

DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

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LET THEM GO AHEAD.

The action of the City Council in relation to the furor caused by the half-masting of the national flag on Independence day was eminently proper. The resolution on the subject adopted in special session, published in the present issue, covers the ground and places the matter in the only consistent light in which it can be viewed. It will be endorsed by the overwhelming majority of the community.

Some people deplore the great hue and cry that have been raised about the half-masting matter by the enemies of Utah and democracy. Because of the loud noise, some people are disposed to be affected with timidity. When sound is substituted for sense there is no occasion for anybody being inclined to quake upon the subject under consideration. Those whose loyalty consists of blatant and hollow profession have loaded up their gun to the muzzle and thus have been exceedingly profligate in the uncalled for expenditure of powder and paper pellets. The over-charging of the ordinance will cause the piece to "kick," and the manipulators to be thrown upon their backs. Those at whom the weapon is aimed will escape unhurt.

But it is natural for some people to become frightened at mere sound—as if that were dangerous and well directed missiles harmless—just as it is when timid souls are filled with terror at the rumbling of thunder while their fears are not inspired by the electric fluid, which destroys when it strikes.

Then let the hollow-hearted shouters about "Mormon" disloyalty rent their throats with unreasoning denunciation, for the purpose of calling on the dogs of war to destroy the liberties of the most loyal people dwelling within the boundary of the Republic. They will exhaust their energies with their impotent fury. Let the timid stiffen their upper lips and straighten their spina columns; let not their hearts turn sick because of the raising of a sudden gust of wind. Nothing very desperate is going to be done to the people of Utah because of what took place last Saturday.

The cause of a down-trodden community upon whom the heavy hand of tyranny is being laid by a horde of unscrupulous schemers must go before the nation. If the anti-"Mormon" crusaders will take part in the proclamation let them do it. We say to them, howl on! Misrepresent, misinterpret, falsify, perform the foul work for which you are pre-eminently fitted by nature and instinct. Hypocritical "despisers of them that are good," go on with your part of the programme that your cup of infamy may be filled to the top, and the iniquitous contents run over the edges of the vessel. Call the attention of the nation to the fact that the "Mormon" people endorsed the placing of the stars and stripes at half-mast on the anniversary of the day esteemed as glorious by every Latter-day Saint. Do your work quickly, that an inquiry may be instituted, and the loyal people of this Territory have an opportunity to tell, in all their startling details, the reasons for being in mourning instead of in a condition of jubilation upon that occasion. They will be duly prepared to tell why they are plunged into the depths of grief, and don't you fail to remember it. The inquiry into those causes is courted by the "Mormon" people, and the information is ready to be dealt out when the proper occasion shall arise. It can be shown without difficulty who are the truly loyal and who are but blatant hypocrites.

If we understand the "Mormon" people aright, they do not propose to sit down under the hideous wrongs to which they are being subjected without a protest. Nothing denotes a slavish disposition more clearly than a willingness to be robbed of every sacred right without a struggle. To remain silent in such a situation is tantamount to a tacit acceptance of it. It is for the people who are being trampled upon to call the attention of the nation to the fact of their injury, and if they choose to do it by hanging out the flag of mourning and distress, they have that right. None but knaves and fools will misconstrue the intent of their act. But the people themselves are the sole judges of the motives by which they are inspired.

Again we say to the villagers—go ahead with your music. Spread the news far and wide. Help us all you can to attain a leading object of Saturday's movement.

[COMMUNICATED.] A STORM IN A TEA POT.

Passing down Main Street on Sunday a couple of gentlemen were overheard discussing the matter of the flags, the one most emphatic charging the people here with treason and declaring that the oft repeated charge was now substantiated, and was not only being considered by the government, but would be the subject of comment and remarks in all the churches on the Sabbath day.

Perversity and malignity could scarcely go further than such accusers have in this region, for ordinary intelligence knows that this crime has been defined in the fundamental law of the land as "levying war upon the United States, or giving aid and comfort to their enemies." The best illustration of this treason is found in the annals of secession, where the Confederacy not only levied war, but superseded the stars and stripes by the Palmetto flag. Whatever may be the personal view of individuals as to the rightfulness of that conflict, it has been maintained by able writers, that had the South elected to wage that war under the old flag much of that sentiment and sympathy lost by the change would have continued, and certainly modified the final issues. With a full understanding of the historic facts, every child in Utah knows that redress of "real and fancied" political grievances can only be secured beneath the shadow of the same old flag.

There are many, however, who see but little in the flag, save its glowing bunting, and these sticklers know little or nothing of that which is symbolized by it. In the abstract, to trail a rag in the dust is beyond comment or observation, and that which is valueless is only invested with character because of ideas, and national sentiment and legislation connected therewith. If the flag means anything it means all implied in the great charter of our liberties and independence. These find expression in its colors and folds, and were it to float where ignorance in regard to this fact prevails it would have no significance whatever.

Twenty-five years ago the writer helped to plant this flag on the highest peak of the Wasatch range. Its rustling folds and typical glory never seemed so resplendent, as when above the snow capped peaks it kissed the ether of the heavens. Never before nor since in this mountain region was it seen so high. Prized and honored then, with increasing years and with increased comprehension of its unrivaled significance, it is saluted wherever its stars and stripes are seen.

But is the fact denied that to the "Mormon" people, its essential value has been impaired? Are they in the enjoyment of that which it implies? Can it be said by them that Congress and courts and officials have exerted themselves to vindicate the principles of social, religious and political liberty when applied to them?

In all the stormy history of this stigmatized people have they ever asked more than the flag was supposed to guarantee? Yet, from the days of Kirtland to the days of Missouri, where, from Columbia Jail, the Apostle Parley P. Pratt and his associates made escape on Independence Day; and from then till now, who has care to conciliate the people thus misunderstood, persecuted and proscribed? Have they not been goaded to the desired revolt? Have they not been insulted, abused, betrayed and made the political shuttlecock of parties, and the almost unprotesting victims of courts? Have they not been accused of cowardice, of ignorance and of crime? Yet, because, forsooth, we, in the exercise of intelligent patriotism, hang the starry flag at half mast as a token of distress; because we call the attention of the nation to our real condition; because we lift our protest on the housetops, the cry of treason is flashed around the globe.

To my mind, as an individual, the act was eminently suggestive; it was a mute but eloquent appeal to the nation at large, to give us what we claim the flag insures or should.

Where are our leading men? where our friends? where our suffrage? where our religious liberty? where our right to local self government? to the selection of our own officers? to private faith and belief, without penalty? to trial by an impartial jury before an unprejudiced court and without a vengeful prosecuting attorney?

The ringites of this city understand our situation; they, by resolutions on the Fourth, indicated that the flag at half mast expressed the "Mormon" views as here presented, and they so far considered that expression legitimate, that it was not until a few were full of bad whisky that the flame of bogus patriotism began to burn, and men (?) who know not the meaning of the flag itself, declared that it was thus insulted. We droop this emblem everywhere when prominent men succumb to the hand of death—men who may in life have held sway in the national councils or been its chief executive. But what are men? Greatness only inures to them because of the principles they advocate or represent. But what of the suspension, violation or destruction of the principles themselves? These are what give tone, character, stability and glory to the nation. It was, therefore, eminently proper, suggestive and right that wherever the flag was displayed on the eventful

Fourth, in this Territory, that it should voice in silence the sentiments of the majority.

Not as Latter-day Saints alone, but as American citizens, are our rights invaded, trampled upon and destroyed; and the best evidence that the force of this protest was felt, and that its truthfulness was recognized, is to be found in the fact that every opponent raged and foamed because there was temerity enough in some to exhibit the real situation and position.

If there are regrets, the writer thinks they should be over the yielding to demagogues, to rabble, and to riot. The intelligent lowering of the flag should have secured its intelligent maintenance in that position, or it should have been lowered and folded away until the day dawns when right and justice and liberty shall be facts and not fiction, and when theory and practice shall be joined together in indissoluble marriage.

There are those who think that such demonstration might have been allowable on private buildings, but that it was impolitic and censurable on those which were public. These public buildings were not erected by the minority, they came from the bone and sinew of the masses years and years ago, and it is but a query of diplomacy as to the propriety. There are times in the experience of men and of communities and nations, when diplomacy retires to the background, and when earnest, unflinching assertion of right, is not only the vindication of manhood, but the prophetic assurance of ultimate triumph and success.

Thoughtful men by thousands will grasp from this little incident the inner sentiment of the "Mormon" people. It is only demagogues, place-hunters, corrupt men and cowards, who will mystify, repudiate or color the protest of an innocent and patriotic people. Time will bring us compensation, for the flinger of destiny points with unchanging index to an enlargement of true freedom, and to the time when no man shall be denied "life, liberty and the pursuit of happiness."

Insult to the flag indeed! Yes it is insulted, but not by the "Mormon" people! The incarceration of good and true men in Utah, in Arizona, in Idaho, in Michigan, by undue tension of a law passed to satisfy religious intolerance and preserve political ascendency, makes patriots tremble; for insult has been offered in high places of the nation, and in her halls of justice, if insult comes of violation of the ideal involved in our starry flag.

There will be no retraction, no apology, no compromise, and those who truthfully apprehend the spirit of this community will only laud their patience, their endurance, their loyalty and their faith.

BARBAROUS AND FANATICAL.

The rabid opponents of the "Mormon" people are themselves guilty of nearly all the grosser offenses which they lay at the doors of the objects of their hate. Their animus is so bitter as to place them with the extreme rank of fanatics. Yet fanaticism is one of the charges they make against the victims of their venom. They have a good deal to say about a "twin relic of barbarism" among the "Mormon" people, but they fail to observe their own barbaric methods, exhibited by the application of the most exquisite cruelty.

We have occasionally treated upon the villainy of certain Federal officers in Utah who, by an inexcusable perversion of their official functions, have consigned innocent women and infant children to incarceration in a foul prison for months. Those victims of merciless tyranny have not even been accused of any crime. The cause of their imprisonment has been one over which it could scarcely be said that they have personal control. They are alleged plural wives, and the reason for the oppressive punishment inflicted upon them and their babies is that they have declined to answer questions that would criminate those who are alleged to be their husbands.

Looking at this question from any standpoint, it impresses the inflictors with the brand of tyrant, which will attach to them, not only while they live, but to their memories so long as the recollection of their misdeeds shall endure. Care shall be taken that the record shall not be lost to posterity.

Aside from the phases in which the subject has already been presented, it can be profitably viewed in its relation to the constitution of womanly nature. To the true woman the husband, under God, to her is all in all. In him her soul's affections are centered and absorbed. No sacrifice is too great for her to offer for the object of her love, even to the laying down of life itself.

If it be granted that a woman taken before a grand jury or court might have it in her power to give testimony that would tend to subject her husband to pains and penalties, what could be more natural than that she should decline to give the information. To imprison her on account of the mere fact of her silence is barbarous and inexcusable. The laws and customs of civilized nations recognize this ingredient of womanly nature, as well as the sacred character of the family relation, and place their ban upon the application of coercion to compel the wife to testify against the husband.

It may be said in answer to this position, that the plural wife does not

stand in that relation in the eye of the law. What is cold law—especially of that character made expressly to make people criminals who have not the remotest desire to commit an intrinsic wrong—by the side of nature as established by nature's God? The woman looks upon her relationship with the man of her choice as divinely sanctioned, besides being exactly harmonious with her constitution. The law which makes the act of her husband, in cherishing her as a wife criminal, is merely *malum prohibitum*, and is in conflict with her noblest instincts. Tyrannical and callous-hearted officials make the operations of that law, reach her, placing her, though innocent even in relation to that statute, in the position of the felon. She is punished with inhuman severity for assuming an attitude which she can scarcely help any more than she could stop breathing. And with her, if she happens to have one, her prattling infant goes to the place designed for criminals. We learn that when the babe of Lucy Devreux, recently incarcerated in the penitentiary, each day heard the door of the place of confinement unlocked, the helpless and innocent little fragment of humanity, greeted the sound with glee, jumped and joyously crowed at the apparent expectation of obtaining freedom.

Those who perpetrate such inhuman outrages as have been enacted and are still proposed under the anti-"Mormon" raid have exhibited a demonism that is a disgrace to humanity. It is useless for them to insult the great government of this Republic by claiming that they are acting as its consistent agents. Such a claim is an insult to the nation. It is tantamount to asserting that from a magnificent structure designed to give liberty to the oppressed and succor the bowed down, it has been transformed into an engine of despotism whose object is to inflict exquisite cruelty upon and crush the weak and helpless. Such men are enemies to the institutions of the country and to humanity, being dead to the finer instincts of mankind. In the blindness of their zeal they are unable to perceive their own infamy and take the position of fanatics of the most extreme and malignant type.

A BID FOR A BLOODY CONFLICT.

WHENEVER we quote from the columns of the most mendacious and unscrupulous paper published on the earth (the Salt Lake Tribune) within our knowledge, we involuntarily feel as if an apology were due our readers. There are occasions, however, when such a departure is justifiable, not to say necessary. On this ground we are induced to present the following from its issue of this morning:

"The ex-Confederate soldiers are talking of holding an indignation meeting here on the 24th inst., to express their views on the insult offered to the flag on July 4, by the Mormon church in this city. The Federal court room has been obtained, the railroads have agreed to give half-fare rates from the Park, Ogden and the mining camps, and the hotels such reasonable rates as to make it an object. The sentiments of the ex-Confederates are to be embodied in the form of resolutions to be sent to the Southern States and Congressmen, politicians, and newspapers in that section. It is believed that the southern people should be made aware of the true condition of affairs in Utah, and that they will listen to and believe what the ex-Confederate soldiers living here may say on the subject, with more readiness than they would were the information to come to them from all loyal citizens of Utah without distinction. It is a good move, and for another reason. There is talk on the streets to the effect that on the 24th—Pioneer's Day—the Mormons intend to drape the flag in mourning and float it at half-mast. That would be a good day for the presence in this city of two or three thousand old soldiers, Federal and Confederate. It would probably result in a speedy and effectual settlement of the whole Mormon business, for with such men here in force the nation's flag would not be insulted with impunity."

We do not know anything about the ex-Confederate soldiers "talking," nor the Federal court room having been obtained for the purpose designated, but we do happen to be aware that no special arrangements have been entered into by the railroads beyond those that were settled upon in June, to have effect on the Fourth and Twenty-fourth of July.

It requires no great degree of penetration to see through the object aimed at by the organ of the rule or ruin conspirators. The objective point of every diabolical ruse is to induce Congress to abolish every principle of Republicanism in Utah and establish a legislative commission. This lies at root of the half-mast furor. The conspirators now desire to make cats-paws of ex-Confederate soldiers by engaging them to aid in manufacturing anti-"Mormon" sentiment in the South. The greater and more intense the prejudice created, the more safely can they carry out their designs.

The paragraph quoted is in the character of a challenge to precipitate a bloody conflict, the legislative commission and the obliteration of popular rule still being the objects sought. It is desired, if this violent outbreak can be brought about, to still keep the ex-

Confederate soldiers in the re of plant tools. The program is to put them in the position which temus Ward desired that his wife's relations should occupy. He was willing that their last drop of blood should be shed in the cause of his country. But how the Southern veterans will take this insult to their good sense remains to be seen. We apprehend that they, as a rule, are not made of the kind of metal to be used as the plant tools of cowardly designing demagogues.

The "Mormon" people have given the explanation of the half-masting of the flag, and it is well understood throughout this Territory. We happen to know that all the sensible non-"Mormon" of this city who have no political axe to grind are perfectly satisfied that there was not the remotest intention of offering an indignity to the glorious old ensign, and the Tribune plotters will find themselves in an isolated situation in the endeavor to precipitate a bloody and destructive conflict. It is well, however, that they should flaunt their blackhearted design before the public gaze, that the people may be on their guard, and all good citizens, as a body, will see to it that if such an atrocity be consummated, it will not be by their taking the initiative. The other side would have to take it as well as the brunt of the terrible consequences.

That the object of the conspirators for whom the sheet we have quoted from is accustomed to speak is, "first, last and all the time," the destruction of popular rule in Utah and the setting up of an absolutism in the West, the utterances of its chief editor, Mr. C. C. Goodwin, as given in the dispatches, are evidence in point. This desire forms the basis of all the hue and cry raised about "Mormon" disloyalty.

It is grimly appropriate for those who are moving earth and hell to obliterate the principles upon which the Republic was founded and upon which it was built, to be raising a howl about a loyal people insulting the country's flag. It is also fitting that those unscrupulous schemers should call to their aid as tools to defend the stars and stripes from indignity, those who fought for the purpose of destroying it from 1861 to 1864. It would be curious indeed if the anti-"Mormon" fire-eaters should show a glimmer of consistency.

If the ex-Confederate soldiers want to come to town on the Twenty-fourth, the way is open. Doubtless it would afford the veterans some pleasure to witness the gathering of a host of little children on the anniversary of Pioneer day. However much the Tribune clique may imagine they can make cats-paws of them, we give them credit for being unlike them, for as a body we believe they are susceptible to the "one touch of nature," which "makes the whole world kin."

FATE OF AN OLD ANTI-"MORMON."

If the history of the prominent anti-"Mormons" who have died—those who have sought personally or by the use of their influence to bring destruction upon the Saints—were compiled, it would doubtless be seen in the majority of cases that retributive justice has overtaken them. Governor Ford, who betrayed the Prophet and Patriarch to their death, affords a striking example in this connection. He wasted away to a mere skeleton, and after lingering many years in misery, friendless and despised, he died a pauper and was buried at the public expense. Many other cases in point might be cited to show that the old mobocrats themselves felt that the avenging wrath of an offended God was resting upon them for their murderous and persecutive course towards His people, but we want to refer to one that has just come to light, which, in view of the many past examples, it will probably not surprise our readers at all to learn of. It will be remembered that Judge William Drummond, who once disgraced the office of Chief Justice of this Territory, went east and circulated such abominable lies about the Latter-day Saints that President Buchanan was induced to send an army out here for the purpose of exterminating them. That the Saints were not destroyed as a result of that expedition was for no want of effort or desire on the part of the corrupt and villainous instigator—Judge Drummond. He did his best to have an innocent people murdered, and he is suffering some of the consequences of his sins, though doubtless that which he has already experienced is scarcely a foretaste of what he will receive hereafter. A special dispatch to the New York World reads as follows:

"Chicago, June 28.—William Drummond, a ragged and infirm old man, who was once Chief Justice of Utah, was sentenced to the House of Correction here to-day for stealing stamps off mail matter left on the tops of street boxes. In a husky, broken voice, he told the Court that he was 'dying for a drink.'"

Those who are at present engaged in persecuting the Saints and calling down the vengeance of the nation upon them ought to take warning from the example of Judge Drummond, and make amends as Paul did, before the retribution overtakes them which surely will be visited upon them, in the next life if not in this, if they persist in their present course.