and any violation of the rule is counted as a crime. No person in the Church is exempted from the operations of this Church canon. If anyone has entertained the notion that higher authority, or higher keys in the Priesthood, remove a man from any of the penalties of sin, he has been greatly mistaken. The contrary is the truth. The more a man knows and the greater power he has received for doing good, the deeper is his guilt and the broader are its consequences if he stoops from his exalted position to wallow in the mire of iniquity. Where much is given, much will be required.

Chastity is one of the essential elements of "Mormonism." "The Lord delighteth in the chastity of women," so says the Book of Mormon. "He that looketh upon a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit but

shall deny the faith and shall fear," so says the book of Doctrine and Covenants. "When lust hath conceived, it bringeth forth sin;" so says the New Testament; and all these books are authority on principle to the Saints. The Spirit of God is the very life of "Mormonism." Without that Spirit no member or officer of the Church can continue therein and "endure to the end." And it will not abide in him that is corrupt. Lasciviousness and spirituality are discordant. The Holy Ghost will not dwell in unclean tabernacles. Chastity is required of men in this Church just as much as of women. We hold to no such looseness as that allowed to young men in the world under the convenient excuse of "sowing the wild oats." A bride has just as much right to demand chastity in the bridegroom as he has to expect it in the bride. These are the sentiments which true "Mormon" parents breathe into the lives and morals of their children. And as the experience of years increases, so it is expected that regard for chastity of conduct and of mind and of example will increase until impurity becomes a horror repulsive to the soul.

Priesthood and purity naturally go together. That is to say, the power and influence that belong to the Priesthood and are its essence, will not flow in the channels of impurity. "Be clean that bear the vessels of a Lord," is a divine requirement in every dispensation. And the command is founded upon the bed-rock of principle. The fornicator and adulterer may hold the name and office of the Priesthood for a time, but its virtues will not be with him, neither will he abound in its gifts. He will not be able to feed the people with the bread of life, nor will the fire of the Lord burn upon the altar of his soul. His words will lack the virtue that begets spiritual thought and desire, and his ministrations will be devoid of the power that should attend the servants of the living God. He who wants to be a savior of men must carry within him the elements of salvation; and these do not go hand in hand with impurity. A clean heart must throb in the bosom of the Priesthood, and clean hands must be in ministrations.

Charity and mercy are not to be cast out from the courts of the Church nor from the souls of its members. Compassion for the erring will always be felt by the righteous. And all the circumstances of each case should be weighed in dealing with transgressors. While men and women are imperfect, sin and evil will be exhibited; and while Satan tempts, people will go astray. It is the duty of the strong to help and have compassion for the weak. But the law of God must be enforced. No sentiment of sorrow for the sinful must be allowed to operate against the vindication of justice. If sin is permitted to prevail unchecked in the Church, the anger of the Lord will be kindled against it. And while iniquity abounds, not only will "the love of many wax cold," but the enemies of Zion will be permitted to bring chastisement upon her. The inside of the platter must be cleansed. Every quorum and council must be set in order, in the full sense of the word. And every family must obey the word of the Lord given to this end, or the Lord will not fight the battles of Israel.

The law of the Lord in relation to these gross transgressions is just and merciful. In the case of a member of the Church overtaken for the first time in a fault, forgiveness is enjoined on repentance. "He that has committed adultery and repents with all his heart and forsaketh it, and doeth it no more, thou shalt forgive. But if he doeth it again, he shall not be forgiven but shall be cast out." (Doc. & Cov., Sec. xlii, 25, 26). This law, it should be understood, was given in 1831, in the early days of the Church, before those later covenants were revealed that imposed higher obligations upon the experienced Saints. It answers now in cases such as it was intended to cover. Those who have not entered into the covenants of chastity belonging to the Lord's Holy House, are to be judged by the lesser law. But when men and women, having acquired experience in the Church and received the holy endowments of the Priesthood, have thus been placed upon higher ground, then come down into the pool of filthiness and dabble in the waters of pollution, they must be judged according to the light they have received and the law into which they have voluntarily entered, and thus receive the full penalty for their transgression. The punishment for capital crime is the extreme sentence of the law. Adultery is a deadly sin. The Church penalty is excommunication. Next to the shedding of innocent blood, adultery is placed in the Church catalogue of crime. The exalted position of the criminal does not mitigate, but rather aggravates his guilt. Individuals may mourn over the sin and weep over the penalty, but courts and councils must enforce the law in righteousness, no matter where it strikes or whose head shall fall.

The example of the Council of the Apostles in dealing with one of its own quorum, is a pattern for Israel. Judgment must begin at the house of God. Iniquity must be purged out. Transgressors must be dealt with. Charity and compassion should be exercised towards the erring, and the frailty of human nature, the weakness of the flesh, the temptations of the devil, may all be considered. But mercy must not rob justice, neither must pity, kinship or long association hinder the enforcement of divine law.