

EDITORIALS.

WHY DOES NOT THE LORD DELIVER?

DURING the present crusade against the Latter-day Saints they have been frequently taunted by their enemies with the alleged failure of the Almighty to deliver them from their afflictions. It has been asked, "If your religion be of God, why doesn't He save its adherents from imprisonment?" And they have been urged to forsake a system which brings them into trouble, and renounce its principles to save themselves from suffering. The taunt shows that those who make it are ignorant of the ways of Deity and oblivious to the teachings of history. And the inducements held out to seduce the Saints from their allegiance to their faith, appeals to the baser feelings of fallen human nature.

The Bible, which is accepted by devout people throughout Christendom as a sacred record, detailing the dealings of God with His chosen people, tells a story of affliction and persecution endured by believers in the revelations of heaven, and that is partly the burden of the volume. From the very beginning the righteous are described as suffering at the hands of the wicked. Abel was slain by Cain because his offering was accepted by God while his brother's was rejected. That occurrence stands as a prominent illustration and foreshadowing of the course of the vicious and disobedient towards those who seek to do the will of God in preference to their own. The requirement of the Almighty was a sacrifice that prefigured the Savior's atonement—a lamb without blemish and without spot; the firstling of the flock; an offering of blood, typifying the blood of Christ shed for the remission of sins. Abel offered that sacrifice in the spirit of humility and obedience. Cain offered the fruits of the ground in the spirit of self-will and self-sufficiency, as if the Lord should gladly accept what he presented, instead of expecting that which had been commanded.

When Cain found that his offering was rejected while his brother's was accepted, he was filled with anger and resentment instead of humility and repentance. And in place of rectifying his error and procuring, with the fruits he had raised, the proper kind of offering to the Lord, he yielded to the influence of the Adversary and endeavored to gratify his jealousy, rage and cupidity by slaying Abel, expecting that his brother's flocks would then fall into his hands. The first murder was a religious persecution and the righteous became a prey to the wicked. God did not deliver Abel from cruel death.

Through all the centuries that have intervened, and even at the present day, these two examples have been followed. The disobedient and rebellious have been filled with wrath against the obedient and humble. The followers of God have been persecuted, His prophets have been hunted, tormented and slain: And those who rejected His commands and took their own course and framed their own religions in spite of His law, expecting God to accept their creeds instead of their bowing to His behests, have been permitted to fill up the cup of their iniquity by assailing, maltreating, and sometimes slaying the faithful, who have sought to live by the Divine will. The spirit of Cain has raged in the hearts of the wicked.

This lesson of the Old Testament is repeated in the New. The introduction of the Gospel stirred up similar feelings. Murder was in the hearts of those who tried to suppress primitive Christianity. The Apostles were slain, as the Prophets had been before them. Jesus, the faultless, was doomed to an ignominious death. His followers were tortured and put to the most horrible indignities and afflictions. Jesus and His Apostles had frequently to hide themselves from their pursuers, and so it was with the early Christians who were hunted by their enemies. The Lord did not snatch them from their fate.

Coming down to later times, con the history of the great religious reforms that have been introduced, and see how the vindictive and stubborn supporters of existing errors fought and endeavored to exterminate the advocates of truth. They tore them asunder, they broke their bones, they strangled, mutilated, cut, bruised, crushed and burned them with fire. They triumphed over their mangled remains and scattered their ashes to the winds and in the dust. The Almighty permitted it all and did not stretch forth His hand nor send His angels to rescue them from their foes.

All this, too, was usually done in the name of the law or at least by established authority, civil or ecclesiastical. The victims to the Cainlike spirit were usually required to recant, to conform to the law or yield to the constituted power represented by their tormentors and murderers. They were viewed as rebels against the law, either of the crown or of the church. They would not yield to the opinions and demands of the majority. They offered and died for principle. They obeyed God rather than man. And God permitted the sacrifice; He did not interpose.

Judging from the past, then, there is no reason to expect that the Almighty will stop the wicked from persecuting, imprisoning and even slaying His peo-

ple unless He has some special purpose in view in special instances. Whatever short-sighted people may think of this Divine economy it stands as an indisputable fact. And if the Lord does not interfere to prevent the sufferings of His Saints in the latter days, and deliver them from the hands of their enemies by some sudden and extraordinary manifestation of His power, that is no proof that they are not His people nor should it be cause for wonder or complaint.

There are two grand reasons for this non-interference by the Divine Power. First, the trial of our faith is a test of fidelity, a means of purification and an aid to perfection. He only that "endures to the end" is to be saved. Difficulties develop strength or manifest weakness. Persecution proves whether its victims love truth more than self or comfort more than their religion. It becomes, so far, a gauge of merit, and thus partly determines a just reward. Suffering in its very process tends to purify the humble and sweeten the spirit of the obedient. It develops patience, meekness and fortitude. It sanctifies the soul and promotes spiritual strength. Without sufferings, perfection cannot be reached by any mortal. Even Jesus the sinless had to be perfected "through sufferings." Second, the wicked have their agency as well as the good. They must have an opportunity to work out their evil intents or they would not exhibit in their own doings the justice of their great punishment. If they were hindered in their unrighteousness their test would not be complete. God does not compel people to do right, nor prevent them from doing wrong. Reward and punishment are both based on the freedom of the creature, and this world is a probation in which the inhabitants manifest their fitness for the different positions that may be occupied in the eternal future, in the "many mansions" of the Father or in the dominions of darkness away from the light of His glorious Presence.

But while men are free in their agency, and their acts, evil or good, are in their volition, the Supreme Being holds the power to control the results thereof, and will overrule them all to conform to His designs and result in blessings to the righteous and add to His glory. It must be borne in mind that principles are more than persons, and the cause of truth greater than that which happens to its supporters. The triumph of the great work in which the Saints are engaged will be certain, though some of its advocates have sealed their testimony with their blood, while others have been driven from their homes and a few languish in prison, the victims of an unrighteous law administered in the spirit of coercion and of vengeance. We are enduring opposition, calumny and a certain amount of suffering for the cause of human liberty. And as the principles for which the early martyrs died have prevailed, for the very reason that those sturdy souls loved the truth in preference to themselves, so the truths of heaven for which we live and labor will conquer if we also are valiant, and posterity will rejoice in the victory and do us that justice which is now denied us.

Let no one, then, heed the taunt of the sceptic nor be smitten with doubt at the sneer of the godless. God works in His own way, and His thoughts are not as theirs. He will deliver when the time comes, and the overturning of the wicked will hasten soon enough. No one ever prospered long who fought against this work, and though the wicked may seem to flourish "like the green bay tree," in an hour they think not of they will perish and go down to their doom, while the Kingdom of our God endures and spreads forth to its splendid destiny.

When the vicious promoters of the present crusade against the Saints inquire: "Why doesn't your God save you from exile and imprisonment?" their voices stir up old echoes, and down through the corridors of time sounds the blasphemous cry of their ancient Jewish confederates: "He trusted in God, let Him deliver him now." "If thou be the Christ, save thyself and come down from the cross!"

AS BLACK AS THE MURDER.

THE infamy of the murder committed by deputy marshal Thompson is only equalled by that of his apologists. The organ of slander and hate, which is engaged daily in libeling the "Mormons" and stirring up anger against them, joins Hollister in defaming the character of the murdered Dalton. In order to divert attention from the guilt of the assassin, *Tribune* mud is thrown at his victim. Also charges against other "Mormons" are put forth as though their wrong-doing, even if as alleged, were any justification for the crime of the bloodthirsty deputy.

All the falsehoods that adept at lying may heap upon the name of the dead, will not mitigate the enormity of the deed of the living. It only serves to show the blackness of their hearts and the deep-dyed villainy that stains their mendacious souls. It is plain to all who read their desperate fabrications to screen the assassin, that they applaud the deed in secret and consider Thompson's bloody work justifiable if not praiseworthy. Nothing more shameful than this slander of the dead by telegraph and *Tribune* has appeared in print for a long time.

The apologist for murder says:

"According to the statutes of this Territory, made by Mormons, a homicide is excusable when committed by an officer in attempting to arrest a man charged with an offense punishable by imprisonment in the penitentiary, if the killing is necessary to prevent the escape of the accused."

The statutes of the Territory provide nothing of the kind. The *Tribune* falsifies everything it pretends to quote, when endeavoring to make a point against a "Mormon" or in favor of an anti-"Mormon." Here is the provision:

"Homicide is justifiable when committed by public officers * * * when necessarily committed in retaking felons who have been rescued or escaped, or when necessarily committed in arresting persons charged with felony and who are fleeing from justice or resisting such arrest." (Compiled Laws, p. 587.)

We have italicized certain words to emphasize the difference between their import and that of the *Tribune's* perversion. Dalton was not accused of felony, either at the time of the shooting or his alleged escape from previous arrest. He was not then fleeing from justice at all. Whether he was so fleeing or not, the statute does not justify the officer in killing him. It was not done necessarily in any case. There is no law of God or man that gives color of justification for the deed. And no one but the creatures who are now trying to laud the murderer and defame his victim, is so lost to common decency as to endeavor to palliate the crime and try to defeat the claims of justice.

The *Tribune* says it was District Attorney Dickson who urged the examination of the case by the present grand jury at Beaver. When it is understood that the murderer selected that grand jury, and that eleven of them went out to meet him to take him from his "Mormon" captors, the announcement by the organ that speaks for Mr. Dickson will not shed much glory upon his official brow. The whole business is abominable.

DISGRACEFUL PROCEEDINGS.

THE malevolence and spite so frequently displayed in proceedings against "Mormons" suspected of violating the Edmunds Act, received another illustration on Saturday in the Sorensen case. A witness was wanted from Cottonwood at the first examination last Tuesday before McKay. The lady's husband attended and explained that she was unable to appear, having an infant but three weeks old. It was evident that there was nothing in the case. Not a shade of evidence was adduced against the defendant, and there was not the slightest indication that Mrs. Hendricksen—the absent witness, knew anything bearing on the matter in question.

But District Attorney Dickson, smarting under his defeat in the Cannon case, demanded the attendance of the invalid lady, and on Saturday four days afterwards, in the cold and storm she was compelled to come to this city with her infant, both sick and feeble, and take the witness stand where it soon became evident that her testimony was not of the slightest value to the prosecution. The defendant was discharged.

It was in the same spirit that the witness Mrs. Neeley was forced to come, in this winter season, 12 miles by private conveyance and 105 miles by train when close upon her accouchment, to give utterly useless testimony in the Cannon case. It would have been a shame to compel her presence even if her evidence was of any weight. And, under the circumstances, her enforced attendance with its accompanying needless expense to the Government was nothing less than disgraceful.

All that a miserable scoundrel who has a grudge against a "Mormon" neighbor has to do to wreak revenge, is to start a rumor that he has "the reputation" of living in violation of the Edmunds law. A hired swearer is ready to make oath to a complaint, though in utter ignorance of the facts and the persons involved, and the accused is put to heavy expense to defend himself against the cowardly attack, while lady witnesses in a delicate and sometimes critical condition, are exposed to danger and public scrutiny to gratify malice and unjustifiable curiosity. And this is the method adopted to bring the "Mormons" into respect for the law and admiration of its administrators!

JUDGE ZANE AND THE SCHOOL LAW.

APART from his anti-"Mormon" bias, which appears to tinge all his actions relating to the Edmunds law, Judge Zane seems to be a sound lawyer and a firm and prompt judicial officer. His ability to transact the business of his court raises him in the estimation of the bar away above many of his predecessors, and his opinions on ordinary questions are entitled to respect. Notwithstanding his extreme animus and acerbidity on the polygamy question,

he has always stood squarely on the side of education in this Territory. The paltry schemes which have been invented to trammel the school cause have had no countenance from him. And though expected by the clique that seeks to control everything in Utah, to rule in their interest, he has invariably, so far as we are aware, decided strictly according to law and without regard to their clamors and demands.

The plot to defeat the school tax in the Tenth Ward was cunningly devised, but it failed of its purpose, through the omission to count Judge Zane in on the side of the law and of the people acting under its provisions. The legality of the school meeting at which a school tax was levied, of the sufficiency of the notice published on the 12th day of the month when the meeting was to be on the 22nd, and of the change by popular vote of the amount of the tax from 2 of one percent, as announced, to 1½ percent, as voted on, has all been decided by Judge Zane in favor of the trustees.

When it is understood that the motion to raise the amount of the tax was made by one of the chief parties to the suit to contest the right to change it, the meanness and the trickery of the foes of education who pose as its friends, can be clearly appreciated. It will be found, as a rule, that the loud-mouthed, false accusers of the "Mormons" who claim that we are opposed to education, are always hostile to education themselves when it is likely to cost them a dollar or a dime. But they need not any more after this, reckon Judge Zane as a constituent element in their anti-educational little kettle of broth.

NOW IS THE TIME FOR ACTION.

OUR Ogden friends should exert the utmost diligence during the present week, both to secure the registration of all citizens belonging to the People's Party who are otherwise entitled to vote, and to see that no fraudulent registration is effected by their opponents. The tricks and dodges which have been resorted to by so-called "Liberals" on former occasions justify this warning. No bogus business should be permitted to accomplish fraud. Let it be seen to that no absent or deceased person is represented by one taking his name for the occasion. All attempts at subterfuges of this character should be detected and the parties prosecuted. Do not make half work of such doings. Put it through completely. Punish all who practise or connive at that sort of iniquity. A fair fight is all right. Let the "Liberals" have all that belongs to them in law. Take no improper advantage. But do not permit illegal registration on the one hand, nor petty obstruction on the other, to stand in the way of a full and fair record of the voting strength, on either side, of the two parties in Ogden City. When the registration is closed, let there be a careful examination of the lists, and then a firm demand, backed up by legal proceedings if necessary, for the erasure of all names not entitled to be there, and the insertion of all omitted that ought to be there. Vigilance, activity, perseverance and determination are needed on the part of the live members of the People's Party, in order to ensure a certain victory.

A SHAME TO ALL CONCERNED.

THE Thompson grand jury at Beaver has gone through the form of investigating the Thompson case, and has finished its work by indicting Thompson for manslaughter. It is all in the programme, and that will not be completed until the murderer, Wm. Thompson, is cleared from the consequences of shooting to death, without provocation and without necessity, Edward M. Dalton of Parowan.

Manslaughter, under the laws of Utah, is "the unlawful killing of a human being without malice." It is of two kinds—voluntary and involuntary. It is voluntary when committed "upon a sudden quarrel or heat of passion." It is involuntary "in the commission of an unlawful act not amounting to a felony; or in the commission of a lawful act which might produce death, in an unlawful manner, or without due caution and circumspection." The punishment on conviction for voluntary manslaughter is imprisonment in the penitentiary not exceeding five years; for involuntary manslaughter, imprisonment in the county jail not exceeding one year.

The testimony of witnesses to the tragedy is to the effect that Dalton was shot through the body, the ball entering the left kidney and ranging to the right. This shows that he was not coming towards the deputy who fired the fatal ball. The plea of necessity or self-defense, therefore, could not be set up. Neither could it be claimed that the killing was done "upon a sudden quarrel or heat of passion." It was therefore not "voluntary manslaughter," as defined by the law. It was not "in the commission of a lawful act;" for it is not lawful to point and fire a rifle at any person

under the circumstances in which Dalton was shot. The shooting of a person charged only with misdemeanor, whether trying to escape or not, is felonious, and the coroner's jury at the inquest on Dalton found that the shooting was "felonious." Therefore, according to the definition of the law, it was not "involuntary manslaughter." Consequently it was not manslaughter at all.

It is claimed in these columns and by the public generally, that the offense was murder. The statutory definition of that offense, with the evidence of all who have given their testimony on either side, makes it very clear that the crime was capital. Murder is "the unlawful killing of a human being with malice aforethought." Malice is implied "when no considerable provocation appears, or when the circumstances attending the killing show an abandoned or malignant heart." Either of these conditions establish malice by implication. No provocation whatever was given by Dalton to his assailant. "Every murder perpetrated by any act greatly dangerous to the lives of others and evidencing a depraved mind; regardless of human life, is murder in the first degree."

Viewed in the light of this local legal standard, then, the bloody deed was murder in the first degree, for it contained the elements necessary to constitute that crime. But giving it all the latitude possible in the light of the demonstrated facts, the most lenient conclusion that can be consistently arrived at is that it was murder in the second degree. To say it was manslaughter is to reject the definition of the statute and manufacture one for the occasion.

The whole scheme is now apparent. As soon as the murder was known and it was ascertained that the victim was a "Mormon" and the assassin a deputy Marshal, attempts of the vilest and most despicable kind were made to blacken the character of the deceased and whiten that of his slayer. Then eleven members of the grand jury which the murderer had selected as a deputy, started out with other friends and partisans to take him from the Sheriff who was on his way to Beaver with the prisoner. The Assistant District Attorney, pleaded before Judge Boreman for his release on bail, though he had been committed for willful murder. District Attorney Dickson sent word to have his case brought before the grand jury which, as we have said, was joined by the defendant and had indecently exhibited its bias in his favor, and was about to be discharged when the news of the shooting arrived. It was here especially to handle Thompson's case, and the indictment found leaves him at large on bail, with the chance of escaping altogether the legal consequences of his crime or of being nominally imprisoned for a brief period as a make-believe.

The intent of the scheme of bringing his case before a grand jury composed of his friends, instead of sending it to the next grand jury in the due course of regular procedure is obvious, for the grand jury for the next term will be drawn under the statutes and not picked and packed on the open venire method.

The glaring shame of these proceedings was too much even for Judge Boreman, who protested against the action of the eleven grand jurors in going to rescue the prisoner, and against his case going before that body so composed. But the requisition of the District Attorney settled the matter and so the plan succeeded. This is a public scandal and is a proper subject for public comment. But no comment is necessary to picture the proceedings so as to ensure public condemnation. They only need to be stated to disgust every fair and honorable citizen. The story may be summed up in this sentence: Dalton was a "Mormon," Thompson is a deputy and a "Gentile." And this is how the crusade "in aid of the law" is carried on in Utah!

A PAIR OF JACKALS.

O. J. HOLLISTER the head, front, rear, pocket and pedal extremities of the "Loyal League," attempts through fitting columns to explain away his dastardly attempt, by aid of the telegraph, to defame the deceased Dalton and whitewash his murderer, Thompson. But he only succeeds in still further disclosing his own infamy. Here is a dispatch which he admits he sent to Washington, for use there by Bennett and then to be given to the Associated Press, which he at first accused of suppressing its agent's dispatch, but now has to crawl on that falsehood for fear his future libels will not be given to the public:

"Father of deceased participated in Mountain Meadows massacre. Jerry Dalton a nephew or deceased, served a term of years in Utah Penitentiary for murdering an old woman in Southern Utah. Deceased has been arraigned but acquitted for stealing Church cattle. In November, 1885, he was arrested on an indictment for unlawful cohabitation, and escaped. Was again arrested in April, 1888, same offense, knocked his guard down and again escaped. He has been a terror to the officers of Southern Utah for years. Last May he sent threatening letters to the Marshal's office at Beaver, notifying