

# DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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## THEN AND NOW.

EXISTING circumstances recall some of the incidents which led to the assassination of Joseph Smith the Prophet and his brother Hyrum. The former proposed to avoid the legal persecution with which he was pursued, but was persuaded by false friends to deliver himself up to the officers of the law. He was even accused of cowardice for seeking to evade falling into the hands of his enemies, numbers of whom thirsted for his blood. It was intimated by those false advisers that if he kept out of the way for a season the flock would thus be deserted by the shepherd. Although Joseph knew that he was going to his death by doing so, he listened to those suggestions, saying that if his friends did not care for his life, he did not. He gave himself into the hands of the officers.

The charge upon which he and his brother were arrested and conveyed to Carthage was for riot. They were taken before R. F. Smith, a Justice of the Peace, and gave bail for their appearance for trial. In the mean time a charge of treason against the State was hatched up against them, the complaint being signed by a couple of miscreants named Augustine Spencer and H. O. Norton. They were refused bail pending examination on this charge and kept in jail, a grossly illegal proceeding.

In the meantime the feeling against the prisoners, which had been very bitter, had become still more intensified, and it was openly threatened that "the law cannot reach them but powder and ball can."

The cold blooded murder of the two men, on whom the law had no hold, is a matter of history which need not here be repeated. The tragedy, which occurred on the 27th of June, 1844, is indelibly written upon the memories of the Saints who were identified with the Church at that time, and the narrative of the bloody event is familiar to the community.

The following extract from a proclamation by Governor Ford "To the People of the State of Illinois," shows that every requisition that had been made of the martyrs and the Latter-day-Saints generally had been complied with, the demand for the people to give up their arms being endorsed by General Joseph Smith:

"I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. The 'Mormons' surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Captain Singleton, of Brown County, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock, that the 'Mormons' were peaceably disposed, and to allay jealousy and excitement in their minds. It appears, however, that the compliance of the 'Mormons' with every requisition made upon them, failed of that purpose. The pledge of security to the Saints, was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honor by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could to disgrace the State, and sully the public honor.

"On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I, however, discovered on the evening before, that nothing but the utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretexts would not be wanting for commencing hostilities. The Mormons had done everything required, or which ought to have been required of them."

While the circumstances of the present anti-"Mormon" raid are different to those which existed in the days of Nauvoo, the spirit and intent of the crusade are similar. There is the same purpose of destroying the leaders of the Church. District Attorney Dickson, who was lately sustained in the position he took by the court, openly declared that the full intent of the Edmunds act and its enforcement were to entrap the leaders of the Church. For this purpose judicial decisions are changed, to suit particular cases and

conditions, while the rules of legal procedure are ignored.

Judge Zane who, as already said, coincided with Mr. Dickson's position in relation to the leaders of the Church, lately offered a bait to President Taylor to come into court, there being, the court asserted, no necessity for him going to jail. How much value could be placed upon a voluntary pledge of this character may be estimated by recent developments, which are not calculated to inspire confidence that any "Mormon," especially one of particular prominence, would receive any consideration at its hands. How can this be otherwise when, as with the troops of the State of Illinois, the utter destruction of the city of Nauvoo alone would satisfy them, so the absolute demolition of the "Mormon" religion will alone satisfy the cravings of the present crusaders. This annihilation, now as then, is sought by destroying the leaders of the Church. Governor Ford evidently thought that object could be attained in his time by that kind of policy, because although he was not willing to assume the responsibility of marching troops into Nauvoo, and of bringing about the certainty of a general massacre of the Saints, he disbanded that same soldiery in the vicinity of Carthage, so that they could, as a painted mob, massacre the inmates of the jail, left with a guard of but eight men to protect them.

Are the enemies of the Saints less blood-thirsty now than they were then. Threats and imprecations of the most diabolical character have been lately made. Black hearted scoundrels have been heard to state what pleasure they would take in having a hand in murderous work of a certain class.

Because the heads of the Church do not step forward and submit themselves to the will and pleasure of men who have declared that certain laws were passed especially to reach them and that their enforcement is to get them in a trap, some people are such fools or knaves as to question their courage. The bravery of these men has been tried in a thousand forms and never found wanting. What is the record of President Taylor in this respect? Two days after the murder of Joseph and Hyrum Smith, Dr. Willard Richards received a letter from General M. R. Deming, in reply to one from him, in which he said: "Your note by the return of the escort has been received, with the request for Mr. Taylor and lady; considerations of prudence should, I think, delay Mr. Taylor's return. I fear it would prove fatal to his recovery." President Taylor was then at the gates of death, with four bullets in his body, received at the hands of the mob, who assassinated the Prophet and his brother. Although he well knew that his life was momentarily in danger while he remained in jail with his friends, he would not be separated from them. Any man who will intimate that such a man is wanting in courage is purposely blind to the strongest evidence that can be given to the contrary. If he were to deliver himself over to the tender mercies of his enemies, all the circumstances considered, he would be open to the charge of lacking very ordinary discretion; especially with the scenes of Carthage and Nauvoo revived by the present raid. Those who advised Joseph to give himself up to his enemies, did so on the ground that he should not desert the flock. The result was that the sheep never again in life heard the voice of the shepherd.

## A SELF-CONDEMNED SLANDERER.

In Saturday's issue some attention was paid to a defamatory article written by the Rev. W. Forbes Cooley, a sectarian missionary located at Lehi, and published some time since in the New York Sun. It seems that the pious villifier, as we formerly intimated, must have been panting to pose as an anti-"Mormon" of the extreme stripe. We have received a note from him. Its chief feature is its weakness. His gush of gratitude is quite in keeping with his character. This thankfulness toward us is occasioned by the News having placed him right with his friends, who, providing he can be believed, have been chiding him for his lamb-like disposition toward "Mormonism." Here is his communication:

LEHI, Utah, May 18, 1885,

Editor Deseret News:

Thanks for your testimonial in Saturday's Evening News. Having been rebuked several times for undue leniency toward "Mormonism," your vigorous words of Saturday evening last will prove very serviceable for such occasions in future.

I am glad you and your followers are indignant over the published account of polygamous life. Such a state of mind gives hope of some day in the future when you will be ashamed of the facts themselves and will seek to make them impossible.

Sincerely yours,

W. FORBES COOLEY.

He expresses a hope that we will some day be ashamed of the facts of his Sun article. We are ashamed of the fact that a professed follower of Christ, and an assumed teacher of the gospel of peace, should not only take upon himself the role of a common

mischief-maker, but assume the position of a self-proclaimed hypocrite. Such abnormal developments of the species are not flattering to the human race.

Some one has said: "O, that mine enemy would write a book!" The Rev. Cooley has written letters, which answer the same purpose. He penned a reply to the courteous invitation to be present at a mass meeting of the citizens of Lehi to consider the statements of his article to the Sun. It was addressed to the Bishop of that ward. We are enabled to make the following extract from it:

I must remind you that in this denunciatory meeting which you propose to hold, you run not a little risk of doing more than probably you mean to. I do not doubt that you intend to confine yourself to strictly legal measures in venting your anger; but it should be borne in mind by you that there will be many in your audience who, if their passions are inflamed, will not feel the restraints that you do, and may proceed to violence. I should not care much on my own account were there not two ladies living here; I think I could stand it; but you hardly need to be reminded that an attack on this house by a number of half-drunken young men would be a very unfortunate occurrence for the "Saints" just now.

In addition to the gentleman's proclivity for slander-gathering and falsification, he is imbued with the spirit of poison. His guilty mind erects an imaginary scarecrow of "half drunken young men" attacking his house. He recoils with abject fear before the terrorizing picture, and piteously threatens that if such a thing takes place it will be an "unfortunate occurrence for the Saints," at the same time screening his precious person behind "two ladies living here." This is "An 'horrible tale,'" and shows that the poor man's imagination is much more vivid than his judgment is strong or his courage conspicuous. That his fearful creation of an assault has no existence except in his "mind's eye," is proved by his remaining unmolested, his slanders upon the living and the dead; and both sexes to the contrary notwithstanding.

But, returning to the note addressed to us, this reverend Cooley expresses the hope that we will sometime be ashamed of the facts of his Sun article. As to the truthfulness of that slanderous communication he shall himself speak. He received no reply to his first note of declination to attend the mass meeting. But the popular indignation his infamy had created placed him on the anxious seat, which appears to have been covered with tacks, pointed ends up, for a cushion. He penned another note as a sort of supplement. It was dated May 6th. Here is an extract:

"I have discovered, greatly to my surprise, that the statements made by me, on what I supposed quite sufficient authority, are sharply challenged by a very large part of the town. I am quite ready to say that had I known this fact, or surmised it, the article in question would either not have been written or have been quite differently worded. I had no wish to give eastern people a one-sided view of the place. Therefore, under the circumstances, having done unwittingly what I did not intend to do—i. e. given a one-sided view—I think it but fair and just that I should, in another published letter, give the other side of the case. This I have already signified my willingness to do, and do how hold myself in readiness to perform on having the necessary information placed in my hands.

"I trust you will see the propriety of placing this communication before the meeting this evening before any extensive strictures are made on my course."

The surprise of this "great and good man" must indeed have been overwhelming on discovering that his statements were "sharply challenged." This astonishment must have been all the more intense on account of his being fully aware of the character of his slanderous assertions, he having, to quote his own words, "given a one-sided view." Those who are guilty of enunciating conspicuous inexactitudes should have good memories. If they do not they will at one time assert a conglomeration of falsehood and misrepresentation to be an array of "facts," and in referring to the same production at another time, designate it by the undignified title of, "a one-sided view."

It has become common to designate a person who conducts himself squarely and decently as a genuine "white man." According to this homely rhetorical definition of honor and uprightness, the Lehi representative of the American Home Mission who has come westward to regenerate the "Mormons," appears to have been named in accordance with the eternal fitness of things.

## PERSISTENT MISSTATEMENT.

THE Salt Lake Tribune persists in the face of truth and justice, as usual, in stating that a couple of U. S. Marshals were recently resisted by the people of Paris, Bear Lake County, Idaho. The facts have been already given in this journal, as obtained from reliable persons who were on the scene of the alleged trouble at the time. A gentleman who was on the ground informs us to-day, in addition, that there was no resistance whatever, and no weap-

ons were either displayed or seen. A sensational dispatch sent from the office of the Salt Lake sheet named, has spread the false report all over the country, and it still hangs on to the fabrication with the characteristic tenacity of those who "love and make a lie."

This morning an article in point from the Blackfoot Herald is triumphantly flaunted before the public. It treats upon the alleged resistance, and contains this passage:

"Marshal Dubois informs us that upon his arrival in Paris, he found that the two deputies had under arrest, one Simpson and Humphreys; that they went to the meeting house for the purpose of making further arrests and were there told they could not go in as services were being held. The deputy marshals persisting in their intention to serve the warrants then and there, were driven out of town at the muzzle of numerous pistols. The marshal went directly to the court house and elsewhere to secure the aid of the sheriff, but that dignity could be found nowhere."

The fact is that the deputies entered the meeting house, one of them going up to the stand during service and serving papers upon two County Commissioners. The statements of the Blackfoot Herald can be accounted for in various ways. Either Marshal Dubois misrepresented the facts to its editor, or else the latter was laboring under mental aberration. The genius who presides over the columns of that paper, Mr. George N. Crawford, is insane a good deal of the time. The poor gentleman became so deranged in his mind some time since that, at the beginning of April, some of his friends resorted to a subterfuge, in order to get him to go to Nebraska without resistance on his part, that he might there be placed in a lunatic asylum. They sent him a bogus telegram, purporting to be from Dr. Miller, of the Omaha Herald, stating, as if from that respected gentleman, that his (Crawford's) appointment to the governorship of Idaho was a foregone conclusion, and summoning him to Omaha at once. He immediately started for the east. Our informant met him on the way and to him he exhibited the spurious dispatch. On discovering the ruse Mr. Crawford at once returned to the Northwest, thus foiling the design of his friends.

But while the plea of insanity can be advanced in Mr. Crawford's behalf for publishing scandalous and untruthful statements, no such excuse can be given for the Tribune men. Some have hinted that even they are partially insane on the "Mormon" question, but the general verdict is that their unfair and bitter misrepresentations are the outgrowth of unadulterated malignity.

While there was no resistance on the part of the people to the U. S. deputies who visited Paris, the people of that respectable burg are justly indignant with Marshal Dubois for employing a notorious thief and a self-confessed murderer as officers of the law. Such are the characters of Neilson and King, Mr. Dubois' representatives, who are falsely said to have been resisted a week ago last Saturday.

## BROTHER CANNON'S LETTER.

WE are more than pleased to be able to place before our readers a communication from President Angus M. Cannon. It should have reached us on Monday, but on account of red-tape regulations it was not placed in our hands until this afternoon.

It breathes just such a spirit as those acquainted with the writer would expect to be exhibited by him. It indicates resignation to the disagreeable situation in which he and his brethren have been placed because of their adherence to principle, in declining under pressure to disclaim their wives, and practically their children and their religion.

It manifests an unflinching trust in the God of Israel whose servant he is, and a pathetic appreciation of courtesies and kindness from a source whence they might have been least expected to come. But this is not unfrequently the case.

Those who manifest a sympathetic and respectful disposition toward the brethren are not only rewarded by an appreciative feeling from the recipients of the kindly acts and sentiments, but a similar estimation will be sensed when it is learned by their friends, who are a host. Besides the promise in relation to giving even a cup of cold water to a disciple of Christ will be realized by those who treat the servants of God with consideration, and they shall in no-wise lose their reward.

Notwithstanding the offenses of which the fellow prisoners of the brethren may have been guilty, they have in one particular shown themselves the possessors of such a large comparative quantity of the "milk of human kindness," that Messrs. Dickson, Varian, Zane, et al., might do well to make an application to borrow from them a little for future use.

The Saints everywhere will invoke the blessings of God upon Brother Cannon and his associates in duress vile for conscience sake, while many who are not their co-religionists will not be devoid of a similar sentiment.

Secretary Whitney has issued an order abolishing the board of detail created in October last by ex-Secretary Chandler.

## THAT CHARGE.

WE publish to-day the charge delivered by Judge Boreman in the Fotheringham cohabitation case. It carries with it a familiar, we might say a monotonous sound. That portion which came directly from his honor is not conspicuous for brilliancy nor originality; and the whole is too strongly impregnated with the stereotyped "holding out" phrase, one of the most absurd expressions ever heard in a court of alleged justice. It originated with District Attorney Dickson, was echoed by his assistant Mr. Varian, taken up by his honor Judge Zane, wafted on a judicial zephyr to Beaver and latest accounts state that the courts of Idaho had caught the "holding out" fever. The calmness with which the phrase is used at second, third, fourth and fifth hand must surely disturb the equanimity of the Utah District Attorney, the inventor of the expression, so far as its unique application is concerned. He should apply for a patent upon it, and claim a royalty from all those parasite imitators who, in defining a public acknowledgement of a wife, claim that it is "holding her out to the world" in that relationship.

In one essential Judge Boreman manifested much more judicial courtesy toward the defendant than was exhibited by Judge Zane in certain cases. A statement of instructions to the jury was presented to the latter by attorneys for the defense. It was pocketed, stuck away in the judicial coat-pocket or consigned to the court was basket. At any rate it was treated with such lofty if not supercilious contempt that not the remotest notice was taken of it. This species of treatment was even worse than if it had been judicially repudiated as utterly worthless on the ground that it was not "in sympathy with the prosecution." Judge Boreman, prejudiced though he is, treated the counsel for the defendant with a show of comparative official amenity, so far as the consideration of their statement of instructions to the jury were concerned.

## THE "HOLDING OUT" BUSINESS AT BEAVER.

It will be seen by advices from Beaver that the judicial tactics of the Third District Court are being duplicated in the Second District. Judge Boreman has never given any symptom of originality, and it is too late in the day for him to bring forth fruit of that kind. Parrot-like he clings to the Dickson and Zane theory of "holding out" being cohabitation. One would have supposed that the suggestive household phrase would have been dropped so far as judicial use is concerned. But, no! the mental effort to find a synonymous term would probably have resulted in the Court at Beaver having a sick headache for a month, and the ludicrous phrase must be repeated. Since the absurdity of the "holding out" expression has been exhibited, it is observed that Judge Zane gives it a wide berth. His honor now falls back upon the more dignified definition of the "habit and repute of marriage."

Judge Boreman is very sweeping in his condemnation of "holding out" of more than one woman to the world as wives. He declares it to be an offense to all good persons. His honor being one of the "unco gude," it must harrow up his soul terribly. He asserts it also to be against good morals, civilization, and wrong in the sight of God. How "his latter proposition can be determined is not clear, for the Judge does not believe in present revelation. It is, contrary to his religious proclivities. And yet one would suppose the little man was speaking as the mouthpiece or vicergerent of Omnipotence. How can he assert so positively that God has changed in his views regarding patriarchal marriage? Perhaps it is on the ground that the Judge is opposed to the system, and he may consider that in consequence of his position upon the question the Lord ought not to undertake to differ from him.

The fact is that Judge Boreman has never yet been able to avoid the introduction of his fanatical Methodism on the bench.

## LOCAL NEWS.

FROM FRIDAY'S DAILY, MAY 23.

**Indicted.**—An indictment having been presented by the grand jury, charging Isaac Groo with unlawful cohabitation, he was to-day arrested and brought before Commissioner McKay, who released him on \$1,500 bonds, Wm. Fuller and W. Peterson being sureties.

**Bishop Clawson Indicted.**—Yesterday afternoon Bishop H. B. Clawson was arrested, and brought before U. S. Commissioner McKay, an indictment having been found by the grand jury of the present term, charging him with unlawful cohabitation. His bail was fixed at \$1,500, and he was released, O. S. Clawson and H. B. Clawson, Jr., becoming sureties.

**Accident.**—Yesterday morning, as a section gang from Grayling, Montana, on the Utah & Northern Railway, about ten miles east of Dillon, were going to work, Wm. Mooring, foreman, and R. Miller, one of the men, were thrown