

# Goodwin's Weekly.

SALT LAKE CITY, UTAH, AUGUST 16, 1902.

No. 14.

Editor.  
Manager.

EVERY SATURDAY.

\$5.00 per Year  
\$1.25 or 6 Months } in Advance.

Address all communications to GOODWIN'S WEEKLY,  
P. O. Boxes 1074 and 1020.

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be held up for public belief, and it is time that all such perversions of truth should be understood in their true light, as ebullitions of deep-rooted spite, and unworthy of credence by enlightened humanity.

Of course, the foregoing was intended to be an arraignment of what was said over the coffin of Mr. Godbe. The purpose, no doubt, was to have the article serve as future history for the Mormon church, cumulative evidence, so to speak, of the "ceaseless persecutions" which followed the introduction of the creed, and of the "heroic band" who in those days were "defenders of the faith." It must have been put out with the sanction of the First Presidency, for the News is the church organ and between the time of the funeral and the publication of the article there was ample time for consideration. Again, there has been no retraction of its infamous falsehoods. This places the responsibility for the article, not upon the editor of the News, but upon the chiefs who inspired or permitted its publication.

So considering it, we first ask the Mormon people, those who are familiar with all that has been going on here for the past thirty-five years, what they think of it? What of the lake where the fires are not quenched and which is supposed to catch and hold "all liars"? Or is it true that lies told for the purpose of getting the best of Gentiles do not count? In the articles of faith of the Church of Jesus Christ of Latter-Day Saints, where is the justification found for that kind of work? And what must be the natures of men who appeal in long prayers to the Master and then go out to inspire such articles as the above?

The thought behind what was said over the dust of Mr. Godbe was that while there must be no self-stultification and no stultification of Mr. Godbe's memory, at the same time that there must be no trace of injustice, that what was to be said must be absolutely truthful and fair. We believe that the thought was carried out.

Now let us for a moment review the response which it brought in the News.

The opening sentence is a dead give away. When the News speaks of the desire at this time to unite for the advancement of Utah, by indirection it refers to a time when there was no such desire. That much is true. There was a time and it extended over two score years, when the dominant power here had no such desire except that the advance could be made under its dictation.

When it refers to the "old malicious spirit of misrepresentation still burning in some hearts and dropping gall and venom from some lips," its words are utterly meaningless, unless they are intended as a confession.

Now, when and by whom has there been "misrepresentation?" In what spot in America save Utah has a call for obedience to righteous laws and for the disenthralment of an infatuated people been ascribed to personal "gall and venom?"

Its next reference to and denial of the early despotism which ruled here needs a little more extended notice.

"People who have come here in recent times" can hardly comprehend the rule of thirty years ago in Utah. They can read what the News says. Now here is what was really done in the case of W. S. Godbe, and there are still hundreds of living witnesses to confirm the truth of what we say: A lit-

tle magazine was being published here about 1870. The men most directly interested were Mr. Henry Lawrence, the late Messrs. Godbe and Harrison. They published an article advocating the opening of mines and the right of the people to engage in mining if they so desired. There was no question of religious belief or of church tenets; it was simply one of business. For this offense against the despotic order of Brigham Young these men were summoned to appear before "The School of the Prophets" to show cause why they should not be disciplined. They were prosecuted before that assembly before the late George Q. Cannon and the late — Smith. The latter in his arraignment said that "these men" had advocated the opening of the mines, the bringing in here of all "hell and damnation," and declared that their hearts were blacker than perdition.

That "School of the Prophets," a body of slavish churchmen, was so wrought up that a single word would have been enough to cause the murder of those three men right in that hall.

But they maintained their integrity and, literally, in the very face of death, refused to recede from their position. For that they were excommunicated. Then the boycott began; people were warned not to trade with those men, and in the case of Godbe, the day after the excommunication, a stock of drugs was purchased, a store opened to destroy his business and the boycott pressed with all the zeal of extreme fanaticism. With it were "the glances of hatred that stab and raise no cry of murder," and those "robberies that leave men and women forever beggared of peace and joy."

As for the assertion that there was never any despotism here, never any abridgement of the liberty of speech, the best answer is found in the skeletons that are so frequently unearthed in excavating cellars. No despotism? When men were assassinated singly and in companies, and when every member of the church organization was made to subscribe to horrible oaths of obedience to their priests and of vengeance upon their enemies, those enemies the people of the United States.

Then as to patriotism. Let us see. The same creature is editor of the News who was editor then. He has the files of his paper; he has access to the sermons and writings of those days. Will he find and publish one single sentence from the lips or pen of any Mormon of those days which gives the merest hint of love for the Government of the United States?

The Constitution was often applauded because, as construed by Saints in those days, it supplied full license to practice polygamy and they babbled about the Constitution with no more conception or its scope or bearings or commands, as the fundamental law of the Nation, than as though it had been written in the cabalistic characters adopted by ancient Rabbis and mediaeval Christians.

But one word of praise of the Government or its officers is what we would like to see. Was it when the flag was trailed in the dust here? Was it when Apostle Woodruff delivered the prayer at the dedication of the St. George Temple? Was it when dead cats were thrown into the houses of United States Judges because they had insisted that the laws should be obeyed?

Was it when, in contempt of the Government, the flag was half-masted on the Nation's birthday? Up to the time when the manifesto was issued,

Following the funeral of the late W. S. Godbe, the Desert News, under the heading "Malicious Harangues," published as editorial, the following:

In those times, when the best people in this State, of all parties and opinions, desire to unite for the advancement of Utah, it is very regrettable to see the old, malicious spirit of misrepresentation still burning in some hearts, and dropping gall and venom from some lips. It may be thought that such evil efforts pass without notice and without result. But even that quiet course is misapprehension, for beings thus imbued with strong desire and passion is construed into acquiescence or indifference to the charges brought forth.

People who have come here in recent times ought not to be deceived by ancient stories, newly told, to the effect that in the earlier years of its settlement, Utah was dominated by an ecclesiastical despotism under which liberty of speech was suppressed, men's lives were in danger for dissenting from established views and customs, and ostracism was the inevitable consequence of disputing the dicta of religious authority. The very persons who indulge in accusations of that kind are living instances of their own falsehoods.

Any man who asserts that in past times there was little or no patriotism in the hearts of the people; that it was not taught in the schools here; that members of the church were cut off for advocating the right to carry on their own business and were persecuted if they undertook to advocate what they believed to be right; that hate and enmity pursued any advocate of liberty in thought and deed; that his business was ruined; that storms beat around such an advocate of freedom which required a courage and valor to meet enough to crown him as a martyr, may be indulging in flights of fancy to let loose poetic sentences, but he is either ignorant of what he prates of, or is so mendacious and vicious that he is unworthy of respect or recognition among decent men and women.

There have been times when the welfare of the people here demanded the adoption of measures, on which they agreed themselves, and when efforts to defeat them by pretended friends caused them to be regarded with anything but friendly eyes. There have been schemes devised by persons within the church to organize revolution against its order, doctrine and discipline, and they have been defeated by the excommunication of the promoters, after they were given opportunity to reform. But no man has been denied the right here to advocate his opinions, to carry on his business, to do anything that is lawful and right in any peaceful community.

"Mormonism" teaches the highest freedom compatible with wholesome law. It does not plot against the life or the liberty of any human being. It promotes everything that tends to lift up and unite mankind, and claims for its adherents no more rights before the law and before the world than it cheerfully accords to others, no matter how much they may differ in faith.

To take advantage of any occurrence that opens the way for freedom of speech, and prostitute it by assailing a church and a people guiltless of wrong, is simply infamous and cannot be ignored without loss of self-respect. Such harangues ought not to