

A GOOD EXAMPLE.

The Washington *Critic* gives expression to a woful fact when it says:

"The killing of the Mormon Elders in Tennessee was a brutal murder. The press of the country so pronounces it. But some how or other all the papers seem to come to the conclusion, which is very thinly disguised, that while it was a brutal murder, it also partook somewhat of the nature of a good scheme."

Among the public journals there are a few honorable exceptions to the rule stated by the *Critic*. The *World* and *Dial* of New York are among the papers entitled to that honorable distinction. Their denunciation of the murder was unqualified, as it should be. But we regret to be compelled to agree with the *Critic's* estimate of the general sentiment of the press, so far as we have had opportunities of observing, and they have been more or less ample. In not a few instances papers have failed to condemn the deed in any shape, while in others a species of denunciation has been used that was little better than nothing, as the hypocritical expression was followed up with thinly disguised satisfaction.

Doubtless the sentimental semi-endorsement of the killing of Latter-day Saints in "cold blood" as a "good scheme," grows out of the hope that it is an effectual way of getting rid of the "Mormon" Elders and stopping the work of proselyting. But like all other hopes of crushing the Gospel and its adherents by brute force or any other form of opposition, it is a false anticipation. As was expressed last Sunday by President George Q. Cannon, the duty of preaching the truth as it has been revealed from heaven in this day confronts the Elders, and the risk of meeting death itself will not deter them from prosecuting that important labor, until Jesus Christ, under whose banner they have enlisted, shall say it is enough and they must leave the Gentiles to an awful fate, because of impending judgments, and turn their attention exclusively to the House of Israel.

The horrible sentiment that crops out in the public prints in relation to the Tennessee massacre being a "good scheme," is a striking illustration of the story about the lawyer and the ox. The aspect of the case instantly changed as soon as he discovered it was his animal that was gored. The reason why the Latter-day Saints on Cane Creek were killed was because they preached or had embraced an unpopular faith. This also is the cause of the existence of the ill-disguised sentiment that the massacre was a "good scheme."

Suppose the position were reversed. There have been missionaries in this Territory for many years, and they are still increasing. They are representatives of different denominations, and their exclusive aim is to make inroads into the ranks of the Latter-day Saints, who firmly believe they are teachers of false doctrines, devoid of the power of Godliness. Numbers of them, for the combined purpose of making themselves appear like heroes when they visit abroad, and to draw dimes out of the pockets of the credulous, palm upon the public at a distance the most detestable and groundless falsehoods about the Saints. This they do also to create an erroneous impression in relation to the character of the people here.

The religious views of these hired preachers and mercenary falsifiers are not popular with the Latter-day Saints, who form the overwhelming majority of the population here, and their fabrications, published broadcast, have contributed to bring about the murderous persecutions directed against the Elders in various parts of the country. Suppose that for these reasons some of those who have thus manifested themselves should be killed by some members of the Church of Latter-day Saints, and that the sentiment of the people, exhibited in the public prints, should favor such an atrocity as a "good scheme," how would the situation be regarded? Yet in one case it would be as justifiable as the other. In fact the Elders who go abroad simply pursue their own business interfering with none, while such can not be said of many of the sectarian hirelings who come to Utah to proselyte among the "Mormons."

But in this as in many other directions the Latter-day Saints set an example before the country in the matter of forbearance and toleration that is worthy of emulation. Although the sectarian missionaries who are sent among them are regarded by them as the bearers of false doctrines, the emissaries of error, the "Mormons" recognize their right to preach their dogmas without molestation and they are treated by them with kindness and consideration. When they choose to bear false witness against the people here, as they frequently do, they are still unharmed, and the principal feeling that a Latter-day Saint entertains regarding them is in the form of a desire that they may repent of all their lyings, deceptions and hypocrisy and flee from the wrath to come.

The Latter-day Saints purpose not only to show a good example to all men by standing at the post of duty at all hazards, but also in the matter of toleration and regard for human freedom and the rights of man.

A SINGULAR PRACTICAL SATIRE.

The persecution of Jews in Russia has been revived during the last two months. The Jew baiters in numbers of villages in the provinces of Minsk, Wilna, Kovno and Mohilev have lately burned more than a thousand houses, synagogues and shops belonging to Hebrews, many of the victims being reduced to beggary.

Says the Boston *Star* upon this subject:

"It naturally shocks the minds of Americans to hear of these outrages, perpetrated under a government supposed to be civilized, not to say Christian, and with the alleged connivance of powerful government officials. Due allowance may be made for sectarian bigotry and ignorance, but it is noteworthy that no sect is hunted down and persecuted outside of Europe, and it is a startling thing to find that they can be subjected anywhere to the treatment they have received in Russia. It is a singular, practical satire upon 'civilized' Russia that the most ferocious of her Central Asian enemies, Nasrullah Khan, of Bokara, always exempted the Jews from an oppression which spared no one else, merely obliging them to wear a yellow garble and high black cap in order to distinguish them from the Mussulmans."

"It is a singular practical satire upon 'free Republican America' that Latter-day Saints can be inhumanly slaughtered in cold blood because their religion happens to be unpopular, and no such scenes have been enacted in monarchical countries. It is not necessary for our Boston cotemporary to travel so far from home for a 'singular practical satire' on civilization."

MORE CALAMITIES.

The last few years have been, especially with the United States, an epoch of calamity. Another of those dreadful cyclones, whose ravages are unavertible, has spread death and destruction in Indiana. Earthquakes, whirlwinds and general disaster are the order of the day. Some of the papers are advocating the driving of the Elders out of the several States. Should such advice ever be acted upon, the people may look for an increase of such troubles. They would exist to an extent that has not yet been dreamed of, including great political and labor and capital divisions among the masses. Better let the Elders alone. They are the servants of God, whether they are popularly believed to be so or not.

GRAPE GROWERS AND LICENSES.

TOOELE, City, Sep. 3, 1884.

Editor *Deseret News*:

Will you please answer the following through the columns of the NEWS, (that is if you deem it of sufficient importance), it will (I think), be of general interest to all the incorporated cities of the Territory:

It has been asserted by many of our grape growers that there is a United States law now in force in this Territory, that reserves to them the right to express their grapes, and manufacture therefrom wine, and also that said law gives them the right to sell, barter, deal out and otherwise dispose of their wine so manufactured, without a license, inside the limits of incorporated cities in spite of any ordinance prohibiting the sale of vinous, spirituous and fermented liquors.

The question is, therefore, does any such United States law exist in fact, or is it simply asserted as a bluff, in order, if possible, to intimidate or a least to override municipal law?

The law of the United States referred to by the grape growers of Tooele is, doubtless, the general revenue law which makes some exemptions in regard to wine and brandy produced from the grape. In section 3,255 of the Revised Statutes of the United States it is provided that the Commissioner of Internal Revenue, with the approval of the Secretary of the Treasury, may exempt distillers of brandy made exclusively from apples, peaches or grapes, from the provisions of the revenue law except as to the tax thereon, when in his judgment it may seem to expedient to do so. Thus the tax remains to be enforced, while other provisions and restrictions of the law may be removed under permission from the Commissioner of Internal Revenue.

Section 3,328 of the Revised Statutes imposes a tax at the rate of ten cents per pint bottle or package on all compounds called wine not made from grapes grown in the United States, and on all liquors mixed with distilled spirits and sold as wine, not made from grapes, currants, rhubarb or berries grown in the United States. This leaves the inference that wine made from grapes etc., grown in the United States is not subject to that tax.

But these exemptions of the United States revenue laws, have no bearing upon the laws of the States and Territories in regard to local taxation or licensing. They are simply the regulations of the United States concerning

its own revenue from taxes upon the manufacture and sale of liquors. Each State and Territory makes its own laws, if any, for the taxing or licensing or prohibiting the manufacture and sale of intoxicants. The revenue laws of the United States are separate and distinct from these, and neither interferes with the other. Each is independent in its own sphere. Therefore if there was a special exemption by the United States law of any revenue tax upon wine or liquors made from native grown grapes, it would not interfere in any way with the operations of a State, territorial, county or municipal law or regulation imposing a tax or license upon such manufactures.

Now let us see what the law of the Territory is upon this business. The latest territorial statute in relation to liquors was approved March 9, 1882, and has the following exception in favor of vine growers: "That no provision of this act shall be so construed as to prohibit wine growers without a license from expressing and selling on the premises where expressed, the pure juice of the grape in quantities not less than five gallons to one person at one time." Observe, the manufacturer of the wine, in order to be exempt from the tax authorized by the law, which covers the manufacture, sale, barter, dealing out, or other disposition of vinous as well as spirituous malt and other intoxicating liquors, must be the grower of the grapes expressed for wine making, and the product must be the pure juice of the grape, unadmixed with spirit, and it must be sold on the premises where expressed, in quantities not less than five gallons to one person at one time.

But this is not all. There is a proviso to the law, protecting the rights of municipalities in the regulation of this traffic. It is as follows: "Provided, That where any municipal corporation has the right in its charter to prohibit the manufacture, sale and otherwise disposing of spirituous, vinous and malt liquors, nothing in this act shall be so construed as to impair such right." The only question now remaining in this connection is as to the powers of Tooele City in the regulation of the liquor traffic, and this is answered in Section 15 of its charter, which authorizes the City Council, "To license, regulate, prohibit or restrain the manufacturing, selling or giving away of spirituous, vinous or fermented liquors." This power is ample. It covers all the ground. And the plea of the grape growers who want to manufacture and sell wine within the present limits of Tooele City Corporation, contrary to the city ordinance, may as well cease their attempt at "bluff," for the law is clearly against them.

TO NON-REGISTERED CITIZENS.

The law provides that a revision of the registration lists shall be made during the week commencing on the second Monday in September of every second year after 1878. The object is to give an opportunity to persons otherwise qualified to vote, whose names are not already on the registration lists, to place themselves in a position to vote at the election for Delegate to Congress which will take place in the following November.

This is the year for the Delegate election, and next Monday, September 8th, is the beginning of the week set apart for the revision of the registration lists. Under the local statute the assessor in each county was the officer whose duty it was to revise the lists. His office was known to the public, and he usually gave proper notice to the citizens when and where he could be found to attend to it. Under the Edmunds law the Utah Commissioners appoint the officer to perform this duty, and very few people know where to find him. No notice to the public concerning this revision has met our eye this year.

We will inform our readers that T. C. Bailey is the registration officer for Salt Lake County and his office is on Second South Street, a few doors west of the White House. Citizens who have become qualified to vote since the last revision of the registration lists, or who failed to become registered from any cause, may appear before the registration officer during the week commencing on Monday September 8, and, by taking the oath prescribed, have their names placed on the lists so as to be able to vote in November and at subsequent elections.

Young men and young ladies who have attained their majority since the last revision, citizens whose term of residence in the Territory or precinct was not then long enough, and persons who have since become citizens, should avail themselves of this opportunity to become registered voters. We urge this upon the attention of all interested in the welfare of the community, and suggest that those men who have acted in the several precincts on behalf of the People's Party, see to it that all persons in their respective precincts who are not registered and are otherwise qualified by law to vote, are informed concerning the registration that will be conducted during the coming week. That is the last chance for registration during the present year. Don't neglect the opportunity.

A POWER IN THE PEOPLE.

A SHORT time since we published a communication from a correspondent under the nom de plume of "Young Utah." The main drift of the letter was to show the suicidal character of a policy on the part of the people in giving substantial patronage to those who sustain a vile sheet published in this city whose daily occupation is to fight against their best interests.

The paper referred to has constantly maligned and misrepresented the "Mormon" people, by creating prejudice and hatred toward them throughout the country, the Tennessee massacre being one of the logical results of its operations. It has lately added, if possible, to its infamy, by attempting to palliate that frightful crime. Its base falsehoods and slanders against innocent private individuals, men, women and children, are too well known to require more than a passing allusion. By it every principle esteemed sacred, including the Gospel ordinances for the dead, are held up as objects at which to aim blasphemous ridicule. When tears of sorrow were shed by the relatives and friends of the Tennessee martyrs, and memorial services were held in their honor, that depraved sheet treated the proceedings as an occasion for jocularity and buffoonery.

The paper to which we refer is the organ of the local political tricksters who seek to thrust themselves into elective offices over the votes of the people. It is the constant advocate of the political subjugation of the great majority to a meagre and unscrupulous minority, and of the abolition, under the most false and hypocritical pretenses, of every vestige of republicanism in this Territory, and the establishment of an absolutism that would make serfs of the "Mormon" people.

The organ of the "regenerators" has advocated in the most shameless manner the moral corruption of the youth of Utah, favoring their being induced to visit gambling dens, houses of ill-fame, drinking saloons, and other disreputable haunts, that are the antipodes of the theory of the "Mormon" religion, and the practice of its adherents, and that have been established here by non-"Mormon" influence in the face of the protest of the Latter-day Saints.

The unscrupulous sheet has exerted all its power to keep up a constant agitation, when everything has been otherwise peaceful and has thus kept capital, which is always sensitive, out of the Territory and depressed business. In fact there is no interest of Utah, material or otherwise, against which it has not operated.

There is a class of men in business in this city and elsewhere, who, knowing the foregoing facts, sustain and support that paper, and without their aid it is doubtful if it could exist. Therefore, as clearly explained by "Young Utah," it is they who are fostering this incubus upon the community,—this blotch upon the face of journalism. As the conductors of that paper, as plainly shown heretofore, were, because of its misrepresentation and falsehoods about this community, in common with other similar causes, accessory before the fact to the Tennessee murders, so are the supporters of the sheet responsible to a large degree for the evil effects it produces.

Those who sustain this brake upon the progress of Utah largely—many almost exclusively—draw their support from the "Mormon" community. Thus the funds are furnished to carry on one of the most unjustifiable warfare against an unoffending people that could possibly be imagined. In fact some of the *modus operandi* almost surpasses what many people could have imagined in point of absolute villainy until it was demonstrated by the organ of falsehood.

Would it not be well for the "Mormons" to be more careful than they have been hitherto in relation to whom they will give their patronage? It is a sound policy in any part of the earth for people to do business with their friends in place of furnishing their most relentless enemies with weapons with which to injure, malign, and betray them. Let the people in town and country reflect upon this subject for themselves. If they will, the conclusion to support friends and leave practical foes severely alone is inevitable. The power of patronage held by the great bulk of the people, is invincible. It should be judiciously exercised.

SIXTH REDUCTION.

In the *N. W. Miller* is an article upon what is called "sixth reduction flour." It asserts that it makes splendid bread which one feels inclined to eat without the addition of butter, gravy, etc. It contains a larger proportion of gluten than any other flour in the mill, and incorporates just that much more of the vitalizing element. The writer of the article gives his experience in using bread from this product, having begun its consumption contrary to his prejudice in favor of whiter bread, and now because of the discovery of the merits of the sixth reduction, four times as much of the latter as of any other class of flour is used in his household. He says: "If our miller friends want to get up a boom for this flour, all they have to do

is to eat it themselves and recommend it to their neighbors." If this be the case we would advise Armstrong & Co., to at once begin increasing their personal avordupois by a liberal consumption of bread made from sixth reduction flour, and then tell their friends to "go and do likewise." Theirs is the only mill in Utah at which flour of that description is manufactured.

We are informed that Dr. Jos. Richards analyzed the various flours made in this region, and after doing so settled down upon the sixth reduction, which he uses exclusively in the household.

ARE YOU REGISTERED?

THOSE who intend to register so that they can vote at the November election for Delegate to Congress, should find out who is the deputy registration officer for the precinct in which they reside, and call on him some time during the week ending September 13th and get their names on the registry list. Voters who have moved from one precinct to another since the last election or since the last revision of the registration lists, as well as persons who have been recently naturalized, and citizens, male and female, who have recently reached the age of twenty-one years, should attend to this duty so that they may be qualified to vote. All citizens who are entitled by law to vote at a general election should see that their names are on the registration lists for the November election. This is a necessary and important duty. People's Party sub-committees, be wide awake.

IDAHO POLITICS.

THERE is likely to be a lively time in Idaho over the Delegate election of 1884. Singiser, the present Delegate, desires re-election and has been laying the wires to secure the Republican nomination. But he has proved himself so very near to nothing that it is quite unlikely he will succeed at the Convention, and almost certain that he would be overwhelmingly defeated if he could succeed by any of his tricky tactics in getting nominated. He has had his run of official life, and is about as near political death as he can be without being actually defunct.

He is opposed on the Republican side by W. S. Taylor, a bona fide resident of Idaho, which Mr. Singiser is not in its proper sense, and expects to gain the support of all the northern part of the Territory, because he is an advocate of office for none but actual residents and of the annexation scheme. He announces his intention to run for the office whether he gets the nomination or not.

The Idaho *World* runs up to the head of its columns the name of Hon. John Halley as the Democratic candidate, subject, of course, to the approval of the Territorial Convention. "Honorable John Halley," as his friends call him, served the Territory well at a former session of Congress, and if he stands in earnest for the position is likely to be elected. If W. S. Taylor is not put up by the Republicans, Democratic success is almost certain, as Taylor will draw many supporters and will thus weaken the chances of his party's nominee.

A FASHIONABLE VICE.

EASTERN papers are complaining of the increase of drinking habits among women. This vice is not confined to the weaker sex of the humbler class but is most noticeable in so-called "ladies." The Boston *Star* claims that this is more prevalent in New York than at "the hub," but admits that at great hotels one cannot enter the dining hall without seeing ladies with a bottle of wine before them. That paper confines its condemnation of this habit among ladies to their drinking in public, on the principle, no doubt, that seems to govern in other matters in society—that it is not particularly wrong unless it is found out.

In this connection the story is told by the *Star* of a young married lady of New York, whose name is known in connection with the grand charity balls and the flower parties at Delmonico's, who made a wager with a young bachelor of the Union League who was staying at the same hotel, one not far from the Ocean Pier, that she should "drink him down." The *Star* says the lady is a fine-looking blonde, and, attired in an evening dress of white brocade, appeared on the scene of the refined contest, where Mr. W. awaited her, also in evening costume. The champagne was ordered, and, according to the waiters, "the fun began." It ended by the gentleman being assisted from the room before his third bottle could be uncorked, while the lady, with sparkling eyes and flushed cheeks, drank his health in the first glass from her third bottle, and swept from the table with a firm tread.

This is a humiliating picture of social life and is quite significant of the sort of morality that prevails where such habits exist. If this kind of thing occurred in Utah, even were it only a solitary instance, it would be proclaimed throughout the land as one o