

A SPECTACLE FOR THE WORLD.

THE Elders of the Church of Jesus Christ of Latter-day Saints are an exceptional set of men. Their heroic devotion to duty is remarkable. Quite a large number of them are in Tennessee and contiguous States, and in consequence of excitement intensified by the late murders, to all appearances their lives have been in jeopardy. Notwithstanding the threats that have been uttered against them, and the circumstances of the terrible tragedy of Cane Creek being before their eyes, not one has acted the part of the poltroon and deserted his post.

Were it not for the unpopularity of the cause they represent they would be objects of general admiration. As it is, however, through the agency of misrepresentation and falsehood their courage and zeal are attributed to fanaticism and they are looked upon as the heralds of impure principles. Even if their own upright character and the pure nature of the principles they advocate were understood, as they doubtless are by many, a proportion of the people have become so corrupt that the hand of persecution would still be raised against the bearers of the glad tidings of salvation. Men of probity and cleanly conduct whose teachings are intrinsically elevating in their tendency are a standing reproach to the wicked, who are filled with hate toward them.

It will be seen by a communication in this issue from an Elder laboring in the South that the efforts of the brethren to spread the truth are still attended with good fruit, and honest souls are being added to the Church, the spirit of mobocracy manifested to the contrary notwithstanding. The outrage upon Elder Fuller, of Provo, the details of which are given in the correspondence, was an inhuman piece of work. Yet it appears that the mob were not lost to every sense of sympathy. Impressed by the gray hairs and the calm conversation of their victim, they relented somewhat and released him after he had received sixty stripes upon his person at the hands of two of the lawless mobocrats.

This scintillation of humane sentiment in allowing Brother Fuller to depart before the full extent of the maltreatment at first intended was administered, showed that these wretches were infinitely superior to the murderers in sentiment here, belonging to the anti-"Mormon" office-seekers' party who fish for excuses for the Tennessee assassins. Not only do they engage in this detestable business of justifying the murder of their fellow-creatures in cold blood, but while relatives and friends of the victims were weeping in sorrow over their cruel fate they made a travesty of the sacred services conducted in their honor, and held the grief of the bereaved and sympathizing up to ridicule. Thus do these individuals, who have the human form without any of the higher attributes belonging to the most ordinary mortals, trample with fiendish cruelty upon the bleeding hearts of women made widows and children rendered orphans by the red hand of the merciless assassin. Surely calloused depravity and fiendish delight over the sufferings of innocent people could reach no greater extreme than this.

Of such are the members of the anti-"Mormon" combination of sectarian priests and political tricksters, as their sentiments are reflected through their elected organ.

But none of this diabolical work weakens the knees of the Elders who have a duty to perform toward a world that neither understands nor appreciates them. They press on in the path pointed out by clear, conscientious conviction, let the consequences be whatever they may.

THE WORK STILL SPREADING IN THE SOUTH.

ADDITIONS TO THE CHURCH—AN ELDER WHIPPED BY A MOB.

Editor Deseret News:

Since my last communication affairs in my field of labor have become somewhat quieted down, probably owing to our partially withdrawing from it, and probably owing to fear existing in the minds of the mobocrats in regard to the law. Since then my partner (J. P. Ross) and myself have labored the most of the time in an adjoining field, occasionally visiting friends in our own.

On the 29th day of July we held a meeting on Buck's Branch, (Brothers Woodbury and Robin's field) and baptized four persons. Elders J. J. Fuller, S. A. Shepherd, G. J. Woodbury, T. H. Robins, J. A. Ross and myself being present, Elder Ross officiating. Since then I have been called to labor in Lauderdale Co., Alabama, with Elder J. S. Linton.

On the 6th of August Elder Ross and I, in company with Elders Bean and Linton, held a meeting on Wolf Creek, Lawrence Co., Tenn., after which Elder Bean baptized two persons.

On Friday, August 8th, Elders Fuller, Shepherd, Woolley and Robins came from other parts of the Conference, and on the two following days we held four meetings on Cow-pens, where Brother Fuller baptized two persons.

We then proceeded to Indian Camp,

where, on the 16th and 17th, we held four more meetings. Elder J. S. Linton baptized two more persons. A good spirit prevailed throughout all our meetings. We had a good attendance and the attention of all.

However, at the latter place we learned that some threats of violence had been made previous to our holding meetings, and the following verses appeared in the Florence Gazette of August 16th:

"MORMON POETRY."

A string of fool women,
All in a row:
The Mormons can find them
Wherever they go.
They will preach their false doctrine
So pure and so fine,
They will gull them fool women
And leave them behind.
We will hunt up them Mormons,
Before it is day,
Give them a lecture
And drive them away.
We will take up John Linton
And his friend Elder Bean,
Make them acquainted with
Forrest and Freen.
We will take out them Mormons
So rosy and red,
Give them a shearing
And feather their head.
If the Mormons don't like it
The less they can say
Is, to wind up their business
And all get away.

If the brick-pond company
Get them in tow,
They will hang up them Mormons
Or straighten their row.

W. A. Watkins, the merry old coon,
Thinks the Mormons will rattle out soon.

This W. A. Watkins is the author of this piece of doggerel, and he is very bitterly opposed to us.

As our Conferences generally arouse the Evil One and his assistants, we congratulated ourselves this time, in having escaped.

After we were all comfortably quartered, and were rejoicing over the success of the day, Brothers Fuller and Woodbury retired to rest at the house of Mr. Wm. Jenkins. Between the hours of 11 and 12 they were aroused from their slumber by a number of men who had gained an entrance into the house under false pretenses. They had their coats turned wrong side out, their collars turned up and their large hats pulled well down over their faces so as to prevent anyone from identifying them. After considerable talk and confusion, a gun was fired at the door. This somewhat excited them, and Brother Woodbury, who previously had been in the hands of two of the ruffians, made his escape through a window. The mob then took Brother Fuller about half a mile from the house, into the woods, and there they whipped him. But owing to his gray hairs, and the manner in which he talked to them, their fiendish hearts were somewhat softened, and after two men had given him about thirty stripes each, they permitted him to return to the house, where he met Brother Woodbury; and the remainder of the night was spent in peace. The next day we all returned to Cow-pens, a distance of ten miles. Thus ended our Conference.

There is great prejudice and hatred, toward us, existing in the minds of the people in this country, encouraged by both the press and pulpit.

The Elders whose names appear in this letter are well and hearty, and their most earnest prayer is, that the horrible tragedy that took place in Lewis Co., Tenn., may not be repeated in this, nor any other field of labor.

Great excitement prevails.

I remain yours respectfully,
A. J. McCuiston.
The following will be my address hereafter: Green Hill, Lauderdale Co., Alabama.
A. J. M.

THREATS INSTEAD OF ARGUMENTS.

THE organ of slander does not like our review of its untruthful statements concerning the remarks of speakers at the Memorial Services. It claims now that the writer of the diabolical was not present at the meeting, but obtained his information from other parties and believed what he heard. This was not stated in the editorial containing the untruth which we exposed. It was not given as hearsay or as report. It was stated as a matter of fact. The writer seems to have attached more importance to the remarks of visitors than to the statements of the Tribune reporter.

In the pretended synopsis of the addresses delivered on Sunday, published in that paper on Tuesday, no such remarks were attributed to the speakers as charged in the editorial. The writer of that article shows that he shared the common distrust of Tribune reports. He believed the visitors from whom he obtained his second-hand information in preference to the regular reporter of his own sheet. This was, so far, sensible, and if he had given the statement as hearsay instead of making the charge direct, he would not have been so much to blame.

As to the life and character of the editor of this paper, if they were as bad as possible, and the charges that might be made against him were facts instead of mere hearsay, that would not affect in any way the question at issue. Defaming the character of an individual will not turn into truth the falsehood which we exposed.

It is the custom of the Tribune to put words into men's lips that they never uttered, and then proceed to show how foolish and wicked they are for entertaining the ideas thus expressed. Also to assume certain absurdities as "Mormon" doctrine, and go on to argue against them. This is done for outside effect and accomplishes a certain measure of desired results. That kind of misrepresentation has continued for years, as is well known to all classes of people here, and we have pursued the policy of silence as a mark of our contempt for such a course. And now because we choose to comment on a few of the palpable falsehoods that appear in that sheet, its scribes, instead of refuting our arguments, threaten to open the batteries of their billingsgate upon the personal character of the editor who dares to dispute their libellous assertions, even when by their own admission the charges made as their own turn out to be founded on hearsay. If this is not cowardly and contemptible what words will fitly describe such attempts at intimidation? If they would have any effect upon the course of the editor of this paper he would despise himself as much as he does those who resort to such means to muzzle an opponent.

We have no quarrel with a fair antagonist; we neither ask nor expect those who differ with us to cease or mitigate their warfare. We only complain of wilful falsehood and intentional misrepresentation, and against that we expect to present the truth to the best of our ability, and we know of nothing that will deter us from performing what we believe to be our duty.

LOOK AFTER THE LITTLE ONES.

THE care of young children is always an important consideration, but demands special attention at this season of the year. There is at present a good deal of sickness among the little ones in this city, the more aggravated cases being among those who are in the course of teething, always a critical time with infants. Not a few deaths are occurring among them.

The persons and surroundings of the little ones should be kept perfectly clean, and they should be in the open air as much as practicable, without exposure, however, to the direct rays of the sun, which are very powerful in the heat of the day. Regularity should be observed in feeding. Everything in the shape of food that is not easy of digestion should be kept out of their reach and they should not be allowed to take anything beyond moderation in quantity.

Nights are occasionally quite cool just now, requiring special watchfulness to prevent children kicking the bedclothes off their persons and exposing themselves to the danger of becoming chilled; a fruitful source of disease. Any genius among the many of this community, or any other for the matter of that, who would invent a simple, inexpensive and effective contrivance to prevent the little ones getting outside of the bedding would be looked upon as a benefactor, especially by a host of anxious mothers, who are compelled to frequently leave their couches at night to "tuck in" their darlings.

Despite the most precise precautions prompted by intelligence and parental solicitude, however, little children are frequently seized with sickness, and parents and guardians cannot be too guarded and wise in the treatment of the little patients. Unfortunately for the more ignorant, simple and less discerning among the people, there are a number of quacks in the community who profess to be practicing medicine. But some of them are woefully uninformed in relation to that important art. They are more or less widely patronized, however, and we are satisfied they do much mischief and serve largely to increase the death-roll of the city. These charlatans tamper with human health and life in their most delicate form, when most susceptible to be affected by unfavorable conditions, by administering medicines with the effects of which they are perhaps only partially if at all acquainted. In addition to this they consult the stars and resort to any amount of tomfoolery in relation to a subject of such gravity as the life or death perhaps of human beings.

When the relatives or friends of a person of any age who is in ill health conclude that they will call in the aid of a physician, quacks, who are almost invariably given to boasting of the wonderful cures they have performed, should be given a wide berth, and the services of one who is trained and intelligent procured. The health and lives of little children are too sacred a subject to be tampered with and placed in jeopardy by putting them practically at the mercy of ignorant pretenders, who claim to be proficient in a profession of which they know little or nothing. In the light of facts that have been brought to our observation of late we have deemed it necessary to tender this timely piece of advice.

A WRONG AND ABORTIVE POLICY.

THE San Francisco Chronicle, commenting on the murders in Tennessee,

condemns the action of the masked mobocrats but does not like to let its condemnation pass without condoning the deed to some extent, by unfair references to the teachings of the "Mormons." And that paper expresses a sentiment that cannot be endorsed by thinking people in this great country, unless their minds, like the Chronicle, become clouded with bigotry and obscured by prejudice. The Chronicle thinks it was wrong to murder the Elders but says they ought to have been warned to leave the country.

What kind of doctrine is this to teach in free America? Why should men be "warned to leave" any part of the United States under threats of mob violence? If people break the law they are amenable to the law. If they violate no law, they should be accorded the protection of the law. If they advocate a distasteful doctrine, let them alone, do not listen to them. But those who dislike their teachings have no right to prevent other people from hearing, or to use lawless means to stifle free speech.

It has never been proved that any of our Elders who have been mobbed, beaten or slain have preached anything but Bible doctrine. It has not been shown that they have attempted to preach polygamy—whether it be admitted that this is a Bible doctrine or not. It is only assumed that they have advocated something that is hostile to the social ethics of the times. This is done to give some color of excuse for the lawlessness by which they have been assailed. It is not true, to begin with. But if it were true, it would form no valid reason for the exercise of brute force against them. If they introduce anything that is so contrary to what is right and prudent, how is it that the champions of orthodoxy, in religion and morality, are not able to overturn their errors with the weapons of scripture and rational argument? Why the necessity of masked mobbers and shotguns? Or, coming down to the milder violence of the Chronicle, why should they resort to "warnings to leave?"

We dispute the right of the people in any part of the country to follow the advice of the San Francisco advocate of expulsion. Suppose we were to turn the tables. When men come into Utah, where the community are chiefly "Mormons," and endeavor to introduce notions and doctrines and customs contrary to those of the great majority, will the "Mormons" be justified in "warning them to leave" the Territory under threats of violence? Yet this would be in harmony with the theory of the Chronicle and some other papers nearer home. It will not do.

The "Mormons" have an indisputable right to preach their doctrines in any part of the country where the people choose to listen to them. If the people do not want to hear, they need not. If one portion of the community wish to hear, and another, perhaps much larger, portion are opposed to hearing, the minority are entitled to their choice just as much as the majority. The latter, because of their numbers, have no right to prevent the former from exercising their liberty. And if none of the people wish to hear, by letting the preachers "severely alone" they will save themselves from the unwelcome visitors much more quickly and certainly than by any other method.

The policy advised by the Chronicle is wrong. It is un-American. It is impolitic. It is unlawful. It is mobocratic and oppressive. It is the doctrine of intolerance and tyranny. It is the thin end of the wedge of persecution. It is a breath of the blast of murderous violence, and bears the musty odor of the dark ages and the fumes of Smithfield fagots and the Spanish auto-da-fé. It does not belong to this age nor to this country, and will not be endorsed by any friend to liberty or by yielded to by any "Mormon" who knows his rights and dares maintain them. The only right way to fight "Mormonism" is by lawful and rational opposition or by letting its advocates alone. The more it is met by violence of any kind the stronger and swifter it will grow and spread, and its advocacy cannot be hindered by shotguns nor stopped by "warnings to leave."

IMPORTANT TO MINERS.

We have received from the General Land Office at Washington, D. C., a circular announcing the intention of the Department of the Interior to send an exhibit of the present mining resources of the United States to the World's Industrial Exhibition, to be held in New Orleans on the 1st of December next. Samples of ores and minerals are solicited. These are to be forwarded to the Commissioner of the General Land Office at Washington, at the expense of the Government, and will then become public property. Each sample must be labelled as follows:

Name of mine.....
Kind of mineral.....
Date taken from mine.....
Depth below the surface.....
Probable assay.....
Length of time mine has been worked.....
Topography of country (whether hilly, etc.).....

Nearest post office.....
Name of mine owner.....

Samples thus labeled and received at Washington will be sent to the New Orleans Exhibition, and will afterwards be kept for public view either at the General Land Office or the Smithsonian Institution. We should think that every mine-owner would eagerly respond to this invitation. It will be one of the finest openings for making known the value and extent of the mineral resources of Utah that could be afforded. We understand that Mr. A. McMaster, the Register of the Land Office in this city, will furnish copies of the circular and form of label to any Utah mine-owner who will apply for them. The samples must be securely boxed, and be forwarded so as to reach Washington, D. C. by the 1st of next November.

YOUNG UTAH TAKES A BUSINESS VIEW OF THE SITUATION.

SALT LAKE CITY, Aug. 29, 1884.

Editor Deseret News:

When I advertise my business in any newspaper of the town it is not alone with a view that my advertisement is to attract great attention and thereby draw trade, but it is also with a view of sustaining the paper, that the town and consequently all business interests of the town may be advertised and truly represented to the world of readers.

I think this is the view of every advertising business man. At any rate, newspaper men in soliciting advertisements draw on this string very strongly.

If I have the trade of, say 100 families, I am constantly trying to increase that number, and I expect the good influence of the paper which I sustain to so advertise the locality in general, that many more families will settle in the country round about, and I will then get returns with interest, in an increased trade, for the means I pay to the paper. More than that, those who sustain me in my business help to sustain the paper, for it is certain if I do not get the trade of the people, I will not long pay for advertisements.

Looking fairly and impartially over this question and this community, I am filled with amazement at the course of our non-"Mormon" friends, (?) not to mention some of my wise (?) "Mormon" brethren who advertise in and thereby, in the most substantial manner, sustain the Salt Lake Tribune, the organ of the unspeakable Murray; the paper that advertises our community so that my brethren are murdered in Tennessee, and that prejudices, already existing, are everywhere embittered more and more.

That was a

COLD-BLOODED BUTCHERY

down in Tennessee the other day. A young man of most exemplary life, standing there with the Bible in his hand, as defenseless as a child, and as also as undeserving of death. A brute of a tall, masked villain enters, deliberately takes aim at this brother of mine, this brother of yours, and shoots him down like a dog. And now the unspeakable of muddy-brained Murray telegraphs the Governor of Tennessee that this poor brother of mine was sent there by an institution of "organized crime." Out upon such black-hearted villainy. Hinson I said was a cold-blooded murderer, but the unspeakable in his telegram out-murders the murderer.

Oh, if he could see with what

CONTEMPT AND PITY

he is looked upon by this whole community he would, muddy-brained as he is, fold his "grip" like an Arab and silently steal away—after having caused his customary hotel bar to run dry; and on his shield as he departed you would behold these three words, "I don't pay no bills."

And now as Conference is drawing nigh and you Latter-day Saints will come by the thousand, I advise you all to

PATRONIZE THOSE WHO PATRONIZE

and sustain the paper that speaks so well of you and yours. The paper that builds up the town by saying "A mob spirit is being engendered" (among the Mormon people) "which will by and by break over the restraints which now chain them, and then in a pillar of fire, the real animus and intent of this accursed system will be reflected." You see, you business men of Salt Lake, this organ of yours is helping you right along, by publishing to the world that you and your business are expected, some day, to end in a pillar of fire. Hence we see capital seeking investment here. The country being built up, and the millions that come out of the adjacent mines going into blocks of elegant business houses like Colorado and Denver. And all because of the influence of the paper which you with your money sustain.

HEAR YOUR ORGAN

again. "So the sore festers more and more year by year; what was but a pimple (that is you Mormons are increasing—bringing more and more trade to those who so well sustain and advertise you) which a blister would have cured (a few cannon shots for instance), is now a cancer which is filling the blood with the poison of treason."

So we might go on showing that the business men of Salt Lake pay for