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WEEKLY.

TRUTH AND LIBERTY.

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THEY ARE RESPONSIBLE.

THE Salt Lake Tribune of this morning gives the details of an alleged case of gross sexual criminality, said to have occurred in Tooele. The paper named in connection with the disgusting narrative, states that the perpetrator of the deed had a standing in the "Mormon" Church, and the authorities of that religious body in the locality indicated investigated the matter. Being satisfied of the guilt of the person charged with the offense, he was excommunicated, the fact of this action having been published in the NEWS at the time.

This step on the part of the Church was based on the laws it inculcates for the maintenance of its own purity. The Latter-day Saints as a body abhor all violations of chastity, and those who are guilty of such infringements upon good morals are not tolerated within the pale of the Church when their guilt is made clear. With them plural marriage—after the form that prevailed among the patriarchs—is a holy relationship, and a part of their religion, notwithstanding the claim that the mere fact of such an institution shocks the popular moral susceptibilities of the age. But it is not now held that this shocking effect is on account of any part of the sexual relationship except the mere fact of the marital tie.

In connection with the recounting of the filthy Tooele story, the Tribune makes these incidental remarks:

In this connection it may be well to state the reason why no sexual crime, except polygamy, unlawful cohabitation and rape, is an offense against the law in Utah. Some seven or eight years ago lewd and lascivious cohabitation was an offense under Territorial law. About that time a polygamist in the Second District living openly with two women as his wives, was sent to the penitentiary for a term of years under the lewd and lascivious cohabitation statute, whereupon the Church howled loud and long at Judge Boreman, and the Mormon pulpites from one end of Zion to the other thundered forth their maledictions. At the next session of the Utah legislature the Territorial statute against sexual crime, except rape, was repealed by the apostles and bishops who composed the body of law-makers, as a church measure.

Many of our readers will doubtless recollect the case to which the foregoing refers. It was that of Alonzo Colton, of Beaver, who, having more than one wife, was indicted by the grand jury under the Territorial statute for the punishment of lascivious cohabitation. He was tried before Associate Justice Jacob S. Boreman, convicted and sentenced to imprisonment in the penitentiary for five years, which term he duly served.

Everybody knew at the time and knows still, that Judge Boreman's action was a judicial outrage. That fact is made apparent even by the extract which we insert from the Tribune. Polygamy, as practiced in this Territory, is not lewd and lascivious cohabitation. This cannot be truthfully denied by any person familiar with the social life of the Saints. All forms of lewdness and lasciviousness, either within or outside of the "marriage relation" are condemned by them and are not tolerated by the laws of the Church. Had Mr. Colton been guilty of lewdness and licentiousness he would in all probability have been expelled from the community of Saints, and in that case he would not have been an object of pursuit by any officials of anti-"Mormon" bias, as that class make no special pretensions to being offended at mere "sexual sins." The prosecution was brought simply because of Colton's having two wives.

Another case of the same kind occurred, that of Thomas Hawkins, under the regime of the late Judge James B. McKean. The latter's remarks to the accused in passing sentence upon him, were almost as popularly familiar as "Holding out of more than one woman to the world," of later date. "I am sorry for you, Thomas Hawkins; very sorry," the judicial bigot exhibiting the profundity of his grief by sending his victim illegally to prison.

It is inelegantly stated by the anti-"Mormon" organ that the Church "howled," on account of these judicial outrages and perversions. The same paper "howled" then in favor of them, but would scarcely enter into an elaborate defense of them now. They were "condemned" by every consistent non-"Mormon," as we have reason for knowing. A brother-in-law of Alonzo Colton's came up from Beaver and circulated a petition to the

Governor to have him released on the ground that he was illegally imprisoned a fact which must be universally admitted. He applied to certain "Gentiles" and ex-"Mormons" for their names. We know who they are. They admitted that Colton's conviction and imprisonment was a judicial outrage, and a violation of law, the statute under which he was convicted and sentenced having no relation to his case; but they said they were afraid that if they affixed their signatures to the petition the Tribune would assail them.

In formulating the absurd construction upon the Edmunds law, that to prove unlawful cohabitation under it there is no necessity for sexual commerce to be shown, the theory was entirely based upon the supposed intention of Congress. Indeed, as we have formerly shown, there is nothing in the law itself upon which to found such an inference. If the same base be used in reference to the now extinct Territorial statute against lascivious cohabitation and kindred sexual offenses, how plain does the intention of the local Legislature appear. And equally clear were the departures from its purpose in the two cases cited. The action of the Legislative Assembly in repealing the measure was necessary in order to protect people who were innocent of any violation of it from being pursued under it by a corrupt and bigoted judiciary, who refused to recognize the object of the law-makers.

There are no people on earth who are more opposed to sexual sins than the Latter-day Saints, and a prejudiced judiciary, the Salt Lake Tribune and its rabid aiders and abettors in bitter and unscrupulous anti-"Mormon" methods, are responsible for the absence of local punitive laws upon the subject. Their constant and never changing course has been to let the whore-monger, the adulterer and seducer go free, and turn the laws intended for characters of that class against "Mormons," whose marital relations are made the subject of United States laws.

THE FATE OF THE REPUBLIC PROGNOSTICATED.

As straws indicate the direction of the wind, so do current conditions indicate future developments. The thoughts of men of penetrative minds have a weighty significance in the same relation. This reflection receives point and force from a new book of over 200 pages, which was handed in yesterday by Mr. James Dwyer. It bears the startling title of "The fall of the Great Republic." But if its name is of sensational hue, its contents are worthy of thoughtful consideration.

The work, being in part prognosticatory, takes the reader a decade into the future, as if it had been written in 1895, after the terrible events depicted as having grown out of the present condition of the nation had become accomplished facts. The basis of the writer's conclusion as to the probable future—the resolving into chaos of the huge governmental fabric of the United States—is of a complex character, consisting of the disintegrating elements, the existence of which is a matter of daily demonstration through the public prints.

They consist of the lack of remunerative employment and the consequent growing discontent among the masses; the irrepressible conflict between capital and labor; the alarming growth of the socialistic and anarchist elements, whose volume is swollen by the stringent measures adopted in European nations, causing the most ruffianly and murderous classes of the eastern hemisphere to seek the shores of the United States, where they plot against the peace of other countries, notably England. Defalcations, embezzlement, murders, general lawlessness, the corruption of the judiciary, of popular sentiment, and the general rottenness are pointed to as indications of the coming crash.

Then comes a vivid picture of the more rapid development of these destructive agencies from 1885 to 1887, in which latter year the writer anticipates the overthrow of the government, and the inauguration of a reign of terror and anarchy, such as has never been witnessed in any phase of human history. With a graphic pen, he foretells, although speaking as if relating developments which have already occurred, the rapid spread of every phase of socialism, until societies of a secret and sinister character exist in every town and hamlet, Chicago being the headquarters. In that fair city the first outbreak occurs on the 19th of April, 1887, when there is a horrible carnival of blood, rapine and incendiarism, among the devastation being the destruction of 2,500 of the best buildings by fire. This revolutionary movement is subdued, and the city is being rebuilt, when, a strike and the importation of operatives and mechanics from a distance cause it to break out afresh, by order of the secret moving power of the socialistic order. Fear seizes the people all over the land, and the regular army being insufficient and scattered, State forces are hurried from the chief cities of the country to the scene of the revolution. This movement having been anticipated by the revolutionists, the hour for a general uprising has come, and the same scenes of blood and destruction are enacted everywhere, the writer painting a most sickening picture.

These events are taken advantage of by the Indian tribes who enter upon the war-path and carry desolation on every hand.

The chiefs of the revolution obtain control at Washington, the President, who is described as the last of the Great Republic, flees southward and, being seized with illness, superinduced by exposure and anxiety, expires. Finally England, France and Germany enter upon a war of conquest, which is described as successful, and the work purports to be written while the country is in control of those powers.

The chief interest of the book lies in the fact that it shows that the thoughts of men who reason from cause to effect, begin to run in alarming channels, and in various ways they are sounding notes of warning, to which it would be well for the nation to take heed. It will also be of additional interest to people who believe in the divine character of the mission of Joseph Smith, because in some features the prognostications of the author are to an extent similar to those made by the Prophet nearly fifty years ago. And as disruption can only be avoided by humiliation and repentance, it does not appear as if the evil day is likely to be avoided. The vindictive popular attitude toward the Latter-day Saints, who are engaged in a work established by divine command will not have the effect of deferring the appalling fate that awaits the unrepentant. As the Lord lives a terrible time is approaching. As to how near it may be we do not care to express an opinion. That it is a fact of the future, however, we would even if religious conviction did not enter into the question, feel more or less certain, owing to the corrupting conditions by which the social fabric is being vitiated. It will yet come about that whatever popular attention may be engrossed by the problem of how to suppress and abolish the "Mormon" Church and religion will be diverted from that question with a completeness and suddenness that will be overwhelming. Anybody who chooses can put that down in his notebook and then watch the stream of events during the next decade.

CRUEL AND MENDACIOUS.

THE news from Tennessee, published in Monday's issue, created a sensation in the community. It was probably difficult for some persons to imagine that there could be found in this region, among people familiar with the virtues of the Latter-day Saints and the higher morality that prevails among them, those who could endorse the internal outrages depicted. Yet there are individuals here who will palliate any anti-"Mormon" measure, no matter how inhuman, cruel, barbarous or unconstitutional. They are ready to apologize for murder most foul, no matter how inexcusable may be the circumstances under which the deed has been perpetrated, so long as the hapless victims are Latter-day Saints.

Indeed, in those scenes of oppression and blood they but behold the results they have aided in bringing about by industriously spreading lies to inflame the minds of the people at a distance, against an innocent and honest community, that under cover of the prejudice thus created they may carry out their black local designs. As might have been expected, however, by those who know of their depravity, the conductors of the Salt Lake Tribune endorse the anti-"Mormon" law passed in Tennessee. They also evidently exult over the later outrages perpetrated upon the Elders there, as they did over the horrible assassinations of last August. In this morning's issue they approvingly reproduce an article from the New Orleans Times-Democrat, in which the following passages occur:

It was not without considerable popular opposition and feeling that this Southern missionary work was carried on. The proselyting Mormons aroused the people to fits of frenzy and desperation when they found their wives or daughters seduced by the Elders and persuaded to adopt a religion founded on lechery and immorality.

A few months ago came another collision—a far more serious one this—in Tennessee, in which several of the Saints lost their lives. This attracted the attention of the whole country, and while some denounced the mob violence, it was felt that the missionary work of the Mormon priests was sufficient to arouse public vengeance.

As long as there is a law prohibiting polygamy the people will leave the Saints to the law, but should it be declared unconstitutional it is to be feared that the mob will take the matter in its own hands, and mete out its justice. The people of those counties infested by the Mormons have sworn to root out that immorality, as one of the papers of that section remarked, with the shotgun, if necessary; and the Mormons will find mob law worse than statute law.

The Tribune says the article "covers the facts fairly," and that, "the law was intended really to be a protection to the 'Mormons.'" Surely mendacity combined with exquisite cruelty of heart could no further go. These qualities are even carried to the pinnacle of absurdity. The idea of any person stating at this time of the day that laws are made for the particular protection and benefit of "Mormons," and especially that the

place where such pro-"Mormon" legislation is produced is the State of Tennessee, is too ridiculous for anything. The endorsement of the assertion that Elders seduced women in Tennessee is in keeping with the balance of the Tribune's contradictory anti-"Mormon" programme, but is not in harmony with District Attorney Dickson's statement, to the effect that it is well known that sexual sins are condemned by the "Mormon" people, and that their relations are confined within the marital circle. It approves the assertion about rooting "out that immorality," yet it and its co-laborers in the crusade have been compelled to abandon the sexual morality subterfuge. It further confirms its former infamy by endorsing the position of the Times-Democrat regarding the murder of "Mormons" by mobs being "justice."

We feel as if we owed an apology to our readers for referring to the Salt Lake Tribune again. Our excuse is that it may occasionally serve a good purpose to exhibit the fact that there exists in the form of men, individuals who are so abnormally depraved and unprincipled that it is a question whether the last spark of honor and humanity that may at any time have existed in their breasts, has not been extinguished, leaving them totally devoid of the kinder and better feelings of the race.

A DISGRACEFUL SCENE IN A COURT.

A very disgraceful affair occurred recently in the criminal court at Memphis, Tennessee. Just after the organization for the May term, on the 19th inst., and when the grand jury was in the act of retiring, Walter Kennedy, editor of the Sunday Times, walked in alone, stepped behind the railing and approached G. P. M. Turner, Attorney-General, who sat near the jury-box. Turner was looking toward the bench and did not see Kennedy, who held a cane in one hand and threw the other back on his hip, spitting at Turner and missing his mark. The latter turned, and as he did so Kennedy spat squarely in his face.

Turner sprang up, yelling like a wild man, and instantly drew a pistol. Kennedy, not expecting to find him armed in the court-room, became as white as a sheet, and before Turner could level the pistol at him sprang behind a big fellow named John Manogue, stooping down so as to be completely hidden and crying out "Don't let him kill me; I am unarmed." A policeman and several deputy sheriffs seized and disarmed Turner, while Kennedy was searched and found to be unarmed. He left the court room while Turner was still raving, and was shortly to be tried for contempt of court, while the Attorney-General would have to be investigated by the grand jury for carrying concealed deadly weapons.

Turner is also an editor, presiding over the editorial columns of the Daily Scimitar, and for several issues previous to the assault both papers had been filled with recriminative personal attacks. The scene, to have occurred in a court of justice, was most disgraceful.

APPROPRIATE AND TIMELY.

A FRIEND has drawn our attention to the advisability of re-producing in the NEWS an article which appeared in the Juvenile Instructor of the 15th inst., under the head of "Topics of the Times," written by the editor of that magazine. We respond with pleasure. To say that we endorse every sentiment of the article is but a mild expression of our view on the question. The periodical from which it is taken should be in every household of the Saints, as there is no better published. The paper in question is herewith appended:

Predictions without number have been made to the Latter-day Saints respecting the trials they would have to meet to test their faith in the gospel. The Saints ought to be prepared for persecution and difficulty if they believe the testimony of prophets, Apostles and Elders. These men would be false prophets unless severe trials did come. The Church has been constantly told that it must be prepared for every kind of tribulation and affliction, and that its members must be willing, if they expected to attain unto celestial glory, to lay down their lives for the truth.

Now that trials are upon us, and persecution against the law of patriarchal marriage is raging, it is a consolation for the leading officers of the Church to know that these have not come upon the people unexpectedly and without warning. No member of the Church can truthfully say that he or she has been deceived, or lulled into a false security, or been urged to obey any principle of the gospel without being told the consequences that would be likely to follow such obedience.

These are interesting, and, it may be said, exciting times. But they are times in which Latter-day Saints should rejoice; for this is the command of the great Head of the Church, the Savior Himself. He says:

"Blessed are ye when men shall revile you, and persecute you, and shall

say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven for so persecuted they the prophets which were before you."

This is precisely the position we are in, and we should rejoice that we are in such honorable company as that of the holy prophets, including the Redeemer Himself.

Such scenes as these are necessary for the people to pass through to prove and test them and to cause them to exhibit their true feelings. Honest, faithful people, who have the true courage of the Gospel, will appear, at such times, to advantage. These qualities will be brought to the surface. They will be strong, full of courage, nerve and faith.

The unfaithful and the hypocrite, on the contrary, will be looking around for some way to escape the trial. They will be fearful, full of apprehensions and be ready to yield or to abandon their faith. I have already heard that some of this class talk of compromise. What they mean by compromise, I suppose, is to give up some principle of the Gospel and promise not to obey or practice it. As the principle of patriarchal marriage is the one now so savagely attacked, this is the one such persons are preparing themselves to yield. I view such men as apostates already at heart. They are more dangerous than our open enemies. Our open enemies we are prepared to resist. We look for nothing from them but opposition. But not so with those who have a standing in the Church. They are among us, are called Saints and are inside our citadel. They can betray us because of these advantages. Judas, as one of the Twelve Apostles, could do more towards betraying his Lord than would have been possible had he only been a Pharisee, or an open enemy of Jesus. Benedict Arnold, as a trusted general in the Revolutionary army, could do far more towards betraying the cause of liberty and General Washington than any Tory on the continent. William Law, as the counselor of the Prophet Joseph Smith, had advantages as a hypocrite and traitor, in secretly plotting against the life of the Lord's anointed; that no anti-Mormon confederate of his possessed.

Hence it is, that in all ages and among all people, traitors of this character have been execrated as the lowest and meanest of mankind. The very persons for whom they sell their souls, and whose infamous tools they become, despise them. They only use them for the purpose of betrayal, and even then are distrustful of them, and throw them aside with contempt and scorn. Of what use was Judas after his act of perfidy? The men who had purchased him scorned him, as is apparent from their reply to him when he told them he had betrayed innocent blood: "What is that to us? See thou to that."

Benedict Arnold, who was a brave and very daring man, and had distinguished himself by brilliant deeds in the service of the colonies, lost even the admiration which such conduct evokes when he became a traitor. His services for his country were overclouded by the baseness of his treason. He obtained high rank in the British army as the price of his attempt to betray the cause of liberty; but he never enjoyed the respect of any honorable Briton. He was looked upon and shunned as a traitor, and led an unhappy and miserable life.

Thus it has been and thus it ever will be with people of this class.

There are men who say: "Yield this practice for the present; perhaps public opinion may soften and then this principle may be taught and practiced."

I look upon such a suggestion as from the devil. It would be quite as proper to propose apostasy for a short season until public opinion would become more favorable to us. If there are any in the Church who cannot stand the pressure, instead of talking compromise, let them withdraw quietly from the Church. If they can see nothing in the principle of celestial marriage worth contending for, leave those who do see and appreciate its value to fight the battle alone. The latter will then neither be weakened nor betrayed by the association of those who, in their hearts, stand ready to yield. If there are men in the Church who love the world and its favor better than they do God and truth, or if they fear man's displeasure and punishment more than they love eternal exaltation now is a good time for them to exhibit the feeling. But if they have any regard left for those who have been their friends and brethren, they ought not, while professing to be members of the Church, be consorting with those who are its deadly enemies and assenting to their plans for the destruction of a vital principle of exaltation. They should have so much self-respect that, while professing to worship Jehovah, they will not prostrate themselves before the image of Baal.

Balls and Carbuncles.

These are the volcanoes of the human system. They proceed from impure blood and from a riotous demoralization of the digestive organs. They are annoying, painful, and sometimes dangerous. They can be driven out by toning up the system, and this can best be done by the use of Brown's Iron Bitters. Messrs. Handy & Rullman, druggists, Annapolis, Md., say, "We sell lots of Brown's Iron Bitters. All who use it seem pleased. We hear not one complaint."