

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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THE BENEFITS OF PERSECUTION.

DURING the debate in the Senate on the Edmunds bill, Senator Teller spoke of the folly and wrong of the course pursued by the nation towards Utah. He said that men had been sent here who irritated and persecuted the people, and that by these persecutions they had kept polygamy alive.

That there is much truth in these remarks is evident to those who understand the situation here and have learned the lessons of history. Opinions are not changed by oppression. A religion cannot be put down by injustice. Convictions are only intensified by pains and penalties, and force is the very worst argument that can be used against faith. The fires of zeal cannot be extinguished by the fuel of rage nor the flames of enthusiasm be quenched with the oil of animosity. The practice of a creed may be temporarily hindered by obnoxious laws and obstructed by a vengeful execution of judicial mandates; but the principles that prompt action will only become more deeply rooted in the heart and conscience, and the result will be a larger and more fruitful crop in the future.

We look upon the events that have happened in Utah as providential. Our enemies will not allow any of our doctrines to become stale or uninteresting. Their persecutions prod the people to a lively sense of the importance of those principles and the duty of making them practical. The only danger to "Mormonism" is that stagnation that might come of indifference. Opposition makes activity, and that is life. Vigor comes of being alert and on the defensive. They who are always assailed cannot wilt down into sluggishness and unconcern. The assaults of our foes mean continued vitality and vigor to our system.

The sense of injustice under which our people continually live and labor is not calculated to lessen their devotion nor to diminish their exertion. When they see that they are singled out for opprobrium because of their religion; when they understand that inimical laws are framed for their especial punishment and spoliation; when they know that courts rule to inflict vengeance upon them and shield their vicious adversaries; when they are hunted and hounded in a pretended crusade to promote virtue, and the most sickening depravity is protected and encouraged by the crusaders; when they cannot close their eyes to the fact that falsehood, treachery, hypocrisy, greed, bigotry and religious and political chicanery enter into the schemes and plots for their injury, they cannot fail to resent in their whole natures the wrongs which are heaped upon them, and to resolve with unflinching determination that they will not yield to their oppressors.

And this feeling is impressed upon their offspring. It flows into the life-blood of babes yet unborn. It is instilled into the hearts of their sons and daughters who smart under the indignities heaped upon the parents. It stimulates them to look into the causes for the fiendish animosity existing in the hearts of anti-"Mormons," and they find that it is against a system that bears the stamp of divinity, and which has led their fathers and mothers to forsake all that the world holds dear that they might be true to its requirements. They are waked out of apathy and youthful heedlessness into a thoughtful and prayerful interest in the creed that is so hated.

The vengeful actions of our enemies help to spread this "Mormon" cause abroad. They bring it into perpetual prominence. They make it the subject of sermons, lectures and editorials. It is talked about in public and in private. The venom that is excited in the wicked, and the violence that escapes, serve to gain the sympathy and promote the inquiry of thoughtful and just men and women. The principles we advocate are so different to the false presentations of our adversaries that the very falsehoods which they tell serve to glorify and recommend the truth.

Fair treatment; a disposition to give credit for the indisputable good in our system and the excellent qualities in the large majority of its adherents; a recognition of the services done to the country and to civilization in the opening up of this mountain country to white colonization; those concessions which would be accorded to any other people under similar circumstances, even if they held some views and had some customs at variance with the majority; co-operation of Government officials in those things that all good citizens might unite upon; less animosity and more fraternity, might have

caused such a wearing down of the wall of partition between "Mormon" and "Gentile" as would have made the difference less marked, and have resulted in a general apathy among the members of the Church, or at least a lack of exclusiveness and a less defined distinction between the two classes, especially in the younger portion of the community.

But as it is, every "Mormon" is made to feel that there is something in his faith and Church that is "not of the world," and that as it cannot be controverted by its opponents, it is sought to be suppressed. Hence that in all the polemic assaults upon it, falsehood largely enters into the arguments used, and that in all the laws that are passed and in the administration and execution of these laws, unjust and unprecedented provisions and extra-judicial processes are brought to bear, and he is spurred up to natural resentment and a closer devotion to what he feels to be right and divine.

Love of ease and dislike of strife cause us to wish to be let alone. But a let-alone policy on the part of our enemies would be more conducive to a decadence of "Mormonism," or at least to a hindrance of its spread and consolidation, than anything else we know of. Therefore we say that the wrongs heaped upon the Saints are providential, in the sense that they are for the ultimate good of the cause and help to keep it in active life and force. Out of intended evils Providence has wrought a vast amount of good.

What have been the results of the latest crusade? A few good men and women have been thrust into prison and mulcted in considerable amounts of money. Some others are in hiding because they know that at present they have no prospect of law or justice in their cases, but only conviction no matter how absent may be any evidence against them. On the other hand, look at the spirit displayed by the masses of the people! The ordinary tabernacle meetings are so large that every Sunday seems like Conference time. The ward meetings were never so well attended. Even the monthly fast meetings, held on a week day, draw large assemblies where formerly but a few persons would congregate. Everybody is interested. The little children talk of the persecution, and learn of the principles which cause so much uproar. The Saints are far more united than before. They are more prayerful; they observe more closely the Word of Wisdom; they feel the necessity of living nearer to the Lord; they are more helpful to each other; they deeply sympathize with those in distress for the truth's sake, and they grasp more firmly their religion and prize it more dearly for the unreasonable and fanatical assaults that are made upon it under cover of law, and otherwise. Many able Elders who were engrossed in business before, can now find time and money to go abroad at their own expense and labor in the missionary field, helping to spread the Gospel and gather poor Saints to the mountains. The outcome cannot fail to be beneficial to that cause which we place first in our affections, and to establish which prison or death will not count as an obstacle.

The deeper the persecution, the greater the injustice, the deeper the suffering, the severer the trial, the closer the true Latter-day Saint clings to his religion. The testimony of its truth which is stamped upon his soul, which mingles with his life-blood, which thrills in his nerves, beams in his brain and burns in his bones, will be deepened and intensified by that which he endures for the truth's sake. It is not dependent on property, on prosperity, or on popularity. It is not of man; neither can it be controlled by man. It is his own, and no earthly power can deprive him of it by any force or scheme, legal or lawless. He knows death will not rob him of it, for it is a spiritual and abiding gift that only sin can render forfeit. Neglect of duty may weaken its potency, drinking in of the world's spirit may diminish its influence, fraternizing with the wicked may dull the senses to its impress, but violence, threats, penalties, oppression, deprivation of goods or liberty, never, no never!

The course, then, which is taken to destroy "Mormonism" only tends to build it up. Its enemies think we are foolish and infatuated because we do not perceive the dangers ahead. The faculty is theirs. We do see the odds and the powers that are against us. But we put our faith before our safety and our Church before our property; and so they triumph, as they most assuredly will; our personal sufferings or individual fate is a secondary concern. Beyond the troubles of the present we discern the victories for the truth of the future, and these reconcile us to wrong and contumely, bonds and oppression, confiscation, and death, if needful for the conquest of wrong and the establishment of right.

Under these considerations perhaps some of our blind assailants and maligners, who are so smart in their own conceit, may get a glimpse of their own folly, and comprehend to some extent how the policy that has been pursued for the suppression of "Mormonism" is the very worst that could have been tried for their purpose but will work under Divine Providence, for the ultimate welfare of the cause and the consolidation and power of the people assailed with such vehemence.

There are certain liniments which will deaden pain, but it soon returns. St. Jacobs Oil goes to the root of the malady, and the sufferer is permanently cured. Fifty cents.

FOR THAT "CONSUMING" ANXIETY.

If the Tribune foul-mouth who pelted Senator Teller all over with vile abuse because he told some plain truths about Utah that did not suit the howling fanatics, has not yet succumbed to the "anxiety" with which he said, a day or two ago, he was "consumed," perhaps he can find in our article on The Benefits of Persecution some reasons why fair treatment of the "Mormons" might have produced a far different result to that which has ensued from oppression and vilification, as maintained in substance by Secretary Teller. We remarked that he "put the matter in a true and forcible light before the Senate," and explained how and in what manner we understood his argument to be correct.

The Tribune word-twister stated that we endorsed all the senator said as true, which of course is false or the Tribune wouldn't have said it. If its truth were only equal to its "anxiety" it wouldn't be so generally despised. A little more "anxiety" on the part of its scribes to find out facts and present an opponent's position fairly, would probably prevent their being "consumed" in the everlasting Gehenna.

THE "TENDER MERCIES" OF THE LAW.

ONE more victim to the oppressive measure called the Edmunds law goes to the penitentiary for six months, because he will not promise to break his covenants with God and his wives. James H. Nelson, of Ogden, was sentenced this morning to that imprisonment and a fine of \$300 and costs of suit, the full penalty of the law. He pleaded guilty and saved trouble to the prosecution, but was treated the same as if he had fought his case to the bitter end. So much for the "tender mercies of the law."

The motion for a new trial in the case of Apostle Lorenzo Snow was overruled, as everybody anticipated. But on appeal to the Supreme Court of the Territory, bail was taken, which was a simple act of justice, for it is a farce to permit an appeal from a sentence and compel the defendant to suffer the sentence pending the appeal which may prove the judgment to have been unlawful. The amount of bail was excessive, making a total of \$15,000 in a case of misdemeanor! The heaviest we believe ever imposed in a court on such a simple offense. It is nearly four times as much as the bail required for a "Gentile" who killed his friend recently at Nephi.

The three-pley sentence for the one charge multiplied, foots up eighteen months' imprisonment and a fine of \$900, to say nothing about the costs. But as the defendant, according to the evidence, had not violated the Edmunds law in any way, it is probable that his case will be closed in the Supreme Court of the Territory, and he will not be made to suffer this extreme penalty. In order to confirm the rulings of the lower court, the judges will have to decide in direct opposition to their repeated decisions in other cases.

James Taylor, we are sorry to say, wilted before the prospect of six months' imprisonment, and preferred an agreement to observe the law "according to the rendering of the courts," before fidelity to the sacred vows of his marriage contracts. Every man has not the courage of his convictions, and weakness may be expected in some cases when the whole world is against a principle. All will not be valiant, and therefore but a few will receive the crown that will be given only to those who overcome all things and endure unto the end.

NO SUBMISSION TO LAWLESS VIOLENCE.

FRIDAY evening's DESERET NEWS contained an article explaining the rights of citizens to the protection of the law, which provides that they shall be secure in their persons and properties from unreasonable searches and seizures, and denouncing the ruffianism of brutes who, under the title of deputy marshals, force their way into people's houses without producing any legal warrant, and who insult and intimidate helpless women.

Saturday morning's Tribune contained an apology for the conduct of certain deputies who made a raid upon the village of West Jordan, admitting a great deal of what had been alleged against them; and attempting to refute one fact by showing that the wrong name had been given in the News account of the outrage! In the article in our editorial columns no names were used, no specific charges were made against any individual. It was an argument and a warning on general principles. The Tribune applies it to persons, naming them, and calls our article a "scoundrelly editorial."

The narration of facts in our local columns is not discredited by any of the apologies and perversions of the Tribune editorial. The only material difference is in the account of the intrusion of a deputy into Mr. Goff's

house. Our informant stated that it was Franks who, when asked whether he had a warrant, answered that "the only search warrant he needed was an axe to break in the door." The Tribune says Franks did not go to the house, but went in another direction, and it was Mix and Vandercook who went to Mr. Goff's, Mix going to the back door. The use of the language described is not denied. It is a mere shift or evasion to take the blame off Franks and thus leave the inference that the statement was incorrect because the wrong name was given.

How much better was the outrage if committed by Vandercook instead of Franks? Was it any more proper or less brutal for a creature who has been detected in the baseliest kind of lechery to go to the house of one who is "a perfect lady" according to his own statement, and try to enter without any other authority than an axe to break in the door? We neither know nor care whether it was one officer or the other who used that language. It is the fact and the principle or rather utter lack of principle of the outrage that we are after. We editorially mentioned no names. It was the conduct that we denounced. But it appears that after all it was Franks who committed the offense, as appears from a letter from Mr. Goff, in another part of this paper.

Then as to the insult to the young unmarried lady, of which we complained. The Tribune account of the matter is, that two deputies went to the house and asked for Mr. Goff, and when informed that he was not there, "one of them told her he believed she was a polygamist wife of Goff and that he slept there sometimes." The lady's testimony is that they behaved in a most insulting manner, told her that she was Goff's third wife, and one said "he knew Goff had slept with her there the previous night."

Take the Tribune's account for correct and it is very little better. What right have deputy marshals to intrude their beliefs or insinuate anything of the kind they intimated to the lady whom they insulted? We remarked that it was a pity that some male relative of the lady had not been present to have resented it in the only manner fitted to the occasion. After the explanation of the ruffians' organ, we have just the same regrets. It is a couple of unknown rough fellows were to act towards the wife, sister or daughter of the editor of the Tribune as those persons acted at West Jordan, either to that unmarried lady or to Mrs. Goff, what would he consider the proper way to resent such conduct?

Now, as to the intrusion into the house of Mr. Dennis. The accounts of the News and the Tribune vary very slightly in word, and both show that the officer forced his way into the house, pushing by the owner who was in the doorway, without showing any authority for his intrusion. Now if some one in that house had hit that intruder over the head with a club, or driven him out with a shotgun, where would have been the wrong, morally or in the light of the law?

According to the Tribune account, two men were forcibly seized by the officers without a warrant, taken into custody, forced out of their way, brought before two more of the ruffians on a rampage, and then turned loose again. Is this a lawful exercise of a little brief authority? Put it in the mild and palliative light of the Tribune apology, and still how does it look? The fact is that one of those men was riding on horseback and a pistol was drawn on him by one of the deputies, who swore he'd shoot him off the horse if he didn't stop. The other was at his own door, and because the horseman had been to his house, he too was forcibly taken before the high and mighty dignitaries who usurped a magistrate's position and discharged two men unlawfully arrested. If that officious deputy had been treated as a highwayman he would have had no remedy in law, and it is time that such persons are taught to keep within lawful bounds.

Now let the article in the News be scanned, and what is its purport? This and nothing more: "That there is a lawful way to proceed in arresting accused persons, in subpoenaing witnesses, in searching premises. That officers of the law should keep within the lines of the law when serving process. That citizens are entitled to be secure in their persons and property from lawless assaults and invasions. That they should never obstruct an officer in the lawful discharge of his duty however obnoxious. That when an officer acts like a gentleman he should be treated as a gentleman. That citizens should learn their rights and then maintain them."

This the Tribune calls "scoundrelly." If the epithet "scoundrelly" can be more appropriately applied to anything than the conduct of some of those deputies, it is to the attempt of the Tribune to defend housebreaking, assault, and the intimidation of women under color of pretended authority which was not even made to appear. Our caution to lawless deputies and counsel to the people not to obstruct them when lawfully executing the law, it calls "trying to incite to murder." That is all of a piece with the rest of its "scoundrelly" course.

The fact is, there are some low-lived ruffians who would like to ride roughshod over law, liberty and decency, and under the name of deputies invade any home, seize any person, insult whom they please and terrorize quiet

communities, if the people so oppressed are "Mormons." And the "scoundrelly" Tribune would and does back them up in their villainy. We say, no people on earth ought to put up with such treatment. The creatures who take such a course ought to be prosecuted. Affidavits should be obtained of the facts. The Marshal is not justified in employing men who break the law under pretense of law. And such proceedings as we have denounced will have to be stopped or there will be trouble for the lawless brutes who have no respect for human feelings or human rights.

The lawful execution of the law we will sustain and call upon the people to uphold. Ruffianism, brutality, insult, usurpation and outrage we do not ask any one to submit to or bear without resistance. Patience has its limits, and they do not include any obligation to lie down and be trampled upon, or bend humbly to the "authority" of an axe grasped in the hands of arrogance and violence. This is not a threat, it is a warning; and we mean every word we say.

THE TESTIMONY OF LORENZO SNOW.

The remarks of Apostle Lorenzo Snow in the First District Court on Saturday, before sentence was passed upon him, will be found in full in this issue of the DESERET NEWS. The position taken by Brother Snow in that speech indicates the "Mormon" situation very clearly, and shows his personal integrity to principle.

His case is a peculiar one. It is difficult to determine for what he was sentenced to such heavy penalties, unless it was because he is an Apostle of the Church of Jesus Christ of Latter-day Saints. The Court could not and did not pretend that he was guilty of the charge preferred against him, but gave as reasons for the triple extreme sentence, that the defendant is a leader of leaders; that he is a scholar; that he has advocated a tenet of his religion, the practice of which the law seeks to put down; that in the belief of the Court the defendant could cause the people of this Territory to do certain things.

Now, neither nor all of these things put together can be construed into a violation of the Edmunds law. That enactment makes no crime of any of them. There is no law of the land that forbids them or either of them. Elder Snow was not on trial for being an Apostle, nor for being a scholar, nor for teaching any particular doctrine, nor for having the power which the judge imagined him to possess. He was charged with cohabiting with more than one woman.

The Judge himself, in his sentence against Brother James H. Nelson, which preceded that against Brother Lorenzo Snow, admitted that the witnesses against the latter testified he had not been living in unlawful cohabitation. Therefore the Judge pronounced a three-fold sentence against a defendant who had been proven by the evidence to be innocent of the offense charged in the indictment. The Court, intimidated, in his remarks to Brother Nelson, that Brother Snow was rather culpable than otherwise for not doing that which he was charged with doing. That is, that he had not lived with his wives, and therefore had not lived his religion. Brother Snow and his family have doubtless sufficient reasons for their manner of life, which is nobody's business, but theirs, and private family concerns cannot always be made public. But if Brother Snow had not cohabited with more than one woman, and the court recognized the fact that this was in evidence, then the sentence thrice pronounced was a treble outrage upon a guiltless gentleman, scholar and "leader of leaders."

Judge Powers' belief as to the powers of Apostle Snow should have cut no figure in the infliction of judicial vengeance. And it was false belief. Judge Powers knew nothing of what he was taking about. Neither Lorenzo Snow nor any other man has authority to abrogate a law of God, and if he were to tell the Latter-day Saints that the revelation on celestial marriage was not of God, they would tell him that he was an apostate.

Brother Snow's testimony to the divinity of the latter-day work and the authority of the Apostleship, will stand on record before heaven and earth against those who have sought his injury, and condemned an innocent servant of God to unusual and unjust punishment. And time will show who is the greatest prophet; a lawyer who speaks for money, or an Apostle of Jesus Christ who proclaims the truth of God under penalties against his religion. We endorse his sayings, we admire his firmness, and we sympathize with him as an innocent victim to unhallowed prejudice and vindictive hate.

THE LECHERS MUST BE PROTECTED.

ANOTHER attempt has been made to save the lechers. Not only does the Federal prosecuting officer refuse to prosecute "Gentiles" who have been detected in the act of committing crimes against law and decency, but