

A SILLY QUESTION.

A QUESTION of considerable interest is being forced upon the attention of the Utah Commission. Its character will be understood by the following from the Salt Lake Tribune of yesterday:

It will be remembered that at the July election of school trustees in the 7th Ward School district in this city, the non-Mormon voters rallied and elected B. G. Raybould to represent them on the board of trustees. Although the non-Mormons are a majority of the legal voters in the district, at a meeting called for Sept. 15th last, to vote upon the question of levying a tax, a large number of polygamists participated, outnumbered the legal voters, carried matters their own way and levied a tax upon the property of the district.

At this election 195 votes were cast—127 in favor of levying a tax and 68 opposed thereto, an apparent majority of 59 in favor of the tax.

But on comparing the names of the 127 voting in favor of a tax with the registration lists, it is found that only 45 of them are legal voters, while all of the 68 voting against the tax are duly registered. It follows that there was a majority of 23 legal voters against levying a tax.

The matter was brought to the attention of the Utah Commissioners, and on yesterday morning, by their invitation, M. M. Kaighn, Esq., appeared before them and made an argument reviewing the Territorial school laws and the effect upon them of the Edmunds bill, which prevents any polygamists from voting in any election in the Territory.

As the matter hinges upon the question of whether or not voting for or against the levying of a tax for school purposes is or is not an election, the Tribune, in its usual absurd as well as bitterly partisan method, says, "at this election." The attempt to construe the deciding of whether money shall or shall not be raised to be expended for any purpose whatever into an election is so manifestly preposterous as to make it grotesquely ridiculous.

But this is not the first time the subject has been brought to the attention of the Commission, as will be seen by the following, which appears in the Tribune of this morning:

I see in this morning's issue of your paper that the question "Can polygamists vote at school meetings?" was brought to the attention of the Utah Commission yesterday. Before the Seventh School District meeting was called for September 15th last, I endeavored, as one of the trustees of the Seventh School District, to ascertain who were entitled to vote at said meeting, and addressed the following letter to the Honorable Commission:

SEPTEMBER, 15th, 1884.

The Honorable, the Utah Commission, Salt Lake City, Utah:

Dear Sirs:—The act entitled "An Act for the establishment and support of District schools and for other purposes," approved February 20th, 1880, and as amended March 13th, 1884, provides, section four:

"Whenever it shall be necessary to raise funds to purchase, build, repair or furnish school houses, or for other school purposes, an estimate of the approximate cost thereof shall be made by the trustees, and the rate per cent. per annum, as shall be decided by a majority vote of the property taxpayers resident in the district, present at a meeting called for that purpose, to be assessed and collected as a special tax upon all the taxable property in the district, etc."

As there is considerable doubt in the minds of many of the residents of the Seventh School District as to who are entitled to vote under the provisions of the Edmunds law in connection with the above qualification of "property taxpayers," I shall esteem it a favor if you will rule on the following question:

The school act was passed as amended by the Legislature of Utah Territory after the Edmunds bill became law, is then a polygamist property taxpayer (whether male or female) resident in the district "entitled to vote at a meeting in the district called for the purpose of levying a tax on the property of the district 'to purchase, build, repair, or furnish school-houses or for other purposes?'"

Your early reply will greatly oblige, Yours respectfully,

BENJ. G. RAYBOULD,
One of the Trustees of the Seventh School District.

I could not obtain a ruling on the question, and up to this date have not received one. I was informed that it was the opinion of the Commission that polygamists were not entitled to vote at such meetings, but that no ruling had been made in regard to it. My associate trustees are members of the Mormon Church, and were of the opinion that polygamists were entitled to vote at said meeting, but at the same time expressed their willingness to abide by the decision of the Commission if we could obtain it.

Respectfully,
BENJ. G. RAYBOULD.
Salt Lake City, Oct. 29, 1884.

We presume that the reason why the Commission made no response to the request of Mr. Raybould was because they considered the subject did not come under their purview, their business being confined by the Edmunds law to election matters exclusively.

The proposition is so plain that we do not for a moment entertain the idea that any intelligent person believes that voting upon the question of tax or no tax for school or any other purposes is in the nature, in the remotest sense, of an election. It is simply and solely a decision in regard to the raising and expenditure of funds.

If otherwise who is elected by such a process?

Mr. Raybould states that, on this question, his fellow-trustees were willing to abide by the decision of the Commission. We know nothing about that matter beyond his statement of it. If their position is correctly defined by him we have only to state that it is a somewhat remarkable one, to say the least, and we have no idea that a similar attitude would be taken by those whose rights would be invaded by a decree in favor of a meeting convened to decide for or against levying a tax being an election. In fact we are certain to the contrary, for in that event such a ruling would be combatted to limit of the legal resource.

But we know of no ground for presuming for a moment that the Utah Commission would step out of their sphere to such an extent as to commit so glaring an absurdity as to decide that a matter that has no relation to an election, is an election. Every lawyer knows that the Edmunds law has no application whatever to the question of deciding upon the levying of a tax to raise funds for local school purposes, and when he endeavors to show that it has, he simply resorts to pettifoggery that is disreputable to his profession.

The movement on this question is but one among the multitude of evidences of feverish anxiety on the part of anti-"Mormons" to anticipate the Congressional special legislation they so much desire. They would deprive the objects of their antipathy of the commonest rights of humanity, among them the privilege of appropriating of their own money and its expenditure for the education of the children of the Territory, to which the "Liberals," their loud professions in favor of progress—which are all buncombe—to the contrary notwithstanding, are decidedly opposed. Those whose voice in this important matter they desire to see silenced, are almost without exception, in favor of funds being raised for educational purposes when they are needed, while the anti-"Mormons" are found nearly invariably, as recently illustrated, voting for "No tax."

Asking the Commission to decide whether or not an action for or against a special tax for school purposes is an election is a childish, weak interrogation. Any schoolboy under twelve years ought to be able to reach a clear conclusion for himself upon so plain a matter. The "party of progress" are evidently presuming a great deal too much on the supposed anti-"Mormon" bias of the Commission. While they have exhibited a good deal of anti-"Mormon" leaning we are not disposed to believe that they are willing to render themselves supremely ridiculous by making a ruling that would be opposed to common sense and so readily susceptible of being overturned.

MISSIONARIES MOLESTED.

ELDERS Herbert S. Beil and Peter K. Lemmon, recently wrote to the Sevier Valley Echo, from Schuyler County, Illinois, the following being an extract from their communication: "One night lately, between the hours of six and ten o'clock, a storm struck the Bethel school house, but owing to its being a brick structure, very little damage was done, excepting to doors, etc. On examination the next morning it proved to have been a shower of stone coal, and was limited to the small square on which the school house stood. The cause of the disaster was a collision between truth and error, which took place on the evening previous, while the gospel of Jesus Christ was being promulgated, truth being sustained by two young mountain boys from Utah, and error by the Liberals, as they call themselves, and they proved to be true to their bogus name, for they left us to choose as to our quarters for the night, whether we should sleep in the street or in the school-house. We accepted the latter. This was no doubt the cause of attracting the storm to that particular building, the mobbers thinking by so doing they would scare us out, but like all other schemes of the adversary it failed to have the desired effect."

POLITICAL METHODS OF ANTI-"MORMONS."

THE following affidavit, published in the Inter-Idaho, shows the true inwardness of Mr. Singiser, who is trying to run himself into Congress on the anti-"Mormon" hobby. It also exhibits the kind of democracy that embues Col. E. A. Wall, who seems to be on the verge of insanity on the crusade question against the "Mormon" people:

TERRITORY OF IDAHO,
County of Nez Perce. ss

I, Isaac H. Bingham, being first duly sworn, do depose and say that I am

now a resident of Assotin, W. T., that I was a resident of Alturas County, Idaho Territory, continuously from the year 1878 until the month of December, 1883; that I am well acquainted with T. F. Singiser, Republican candidate for Delegate to Congress; that he was a candidate for the same office in the year 1882; that in said Alturas county there was a precinct called Junction precinct; that the poll books for said precinct were left at the house of one Matthew O'Connor for Thomas Hart, one of the judges of election, and so duly appointed to serve at the November election in 1882; that at the suggestion and request of said T. F. Singiser affiant went to O'Connor's house and procured the said poll books and delivered the same to one E. R. Leonard, who took them the house of one Patton, a distance of about 1½ miles, and delivered them into the hands of T. F. Singiser and W. T. Riley, who were there; that thereupon said Singiser, Leonard and Riley closeted themselves in a room in said Patton's house and there prepared from republican tickets with Singiser's name thereon for Congress, and erased from a large portion of the same the name of J. H. Harris, the republican candidate for Joint Councilman, and inserted in lieu thereof the name of E. A. Wall; that five hundred of these tickets were thus prepared, and that thereupon said Singiser, Riley and Leonard prepared a list of bogus names corresponding with the number of tickets; that the tickets and list thus prepared with the poll books were, the morning of election, returned by said Singiser, Leonard and Riley to the house of O'Connor, the place where the election was appointed to take place; there being no box prepared for the reception of tickets, affiant made a box about 2½ feet long and cut a hole in the top thereof near one end; that Singiser with his own hands aided in putting the bogus 500 tickets in the box; that at the request of Singiser, Leonard and Riley, and in their presence, affiant nailed up the box with the said bogus tickets therein; that the box was then delivered to Thos. Hart, who at once announced the polls open and proceeded with the election; that not to exceed 250 legal votes were cast at said precinct at the November election for 1882, and yet over 700 were counted and returned as having been cast thereat; that said Thomas Hart was induced to aid in the fraud aforesaid by the payment of money, a portion of which was furnished by Singiser; that said Hart appointed his own associate judges and clerks at said election, and by that means was enabled to, and did count and return as legal votes the said 500 tickets thus fraudulently placed in the box aforesaid.

Subscribed to and sworn before me, this 27th day of September, 1884.

W. T. MCKERN,
Notary Public.

Witnesses to the above signatures:
JASPER RAND,
W. F. KETTENBACH,
N. T. CATON,
J. W. PARKER,
SAMUEL C. HUTCHINGS.

EVIDENCES OF SOFTENING OF THE BRAIN.

Poor old Geo. C. Bates has exposed his imbecility in print once more, and the Denver Tribune-Republican hasn't any better sense than to publish his drivel. The effusion purports to show a method by which "polygamy may be wiped out," and as this is quite interesting to people who are agitated over other people's virtue, it will no doubt be read to see if anything new is proposed. Unfortunately for them, there is no plan whatever suggested. The article is simply a tirade against the "Mormons," a eulogy of Judge Zang—the poor old fellow calls him Zane about a score of times, so it is not a simple misprint—and the exhortation to "let the good work go on." Here is a sample sentence from a purported "plan to wipe out polygamy."

"Let Utah be redeemed and regenerated under the sceptre of justice wielded by Zang, or let it be expunged from the map of the world, and let all the people say amen! George C. Bates."

Wonderful plan, is it not? If all the people were to say "Amen, George C. Bates," no end of times, its appreciable effect on the "Mormon problem" would in our opinion be difficult to determine.

But what is it makes the poor, old, broken down victim of dissipation so angry about the "Mormons?" Is it not because they would not give him perpetual employment? While he could collect fees for conducting "Mormon" cases, he was just as sweet as he is now sour. How could he expect to be retained for services of which he was found incapable? Then again, how could the "Mormons" respect him after his pretended marriage, in which there was no ceremony, but only an open contract, with a certain woman doctor, engaged in a certain special practice. The idea of Geo. C. Bates posing as a prude, and ranting as an advocate of anti-polygamy, is quite diverting to folks in Salt Lake City, but the Denver paper that now parts its name in the middle seems to think his ravings suitable for publication in its columns, simply because the semi-demented dealer in

literary flatulence was once District Attorney for Utah. Between what Bates has been and what he is now, there is as wide a gulf as there is between common sense, reasonable argument or a definite plan and his drivel in the columns of the Denver paper.

THE COMMISSION INSTRUCTED.

If there is a possibility of reaching what may be termed the sublime point in arrogant, egotistical assumption the Salt Lake Tribune has attained it. Its latest exhibition in that line is in the form of an "open letter" to the Utah Commission. Combined with Falstaffian puffiness the peculiar document incorporates the usual amount of misrepresentation and falsehood, the favorite and almost exclusive tools with which that paper works for the attainment of its pet object—the demolition of popular government, that there may be a seizure of all the public offices in the Territory by a few hungry office-hunters, who have a slender following.

It is a letter of instructions to the Commission, informing them that they did not instruct Congress according to the Tribune ideas in their last report, and telling them what they ought to say to the National Legislature in relation to Utah affairs in their next.

The publishers of the document assume for themselves, judging from its tenor, much more importance than does the President of the United States for himself. They want Congress instructed precisely after their plan, to enable them and their fellow-conspirators to feather their political and financial nests by placing the majority of the population of Utah under the iron heel of absoluteism.

The commission are treated to this gentle chiding:

"When two years ago the Tribune voicing the opinions of the earnest Americans of this region urged upon you the justice and the need of a certain course on your part, you looked out and saw how clear the skies were here, and how peaceful were the people; accepted the statements of the enemies of republican institutions in this region, and decided that no radical measures were necessary—at least, not then. In your report of November 17th, 1882, you specially stated your belief that the desired 'object will be accomplished without resorting to measures destructive of local self-government.'"

If anti-Americans were inserted in place of "earnest Americans" the statement would be more consistent. This is clearly the case when it is considered that the commission are taken to task for deprecating a resort "to measures destructive of local self-government." Those are the very measures that these "earnest Americans" want. There can be no doubt in regard to their being in earnest, because public place and plunder constitute their main object in life, and they scruple at no means, however vile, that will aid them in reaching the attainment of their desires. The majority will not elect them; therefore their chief aim is to have the majority rendered politically powerless.

An attempt is made to have it appear that the last Legislature failed to pass laws in unison with the most recent special Congressional enactment—the Edmunds bill. All that was required by that measure so far as local legislation is concerned, was the passage of a harmonious election law, which accordingly enacted by the Legislature, but it was not in the programme of the anti-Americans to allow the act to become a law of the Territory if they could prevent it. It required the official signature of the Governor, who, being a tool of the anti-popular rule clique, refused to affix it to the measure. That is the situation of that part of the question precisely.

The document says to the Commission:

Will you not also inform Congress and the country that you are forced to admit that, from all appearances, polygamy is swiftly on the increase here?

This means that they should, without a basis of facts, make a statement founded on presumed appearances, the latter to be cut according to the Tribune pattern.

Here is an extract:

Will you impress upon Congress and the country that the ballot is here entrusted to thousands who have never so much as taken an oath of allegiance to the United States, and that upon the part of the entire majority it is prostituted to the will of the first presidency of the Mormon Church?

The statement in relation to people possessing the franchise who have not taken "an oath of allegiance," etc., refers it is to be presumed, to lady citizens who are endowed with the franchise, but it is so worded as to create the impression abroad that there is illegal voting by the "Mormons" in Utah. The other portion of the allegation is completely answered by the fact that voting is conducted by secret ballot, and is exclusively under the general supervision of the Commission.

The Commission are asked to inform Congress that the "Mormons" shield criminality by perjury, which is a foul and groundless falsehood, for which there is no justification.

We have already demonstrated that a gross and villainous fraud has been perpetrated to make it appear that witnesses committed perjury when such was not the case. The only evidence tending to indicate a crime of this kind consisted of certain pencil notes alleged to have been taken in the grand jury room. These jottings in some particulars did not harmonize with testimony given by the same witnesses in the stand. We showed conclusively on Saturday that those alleged minutes had been doctored in order to make this exhibit, evidently for political capital as well as other purposes. We uncovered the fraud on evidence given by the minutes themselves, which made it appear that the witness Anna Gallant made certain statements in the grand jury room, when the fact is that she was imprisoned for contempt for declining to reply to questions that she is alleged to have answered.

This was a part of the plot, that it might be given to the country that the "Mormons" shield themselves behind perjury from the effects of the law.

If the Commission will report in accordance with facts, and give the real situation here, those who are conspiring against popular rule in Utah will get a scathing rebuke.

THE CONFERENCE AT LOGAN.

THE Cache Valley Stake Conference, held in the Logan Tabernacle November 1st and 2nd, was very interesting. In addition to the usual business of such occasions, brief reports were given by several Bishops, showing that the people are progressing and prospering, spiritually and temporally. Grain is very plentiful, and though the demand is light, causing a depression in the wheat market, breadstuff is good property, and measures are being provided to take care of it. Among the Bishops who addressed the Conference was G. L. Farrell, of Smithfield, who gave some practical advice, showing how farmers could raise other products than so much wheat; how lucern could be planted in places where weeds now grow, and a few sheep be kept at home and fed by children, who could cut the lucern with a knife if too small to use a scythe or a sickle, and thus, while the children were trained to be industrious, wool could be produced to help clothe them and meat to feed them.

Elder C. W. Penrose addressed the Conference on Saturday morning on the duties of parents and children, the effects of early impressions, the time when accountability commences, viz., an understanding of right and wrong begins, and the degree of accountability being in proportion to that understanding. The responsibilities of parents were dwelt upon as declared in the revelations of God.

On Saturday afternoon the Presidency of the Stake addressed the Conference, and were followed by Apostle George Teasdale in wise and fatherly counsel to the Saints and in definition of the duties of the Priesthood, particularly of Bishops in recommending people to the House of the Lord, enjoining them to be careful whom they allowed to enter that holy place. He strongly depicted the consequences of sending unfit persons to partake of the blessings which belong only to the faithful.

Elder Samuel Roskelley read to the congregation a very interesting extract from the history of the Temple. It appeared originally in the journal of President Wilford Woodruff, and relates to a circumstance in the memory of many of the older residents of Logan City. It is copied here as an item of interest, showing prophecy that has been fulfilled and some that has yet to be fulfilled. The complete accomplishment of some predictions therein augurs the fulfillment of the rest. This is the

EXTRACT FROM PRES. W. WOODRUFF'S JOURNAL.

"On the 21st of August, 1863, in company with the President of the Church, the Twelve Apostles, and a large number of Elders, and a large train of carriages, we entered the town of Logan, and we met a large number of boys and girls, young men and maidens parading in the streets, the females all dressed in white on one side of the road, and males in their best attire on the other side, all to celebrate the coming of President Young and his company."

"August 22nd—Sunday morning we met in a large bowery E. T. Benson, President, and Peter Maughan Bishop. There were present of the authorities of the Church, Brigham Young, H. C. Kimball, D. H. Wells, J. Taylor, W. Woodruff, G. A. Smith, Lorenzo Snow, F. D. Richards, C. C. Rich and President Joseph Young, and a large congregation of Elders and Saints. After prayer, President Young called upon W. Woodruff to speak."

As I arose I was clothed upon with the Spirit of God, and my mind was turned toward the young people who had met us the evening before; and the following is a synopsis of some of the remarks which I made. As I am called upon this morning to address this assemblage my mind leads me to speak to the young people who are before me. I wish to say to my young friends, last evening as we came into this town, we met you parading in the street, to pay proper respect to President Young and his party. You met to greet Prophets, Apostles and inspired men. This is a privilege which no other generation of young people have enjoyed for eighteen hundred years,