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DESERET EVENING NEWS.

Saturday, December 21, 1900.

People's Campaign Circular No. 1.

HUMAN RIGHTS!

Jefferson, John Stuart Mill and Mac-

aulay in Support of People's

Party Principles.

RELIGIOUS LIBERTY.

"To suffer the civil magistrate to

interfere in the field of

opinion, and to restrain the

freedom of propagation of principles

on supposition of their ill tendency

is a dangerous fallacy which at once

destroys all religious liberty. It is

time enough for the rightful power

of civil government for its

officers to interfere when principles

break out into overt acts against

peace and good order."—Jefferson.

"In these two sentences is found

the true distinction between what

properly belongs to the Church and

to the State.—United States

Supreme Court in the Reynolds case.

"The rights of conscience we never

submitted, we could not submit. We

are answerable for them to our

legitimate powers of government

extend to such actions only as are

injurious to others. The right of

conscience may make him worse by

making him a hypocrite, but will

never make him a traitor. It may

make him dishonest in law, but will

not cure him. Reason and free

inquiry are the only effectual agents

against error."—Jefferson's Notes on

Virginia, p. 180.

"Those that are selfish, murderers,

thieves, adulterers, and all manner

of sinners, ought to be punished and

punished they ought to be. But those

whose doctrine is peaceable, and

whose manners are pure and

blameless, ought to be upon

equal terms with their fellow sub-

jects."—John Locke's Works.

PROSECUTION AND PERSECUTION.

"If such arguments are to pass

current, it will be easy to say that

there was never such a thing as re-

ligious persecution since the creation.

There never was a religious persecu-

tion in which some edict was not

not justly or unjustly, said to be

obviously deducible from the

doctrines of the persecuting party.

We might say that the Cæsars did

not persecute the Christians, that

they only punished men who were

caught, rightly or wrongly, with

burning Rome, and with committing

the foulest abominations in secret

assemblies, and that the refusal to

throw frankincense on the altar of

Jupiter was not the crime, but only

evidence of the crime. We might

say that the massacre of St. Bartho-

lomewas intended to exterminate

not a religious sect, but a political

party. For, beyond all doubt, the

doctrines of the Huguenots, from the

conspiracy of Amboise to the battle

of Montmorancy, had given much

trouble to the French monarchy, that

the Catholics have ever given to the

English monarchy since the Reforma-

tion, and that too with much less

excess.

"The true distinction is perfectly

obvious. To punish a man because

he has committed a crime, or because

he is believed, though unjustly, to

have committed a crime, is not per-

secution. To punish a man because

he holds some doctrine, or because

he is believed to hold some doctrine,

is persecution. It is persecution, and

in every case, foolish and wicked.

But to argue that because a

man is a Catholic, he must think it

right to murder a heretical sovereign,

and that because he thinks so, he

rightly will attempt to do it, and

accuse any sect of foreign attach-

ments. If there be any proposition

universally true in politics it is this,

that foreign attachments are the

fruit of domestic misrule. It has

been the trick of bigots to make their

subjects miserable at home, and then

to complain that they are restless

abroad; to divide society, and to

wonder that it is not united; to govern

the whole, and to condemn the other

doctrines of the state for their want

of patriotic spirit. If the Jews have

not been expelled from England, it is

because she has treated them like

a stepmother. There is no feeling

of hostility in the minds of men living

under tolerably good government, than

the feeling of patriotism. Since there

was any nation, or any large portion

of any nation, not cruelly oppressed,

and harshly treated, it has been

the feeling of patriotism, and not

that they are not patriotic, is the

most vulgar legend of superstition.

It is the logic which the wolf

employs against the lamb. It is to

poison the source. It is to make

Rulers must not be suffered thus to

allow themselves of their solemn

responsibility. It does not lie

in their mouths to say that a sect is

not patriotic. It is their business to

make them so. They are precisely

what any sect, what any class of

men, treated as they have been treated,

would have been in England, had

they been treated as they have been

treated. There never was a religious

persecution in which some edict was

not justly or unjustly, said to be

obviously deducible from the

doctrines of the persecuting party.

We might say that the Cæsars did

not persecute the Christians, that

they only punished men who were

caught, rightly or wrongly, with

burning Rome, and with committing

the foulest abominations in secret

assemblies, and that the refusal to

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But to argue that because a

man is a Catholic, he must think it

right to murder a heretical sovereign,

and that because he thinks so, he

rightly will attempt to do it, and

Parliament have written in defence

of it. Now, wherein does this doc-

trine differ, as far as its political

tendency is concerned, from the

doctrine of the Jews? It has always

been the trick of bigots to make their

subjects miserable at home, and then

to complain that they are restless

abroad; to divide society, and to

wonder that it is not united; to govern

the whole, and to condemn the other

doctrines of the state for their want