

EDITORIALS.

SUPPRESSION OF INDECENT LITERATURE.

AN agent of a New York illustrated paper which gives particulars of the most atrocious crimes and social irregularities, with flaring pictures in which vulgarity is the most prominent feature, has been prosecuted in Georgia under the laws of the State against selling and circulating obscene literature. He was convicted and sentenced to twelve months hard labor or a fine of one thousand dollars. An appeal has been taken to the Supreme Court of the State, where it is to be hoped that if the defendant has been fairly tried the sentence of the lower court will be fully confirmed.

We are sorry to say that the same paper can be found in the stores of newsdealers in Salt Lake City. We learn that our people do not patronize it to any extent, but there are persons who subscribe for it and take it regularly. There are other pictorial papers quite as vile as the periodical referred to, and they may be seen side by side on the public counters of the newsdealers, where many young people congregate and have free access to them, with their indecent pictures, unnatural and exaggerated illustrations of horrible deeds and occurrences, and highly wrought descriptions of events that are unfit for publication.

The plea of all the vendors of these papers is that there is a certain amount of demand for them, and if they do not keep them other dealers will, and thus they will lose custom and no benefit will be derived by the public. It is a matter of regret that the newsdealers will not combine to refuse to keep or sell this class of literature, for the sake of their own respectability as well as for the general welfare. And seeing that this is not likely to be done, we suggest that the example set by Georgia might be profitably followed in Utah. Our laws amply provide for the suppression of the traffic in such things, and the punishment of those who print, sell or circulate them. Section 162 of the Penal Code provides that

"Every person who wilfully and lewdly * * * writes, composes, stereotypes, prints, publishes, sells, distributes, keeps for sale or exhibits, any obscene or indecent writing, paper or book * * * is guilty of a misdemeanor."

Section 30 of the City Ordinance on Crimes and Punishments provides that:

"Any person who shall sell, circulate or exhibit any obscene print, picture or figure or any obscene literature, * * * within the limits of said city, shall be liable to a fine not exceeding one hundred dollars, or to imprisonment not exceeding six months, or to both such fine and imprisonment for each offense."

In case of a prosecution under the ordinance or statute, the question would turn on the meaning and application of the words "obscene" and "indecent." But if the paper condemned in Georgia is obscene there it is obscene here; if it is indecent there it is indecent here. And it is certain that such literature is injurious to the public morals and ought not to be circulated. The City Marshal would find in this matter a field for usefulness, and a test case would determine how far the law will sustain the exhibition and sale of the vulgar trash that draws young lads to the news-stands like mo-lasses draws flies. The decision of the Supreme Court of the State of Georgia will be watched with interest in many quarters.

THE SPRING CITY NONSENSE.

THE alleged disturbances at the election in Spring City, it must be evident to every unprejudiced observer, turn out to have existed only in the "Liberal" mind and lying letter of Jacob Johnson. We have published the resolutions passed by the citizens in mass meeting, which are good evidence of this, and now we present a statement made by a number of legal voters of that city to the Secretary of the Commission, which further

substantiates this position. It will be observed that the terrible "stabbing" of the presiding judge of election "with a sharp instrument," was, as we surmised, the insertion of a pin's point in the rear portion of that pompous person's anatomy, by some boy reaching through the window, or possibly by the veracious Jacob Johnson himself.

Here is the statement of a member of substantial and respectable citizens, also the affidavit of Geo. W. Brough, the only representative of the People's Party among the election officials, and whose name appeared appended with the names of the other judges of election to that in definite and vague certificate which has appeared twice in our columns.

To the Hon. Arthur L. Thomas, Secretary of the Utah Commission.

DEAR SIR: We, the undersigned, legal voters of Spring City, would respectfully call your attention to a communication from Jacob Johnson, registrar of Spring City, also to one from the judges of election in relation to the late election for municipal officers for Spring City, published in the Salt Lake Herald of the 9th instant, in which the polygamists, and people generally, are accused of perpetrating frauds and outrages upon the voters, intimidating and preventing them from voting, and by forcibly taking the matter into their own hands, going so far as to both threaten and commit violence upon some of the judges, and depriving the people of their liberties in general at the polls. Now, in behalf of the people of Spring City (polygamists or not polygamists) we respectfully represent to the honorable Utah Commission that their accusations are unqualifiedly false, and Mr. Jacob Johnson knows it. The only unpleasantness that took place at the polls was a few words caused by the judges allowing Mr. Johnson to be in their room, and scratching the People's Party ticket, and writing other names thereon after the solid tickets had in good faith been left in care of the judges and placed in the window, and everybody else had been shut out and the door locked. When this palpable outrage upon the People's Party and their candidates for office was ascertained, a few words by way of expostulation were made by several persons present on the outside of the house, and no person was allowed inside of the polling room, excepting Mr. Jacob Johnson. And in order to prevent further frays of the kind being perpetrated, some of us, the undersigned, took possession of the People's Party tickets and kept them outside giving to every one who desired tickets, and every voter had all the liberty to vote as he pleased without being intimidated, and the election returns will show that 154 votes were cast here last August, while there were only 139 cast last November for Delegate to Congress. In regard to the stabbing complained of, it was simply a laughable farce. In the evening, while the canvassing of the votes was going on, some persons or boys had gathered under the window, which was raised a little, to listen to the nonsensical remarks of the presiding judge, which he was making as he drew the tickets from the box. While thus engaged, the presiding judge all at once jumped up and called out that some one outside had picked him with a pin through the raised window, which caused a general laugh both out and inside the room. It is plain to be understood by every reasonable mind that Jacob Johnson's sole object is to try if possible to influence the Honorable Commission to nullify the municipal election held in this place. Not being able to present to your honorable body true facts, he has resorted to deliberate falsehoods, which we are prepared to substantiate, if required, in any court of investigation. Hence we shall expect and do claim our rights as American citizens and legal voters of this municipality, and trust that your honorable body will give this matter due consideration, and we, as in duty bound, will ever pray.

John R. Baxter, W. G. Billington, Peter O. Borreson, Hans E. Larson, John Peterson, Peder Mikkelsen, Louis M. Christiansen, David H. Alfred, Orson Alfred, Isaac M. Behnlin, Henry L. Acord, Wm. Scott, S. E. Alfred, E. A. Billington, Nels Benson, Henry W. Pagsley, James Porterson, John Robinson, N. B. Adder, W. H. Alfred, Robert Blair, Calvin W. Moore, Geo. B. Brough.

TERRITORY OF UTAH,
County of Sanpete, } s.s.
Spring Precinct.

On this the 13th day of September, A. D. 1883, personally appeared before me, Lauritz Larson, a justice of the peace in and for Spring Precinct, County of Sanpete, Territory aforesaid, George W. Brough, who made oath to the following statement: I, George W. Brough, do hereby certify that the certificate purporting to be given by the judges of election, and dated at Spring City, August 7th, 1883, and bearing my signature, is a misrepresentation of facts, inasmuch as the election returns will show more votes polled than at the November election; neither did any party forcibly take the matter into their own hands or threaten or use any violence towards us, or deprive the people of any of their liberties. The certificate alluded to was written and presented for my signature and signed by me unthoughtfully, being weary and worn out by the fatigue of twenty-eight hours continuous labor.

GEO. W. BROUGH.
Sworn and subscribed to before me this 13th day of September, 1883.
LAURITZ LARSON,
Justice of the Peace, Spring Precinct.

"FOR MY NAME'S SAKE."

UNDER the above heading the New York World, of Sept. 15th, publishes the following special dispatch:

"Brookville, Ind., Sept. 24.—For several weeks past a pair of Mormon elders have been preaching in this county whenever they could secure the use of a church or school-house. They spent much time in the vicinity of the town of Laurel and were given accommodations by Mr. D. W. Adams. They left there for other fields, and on Monday last Miss Annie, an eighteen-year-old daughter of Mr. Adams disappeared from home. Search was instituted and she was found concealed in a house at Cedar Grove where the elders were visiting. She had been converted and baptized into the 'Church of Jesus Christ' by one of the elders, and had been in hiding several days before she was discovered by her parents. It was with the utmost difficulty she was persuaded to return to her home, as she was thoroughly convinced that the 'Church of Jesus Christ' was the only true faith and she wished to go to Utah.

Last night the elders were found at the house of Mr. Ellison, in the Hills, a few miles from Laurel. There, about midnight, they received calls from about 150 able-bodied brutes, who escorted them to the woods and made them strip and submit to a coating of tar and feathers. They were then threatened with lynching if they did not leave the county speedily.

"Able-bodied brutes," is an appropriate term to be used in reference to the mobbers who are said to have maltreated two missionaries, for no other offence than preaching the gospel and administering the ordinance of Christian baptism to a young lady of age to act on her own judgment and responsibility.

The Elders were performing their labors within the limits of the law, and were entitled to its protection. The young lady had a perfect right to choose her own religion. She believed, and desired to be baptized. No one had lawful authority to prevent her exercise of that free agency which God has given to all his children. Her parents had the right to forbid her taking any step which they considered wrong, if she was under the age at which the law places majority, and to use proper influence to induce her not to do so, even if she had attained her majority. But no one can plead law, scripture or good reason for using violence either to her or the Elders who administered a sacred ordinance according to her request.

The public mind is much inflamed by unfounded reports and wicked misrepresentations of the faith and practices of the Latter-day Saints, which sectarian preachers and sensational papers have circulated with evil intent. The deeds of violence that have been the consequence are traceable to them. They are as much or more to blame for them than the rabble that have perpetrated those outrages. Quite recently a paper published in Georgia, the State in which Elder Joseph Standing was foully murdered

and Elder John Alexander was brutally assaulted and shot at, had the following paragraph:

"There are two men calling themselves Elders in the Mormon Church stopping in the western portion of our county. They hail from Utah, and their presence here bodes no good. To tolerate their nefarious preaching is a reflection on the intelligence of our people, and unless the law can be made to reach them, common decency demands that they be notified to go, and stand not upon the order of their going, but go at once."

This is but a sample of newspaper paragraphs, written in this land of civil and religious liberty, to incite lawless people to deeds of ruffianism and intolerance that would be a disgrace to savages. Here is intolerance against preaching advocated as a virtue, and that tolerance which is alike a feature of true religion and the civil code of every State in the Union, denounced as "a reflection upon the intelligence of the people." Measures are advocated outside the lines of the law; in other words mobocracy is advised and incited.

And against whom? Peaceable men attending to their own business, which is simply preaching the pure gospel of the New Testament and administering its ordinances to believers. They force themselves into no one's society; they preach to none who do not choose to listen; they baptize no one who does not believe in Jesus Christ and their authority to administer the Rite; they interfere with no one's freedom, civil or religious, nor do they invade any person's rights.

Why, then, this advocacy and exercise of force against them? Is it not because they preach a doctrine that cannot be refuted, and carry an influence which cannot be explained away? They are made to suffer for Christ's sake, and are persecuted because of the truth which they bear. The World's heading to the dispatch which we have copied is pertinent and significant. Our Elders labor in the spirit of that expression. Those who receive their testimony and by obedience obtain the assurance of divine acceptance and approbation, assure contemptuously in the same spirit, really believing and acting upon the Savior's saying:

"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."

And it is for this reason that the assassinations in Georgia, the tarring and feathering in Indiana, and the cowardly violence of mobocrats in other places entirely fail of their object. The places in which they occur form the most fruitful fields for missionary work when the public mind has had time to reflect. All the enemies of "Mormonism" can count as the result of their un-American, unchristian and unmanly teachings and doings is the suffering endured in the spirit of sacrifice and martyrdom, for the Master's sake, by the objects of their violence. It does not stop the spread of our principles. It does not deter the Elders from performing that which they deem to be their duty. It does not prevent inquiring minds from believing the creed that is thus assailed. It does not prove that the cause represented by tar, feathers, bludgeons, revolvers, rifles, and howling, cursing ruffians, is better than the cause against which such "arguments" are projected. The preachers and papers that advocate the policy of force make nothing against this work. But they let themselves down to the level of the savage, and rank themselves with the bigots and persecutors of all ages who have fought progress, rejected light, killed the prophets, tortured the martyrs, and acted as tools for the devil.

If people do not want to hear "Mormonism" preached they are not compelled to listen. If they think it erroneous, they have full liberty and plenty of lawful means to oppose it. If they do not like the men who advocate it they can keep out of their company, and advise others to do the same. But they degrade and debase themselves by advising brute force, and in the end they will accomplish nothing in the direction sought, but will provoke sympathy for the persecuted and raise inquiry among many who might otherwise be indifferent and the sure result will be converts to the system against

which such unfair and brutal pons are directed. And for faithful "Mormon" missionaries ed or disabled by such savagery dozen will be inspired to put on whole armor of Christ, and manfully to do and suffer all that needful for His name's sake.

T OTHER SIDE.

We have acquainted our readers with the manner in which Miss Stone Blackwell was hoodwinked while in this city by some one who want to raise money for the purpose of printing an anti-Mormon paper, and have exposed some of the falsehoods which were put to her and which she published in the Woman's Journal. A few weeks ago that lady wrote a letter to the Boston Post which had some sensible remarks on "The Cause Against the Mormons," and asked to be allowed to say something on the other side. The Post gratified her by publishing her letter, and then editorially reviewed it, as follows, premising that "other side" was only the "which has enjoyed almost a monopoly of readers last quarter of a century." Here is the Boston article which so fully meets B's assertions that there to copy both:

"The two conflicting cannot both be true, we would maintain that Gentiles have lived with the Mormons months at a time, and have there as impartial observers to that interesting community, to be able to arrive at as conclusions as those who have among them, yet apart from for years, hating them, believing and nursing every story about that is bad, and snapping their fingers at all testimony in their favor. Some of those who believe only evil against the Mormons are undoubtedly titles of the highest character and unquestioned integrity, statements are 'corroborated' by the converts from Mormonism. The testimony of 'converts' is treacherous. In that general classification is included a large class who left the Mormons because they had to, and who are the most important of all nearest. Yet they pass among surrounding Gentiles for peace, and their stories are taken at their face value.

ing to these, says Miss Blackwell the Mormons "hate the quite as much as the Gentiles them." Why shouldn't they have the best of reason hating them. The whole Indian attitude of the Gentiles invited only hatred and suspicion. "They have committed crimes in the past under the influence of religious fanatics stand ready to commit them when occasion serves." means the Mountain massacre, we suppose, a rage for which no responsibility could be traced to the authorities. It was the rough men peculiar to all large communities, made suspicious and desperate by persecutions they had undergone the killing of their prophet a series of outrages for which the horrible retaliation. The Mormons as a people, or that considerable portion of them ready to commit frightful crimes again when opportunity offers, a assumption based upon the true contraries. The tenor of their justifies rather a totally opposite inference. A presumption of violence on the part of the Gentiles was much more rational. While Blackwell admits that on polygamous marriages were in 1882, she declares that were entered into "than other year since the terrible settled." It seems to us that a rash statement, for she says they are performed before witnesses it is very hard to them if the parties are sensibly cautious afterwards. She has given the Mormons credit for being tolerably discreet. I doubt if she or any other Gentile would be able to prove a single of these multitude of marriages is charged. Common rumor is basis of the statement, and rumor, where relations between two classes are so antagonistic more than likely to be a com-