

DESERET NEWS.

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - JULY 2, 1879.

THE POINTS AT ISSUE.

ONE of the counsel for the defense in the second trial of George Reynolds has called our attention to a paragraph in our editorial of the 21st ult., which he considers is not strictly correct. He says that so far as the counsel for the defense were concerned, they were not influenced by anything that might have taken place between the defendant and the prosecution on the first trial. Following is the paragraph alluded to:

"The exceptions taken at the second trial and the attitude of the counsel for the defense, were provoked by the course of the prosecution, who excluded evidence material to the case and departed from the fairness which was expected on the terms made with the defendant in giving the points against himself."

To make this matter clear, it will be necessary to repeat that there were two trials of this case. At the first, George Reynolds had furnished the information which led to his indictment, in consequence of an agreement made with the prosecution. He was convicted and sentenced, but the Supreme Court of the Territory declared the Grand Jury that had framed the indictment illegal, and therefore the proceedings fell to the ground. At the second trial the case was contested, because the prosecution had taken the course above described at the first trial. This is what we intended to convey. We took it for granted that our readers would understand our allusions to the two different trials because so much had already been said concerning them.

Perhaps the words, "the counsel for," might have been as well omitted from that part of the sentence which refers to the reasons for the exceptions taken, leaving the onus of the course upon the defense or the defendant himself instead of his counsel. The points at issue remain the same. They are that the reason why a vigorous defense was offered at the second trial, was because of the course taken by the prosecution at the first trial, and that George Reynolds was convicted at either trial in consequence of information which he himself supplied by agreement with the prosecution before the first trial, and without which nothing would have been known to the prosecuting attorney or the Grand Jury on which an indictment could have been based or a conviction obtained.

This does not affect the counsel for the defense at the second trial who were not engaged on the case at the first trial. There is the whole thing in a few words. We will not misrepresent any person or any fact knowingly, and the points of importance in our view when writing the article were not persons but principles and occurrences. They are as we have explained, and whether the counsel employed were informed of the reasons or not, they existed and sprang from the cause we have pointed out.

OLD FOLKS' EXCURSION.

ON THE 24th ult., an immense throng of people crowded the platform at the depot, and over 600 persons embarked on the special train, generously provided by the Utah Southern Railroad Company to convey the old people to American Fork. There were eleven cars besides the caboose, and all were filled by the time the train had called at one or two stations south of the city. The time of departure was 7.30. The weather was glorious, everybody was in high spirits and the orchards and farms which adorned the landscape on either side of the track looked fresh and bright and beautiful in the glowing sunlight. Crowds at the various stations greeted the excursionists by the way, and at one place Bishop Edward Hunter was presented

with a fine bouquet by some neatly-attired little girls.

By actual count there were 405 individuals in the company over 70 years of age, some reaching into the nineties. Many were on the verge of three score and ten and a few were younger persons in charge of the aged and feeble. All seemed to enjoy excellent health and this happy reunion with old acquaintances.

At American Fork it seemed as though the whole town had turned out to meet the party. Bishop Harrington was on hand with more than a hundred teams to convey the company to a grove about a mile distant, known as Benny Brown's, the American Fork Brass Band, led by Captain Wm. Grant, saluted the old folks with the air, "I'm Ninety-five, I'm Ninety-five," the stars and stripes, unfurled from several buildings and decorating the heads of horses, gave color to the scene, well-dressed and finely-mounted marshals guided the company and preserved order, and to the sound of merry music the procession moved out to the grove. Near a triumphal arch of evergreens, adorned with parti-colored streamers and displaying the words, "WE WELCOME YOU," the Sunday school children lined each side of the road and greeted the company with cheers and songs.

The grove was large and shady. The young ladies and gentlemen of the Improvement Associations had erected a covered platform decked with flowers and boughs, placed seats and tables for the picnic and set up a long row of cooking stoves. After plenty of time was given for refreshments, of which there was plenty and to spare, and which included 70 gallons of milk, the company was called to order.

After music by the band, Bishop E. D. Wooley offered prayer, and a song composed for the occasion, words by C. W. Stayner, music by John S. Lewis, was sung in an effective manner by W. H. Foster and his glee club accompanied by the Smith string band. Then followed a brief and pithy address of welcome by Bishop Harrington, more music from the brass band, and then a speech from Bishop Edward Hunter. He said this demonstration was far beyond anything he could have expected. Referred to the time when he was on this spot and there was not a house to be seen, now a fine and prosperous town was there; he thanked the Lord for the pleasing change. He had been present at several occasions of this kind and gave the credit of their inception to Brother C. R. Savage, and of their success to the indefatigable labors of Bro. George Goddard in company with Bro. Savage. He said he could well remember the death of the illustrious George Washington; spoke of the glorious principles for which he and other noble men of this nation had lived and struggled; rejoiced in the principles of our Constitution, but lamented the fact that the religious liberty for which the fathers bled had been denied to the Latter-day Saints. He had always been ready to do his part to sustain his country both in property and in person. He prophesied that this liberty now denied to us would yet be obtained, and we would extend it to all nations and religions without exception. He viewed with joy the prospect of his approaching departure to a better world, blessed those present, and exhorted all to continued faith and obedience.

Bishop George Halliday, in a neat and eloquent speech then presented to the Bishop a handsome gold-headed cane, beautifully mounted and engraved by Joslin & Park, of this city, and inscribed with these words:

"Presented to Presiding Bishop Edward Hunter on his 86th birthday, June 22nd, 1879, by the Saints of Santaquin, Utah."

Thirty little girls dressed in white sang "Greeting Glee," Foster's singers and Smith's band rendered a patriotic song, the little girls sang "Oh how brightly breaks the morning," and then presented bouquets to Bishop Edward Hunter, President D. H. Wells, Sister E. R. Snow, and the following:

William Wilding of this city, 96 years of age; Vienna Jacques of this city 93; Ann Lee of Provo 90; Sarah Simons of this city 80; Abigail Leonard of this city 84; Berrill Covington of Ogden 85; John Manwill of Payson 88; Rufus Abbott of Payson 95.

Mary Shelley, 83 years old, who

had worked 40 years in the coal mines of Scotland, and had crossed the plains with a handcart, received a framed portrait of President John Taylor, presented by Brother C. R. Savage. She made a speech recounting some of her experience, one incident of which was being bitten by a rattlesnake on the plains and being healed through the laying on of hands of the Elders. Bro. C. W. Stayner received a bouquet for composing the song for the old folks, and responded in a brief speech. President D. H. Wells made a few remarks of comfort to the old and counsel to the young, and predicted that the time would come when it would be counted an honor, all over the world, to be a "Mormon."

The present of a handsome armchair for the oldest lady and oldest gentleman was announced. A prize was offered to any lady over 80 years who had never spoken a cross word to her husband, but there was no candidate. So with a prize for the laziest man in the company. James Shields received a pound of tea for being over 80 years and always chopping wood for his wife and making the fire for her in the morning. Patsy Ann DeBerry received a new bonnet for never having drunk tea, coffee or whiskey, nor used tobacco or snuff, prizes were also given to Thomas Morris, 80, Elizabeth Williams, 84, and others. John Manwill, 88, sang a song; "The Life of Brigham Young," was presented to the Y. M. M. I. A. of American Fork, and to the Young Ladies' Association framed portraits of President John Taylor and Bishop Edward Hunter. Mary Haslem, mother of 22 children, Ann Lee 21 children, Emma Austin 17, and Ann Lee seven pairs of twins, each received a dress pattern.

Various games were then indulged in. John B. Lewis, of this city, 83 years old, straight as a dart, won a prize for a foot race, Elizabeth Mayhew, 72, won the next, beating the male contestants easily. Thomas Colbourn, 76, danced a hornpipe and received a prize.

Through a little misunderstanding, the conveyances commenced to leave the grove at 3 p.m. instead of 4 o'clock, and the closing exercises, with votes of thanks, etc., had to be omitted. The return train left about 5.30, and all the party arrived in safety. No accident happened except to an old lady, who was walking on some flat-cars and slipped through, bruising herself slightly.

The old people on the ground, including those who came from the south and the residents of American Fork, numbered close upon one thousand, and it was indeed a pleasing sight to look upon their joyful, but in many instances weather-beaten countenances. The expressions of trust in God and unshaken faith in the Gospel were numerous and touching, and all thoroughly appreciated the day's enjoyment and the kindness of those who arranged the affair.

The American Fork committee under the leadership of Bishop Wm. Paxman are entitled to great credit for their labors, and the general committee, viz., Bishop Hunter, George Goddard, Charles R. Savage, William Eddington, Wm. Naylor, William Binder and John Kirkman were untiring in their efforts for the benefit of the excursionists.

We have not space to refer to the singing, the refreshments and other provisions on the cars for the pleasure of the company, nor to describe the manifestations of good feeling, affection, friendship and brotherhood exhibited. Suffice it to say that this year's old folks' excursion was a big affair, a complete success and a proof of the happy effects of the spirit of the latter-day gospel. God bless the aged of Israel and give them joy and peace to the end of their earthly career.

"CHRISTIAN" MEROY AND THE PRISONER FOR CONSCIENCE SAKE.

THE very Christian-like ladies of the anti-polygamy society, in this city, who have several times, when some of their own sex have complained of the probable effects of their course upon the plural wives of Utah, protested that they had no wish to procure punishment for the past, but only to prevent poly-

gamy in the future, have prepared another letter to President Hayes, pleading for severity against George Reynolds, and against any considerations of mercy and humanity in his case. They ask that "the prisoner Reynolds be allowed to serve his term in the penitentiary," and "further, respectfully entreat that he be not remanded to the Salt Lake penitentiary."

"Alas for the rarity of Christian charity Under the sun."

Woman is generally on the side of kindness, benevolence and forgiveness. All over the civilized world she is thought and spoken of as a ministering angel, a loving messenger of mercy, full of tenderness and compassion even for the erring and the sinful. But these persons, who have allowed themselves to be made the tools of corrupt and malicious men, assume the attitude of avenging spirits, accusing, denouncing and shouting for victims. Wrath and cruelty are in their words; dungeons, chains and stripes are the instruments with which they would punish those whom they cannot convert; and the picture of devoted women with their little children deprived of the presence and protection of the husband and father in whom all their earthly hopes and affections centre, is a spectacle most gratifying to their extremely feminine and "Christian" eyes! How does bigotry change the very nature of the daughters—as well as the sons of the Universal Father!

But these ladies seem to have a different hand at the wires behind their puppet show. In the document they have adopted we find the internal-revenue style of their witless manipulator. A careless mind, too imprudent to concoct a story that will tally in all its parts, has arranged it. Compare the following extracts from their letter:

"Mr. Cannon says that Elder Reynolds furnished the names of the witnesses to his first marriage and voluntarily surrendered himself to be tried as a test case. This is intended to mislead. Reynolds was indicted for contracting a second marriage, and the witnesses put upon the stand would not testify a word. * * * The Delegate does not tell the whole truth. Reynolds first brought himself into notice by boastfully proclaiming in the Mormon tabernacle his polygamous relations, and as setting his right, under the warrant of the Holy Scriptures, to marry all the women he chose to. Among the elder's auditors was a Gentile Grand Juror, who reported his boast to the Grand Jury, and upon the offender's own admission procured his indictment. * * *

Accordingly he [anon] made himself busy with the District Attorney and one or two Mormon members of the Grand Jury, in getting his friend Reynolds accepted as a subject to test the constitutionality of the law against polygamy."

In this deliberate attempt to falsify, the truth can be discerned by those who weigh the conflicting statements and have received correct information. President Hayes and his cabinet are posted. If they pay any attention to the letter, which is more than doubtful judging from the utter failure of past similar efforts, they will perceive at once the poverty of its prevarications. According to this loosely framed epistle, it was not true that Delegate Cannon furnished information to make Reynolds' a test case; yet "he succeeded in getting his friend Reynolds accepted as a subject to test the constitutionality of the law." It was Reynolds who in a public speech directed attention to himself, and it was a Gentile grand juror present who reported the case to the Grand Jury. Yet it was Delegate Cannon, the District Attorney and one or two "Mormon" grand jurors who did the work. The ladies should not give heed any more to the fellow who made such a bungling job of their memorial; they had better fall back on the other and shrewder hand at the business. Still, considering the immensity of the solemn nothing they have achieved under his guidance, perhaps they were wise in making a change.

We are sorry to see ladies of respectability, most of them members of "Christian" churches, assuming the role of implacable instruments of vengeance, and closing their hearts against the better and more womanly impulses of their

nature. And we do not believe they will gain anything by their course before God, angels or mankind, nor exalt themselves a single step even in their own estimation.

While on this subject, we take the opportunity to inform our readers that Elder George Reynolds, at the time of writing to his family, which was Sunday, June 22nd, was in good health and feeling joyful and at peace. He says in his letter:

"I have no companion, which is quite acceptable to me. My greatest disappointment is that I am not allowed pencil and paper to scribble down my thoughts as I expect, but that is contrary to the rules. * * * My health is good and I feel quite happy. My only uneasiness is when I break some slight regulation through ignorance, but I am satisfied the officers know that when I make a mistake it is not wilful. Though I am only allowed to write once fortnight, I am permitted to receive all the letters and newspapers that are sent to me. Address me, George Reynolds, Box C, Lincoln, Nebraska. * * *

God bless and comfort you all; be assured there are many worse places than in prison for conscience sake. It cannot take away the peace which reigns in my heart. Repent not, but pray continually for yourselves and for me."

Brother Reynolds refers in glowing terms to the kind treatment he received from Messrs. George L. Back and W. T. Shaugnessy, who accompanied him to Lincoln, and sends greeting to all old friends. Those who desire to send letters or papers should copy the address given above.

We have received no farther news in relation to the return of our friend to this Territory, but feel assured that our readers will rejoice to learn of his welfare, and that fair-minded and just persons will deprecate the course of those who make him the mark of their hostility towards the system of marriage sanctioned by the ancient patriarchs with the sanction of heaven, and re-established in this latter-day dispensation.

(From the Daily of June 27th.)

ANNIVERSARY OF THE DEATH OF THE MARTYRS.

THIRTY-FIVE years ago to-day, the Prophet and Patriarch, Joseph and Hyrum Smith, were martyred for the word of the Lord and the testimony of Jesus at Carthage, Illinois. Their blood stains the escutcheon of that commonwealth and the soil of the United States, and still cries to heaven for vengeance. They were cruelly murdered by an inhuman mob, without authority of law or excuse in equity. Their ashes were never brought to justice, but judges, lawyers, editors, state and national officials, just as with the priests who were the investigators of all the persecutions of the Church, in loud congratulations at the removal from earth of these two devoted men of God, do not in open approbation of the bloody deed.

In their case as with the faithful of old, the blood of the martyrs has proven the seed of the Church, and their example—true unto Death—has nerve the Saints to endurance and faithfulness in many scenes of great tribulation. We honor their names, we admire their virtues, we will emulate their integrity. And by the help of their God we will stand by the truths made known to us through them, even though the struggle lead us to share in their fate. We know that they were the servants of the Holy One, and while we reflect with sadness on the day when they were smitten down by the red hand of brutal assassination, we look forward with joyful anticipation to a meeting with them beyond the veil, and with steadfast hope expect to see them, in the day of accounts, crowned with the glory of the Majesty on High, while their murderers sink into the abyss prepared for the damned. "Hail to the men who communed with Jehovah!"

It is estimated that over \$5,000,000 of Chicago capital has been invested in Colorado mines this year. But Colorado has no vagabonds to contend against who drive away capital by sensational falsehoods about the majority of its citizens.