

THE DESERET NEWS.

TRUTH AND LIBERTY.

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PRICE OF GOLD.

Corrected daily by DESERET NATIONAL BANK.
SALT LAKE CITY, April 16, 1877.
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These goods can be obtained at Z. C. M. I. w 15

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Use the old Reliable
Saponifier
Or Concentrated LYE.
Directions for using it accompany each package. Ask for it at Z. C. M. I. and all branch stores. w 15

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TERMS IN ADVANCE.

DAVID O. CALDER,
EDITOR AND PUBLISHER.

Local and Other Matters.

FROM MONDAY'S DAILY, APRIL 16.

The Anti-"Mormon" Howlers.—The adjourned meeting of the Anti-"Mormon" special legislationists, held on Saturday evening, was more numerously attended than was the previous session, the lower part of the house being nearly filled, besides about fifteen to twenty in the gallery.

Judge Rosborough occupied the chair, and the first business in order being the report of the committee on resolutions and memorials, the following were presented and read—

1. Resolved, That, as loyal citizens of the United States, residing in Utah, we assert that the local authorities of this Territory are now, as they have ever been in the past, inimical to the laws of the Federal Government and seek to evade and defeat their execution whenever they come in conflict with the teachings of the ecclesiastical despotism to which alone they acknowledge allegiance.

2. That the failure of the Mormon authorities to make any efforts to apprehend or bring to justice the well-known leaders of the foul massacre at Mountain Meadows, and others equally atrocious, now more fully exposed by the recent confession of one of their number, is due solely to the system which, under the control of one man, claiming to exercise authority direct from God, and independent of all government; and demonstrates the necessity of further congressional legislation to free the people of Utah from the thralldom of the priesthood, which tramples all human law beneath the heel of a bloody despotism.

3. That the practice of polygamy, instead of being on the decline, in this Territory, is, by reason of the inability of the Government to enforce its laws against it, daily increasing and spreading its baleful influence more widely; and we call upon the Federal Government to make effectual its legislation on the subject by excluding from all public positions of office or trust, and from the jury box those who practise this custom, so that their crimes may be made a burthen, instead of an engine of power.

4. That as observers of the practical effects of this anomalous and licentious system, we affirm our unqualified conviction of its debasing and degrading influence on society, and our belief that its continuance will ultimately bring social ruin upon any community, and that every effort should be made to extirpate it by the hand of the law-making power, as a disgrace to our nation and our age.

5. That as the prosperity of a community and the welfare of society largely depend on the stability and purity of the marriage relations, and as these ties have no sanction in the legislation of Utah, and parties to them no legal protection whatever, we earnestly beg of Congress such legislation as shall define the obligations of the marriage relation, when lawfully contracted, with the right of the wife to legal protection and to dower in her husband's estate, of both of which she is now practically deprived by Mormon legislation.

6. That the Mormon priesthood, who arrogate to themselves all the power of temporal as well as ecclesiastical government over their followers, have stifled the voice of the ballot by subjecting the choice of the voter to public scrutiny and visiting the severest persecution

upon all who do not implicitly bow to the orders of the priesthood, and that in the interest of free opinion and a full expression of the people's will, we ask that Congress shall provide that the voters of Utah enjoy the privilege of a secret ballot, by which their sentiments may be expressed free from all surveillance, or any element of fear or favor.

7. That we denounce as a baseless calumny the charge of the Mormon priesthood and their tools in Utah and elsewhere, that the Liberals of Utah are composed of adventurers who seek to drive the Mormons of Utah from their homes from mercenary or any improper motives. On the contrary, we affirm our belief that if the people can be freed from the despotic yoke of the law-defying priesthood, and the laws fairly, justly and impartially enforced, an era of prosperity and growth will begin, which has only been postponed by the anarchy and misrule which have so long been the reproach of this unhappy Territory and the regret of its best and most permanent citizens.

8. That so long as the Mormon priesthood are suffered to rule this Territory under their anti-American system of local laws, and subject to their barbaric practice of polygamy, defiling the purity of society, we must protest against its admission as a State of the Union. Now the Federal Government can, and does, to a limited extent, protect non-Mormons from the aggressions of the priesthood, but under Statehood we would be remitted to the absolute control of those who claim the right as the "Lord's people," to appropriate the lives and property of those whom they call their enemies in accordance with their own despotic will; and the past career of this bloody priesthood admonishes us of the fatal results of placing any power in such hands. Against it we do most emphatically protest.

9. That the evils of which we complain, and which are patent to all acquainted with Utah, have been repeatedly brought to the notice of its local rulers, and that all hope of succeeding in reform by appeals to those who oppress and misrule the people, has long since vanished, and we are compelled to rely for deliverance upon the authority of the National Government, whose right in the premises none can question, and to whose discretion we do earnestly appeal.

Your committee would further report that owing to the brief time at their command they would ask that they be authorized to mature and forward a memorial to the President and Congress of the United States, presenting the grievances set forth in the resolutions submitted to the meeting, as well as the matter of ascertaining and determining upon whom can be induced to proceed to Washington to urge upon Congress the adoption of such measures as will have met the approval of this meeting.

JNO. R. MCBRIDE,
LEWIS BURNES,
CHAS. P. HUEY,
JAS. B. MCKEAN,
ALBERT HAGAN,
Committee.

Pending the adoption of the resolutions by motion, the meeting was addressed by J. R. McBride.

He stated that the "Mormon" religion was opposed to civil government, but he did not show whereof that opposition consisted, simply because it cannot be successfully done. All the argument he adduced was that wherever the "Mormon" people had come in contact with other communities there had been a bitter antagonism and in exemplification of this theory he gave a succinct rehearsal of "Mormon" history, including their expulsion from various parts of the country, culminating in the murder of Joseph Smith and their being driven to this western region. The speaker based his conclusion that "Mormonism" is opposed to civil government, and that the "Mormons" must be in the wrong because of their having been thus abused and maltreated. One would have supposed that the speaker, being a lawyer, would have chosen a more logical line of

argument, for instead of the facts narrated by him leading to the deduction drawn by him, they conduce to the inevitable conclusion that the persecutors, drivers and murderers of the "Mormons" were directly opposed to every principle of civil government, which surely never could sustain the driving, robbing, murdering, and otherwise persecuting a people on account of religion, nor indeed from any other cause.

The assertion that the "Mormons" must be wrong because the great bulk of the people say so, is weaker than water. Was Doctor Harvey wrong because the great bulk of the people scouted his theory regarding the circulation of the blood? Were the Saviour and his followers wrong because the great bulk of the people rejected, persecuted and killed them? Certainly not; neither can "Mormonism" be adjudged as wrong on the flimsy ground of its unpopularity.

Mr. McBride deprecated the accusation of the "Mormons" that special legislation was wanted for Utah for the purpose of robbing them of their possessions. We think this denial of this accusation very timely in view of the speaker's connection with certain very questionable legal transactions, confirmatory of the validity of the accusation, so far as he is concerned. As his denial of the charge, however, was accompanied by no explanation, it stands good. Get the "appropriate legislation" and it would not be necessary to even have the aid of a "commissioner without bonds" to rob a "Mormon" of his property. Mr. McBride has been only a short time a resident of the Territory, but talks with as much assurance about demanding congressional measures to legislate away the rights and privileges of the overwhelming majority, the most industrious, best and oldest citizens of the Territory, as if he owned the whole domain.

On the conclusion of the remarks of Mr. McBride there was a sort of pandemonium of yells, in which the names of Strickland, Bane and Baskin were distinguishable.

R. N. Baskin mounted the rostrum, and delivered himself of his usual tirade, it being almost identical with every speech he has delivered of an anti-Mormon kind for several years. Near the conclusion he saw plenty of blood and bayonets; in fact, if one could believe him sincere, his mind seemed filled with phantasies of that sort. In uttering a kind of peroration he said, in substance—"as sure as the sun rises in the morning and sets in the evening, unless this question is settled by appropriate legislation it will be settled at the point of the bayonet, and blood will blow." This bloody sentiment was greeted with applause by the crowd, but whether it was elicited by the sudden assumption by the speaker of the role of a prophet, or whether it was a sudden outburst of enthusiasm at the prospect of a wholesale slaughter of the "Mormons" at the point of the bayonet, did not appear.

General Bane, a federal official, being "Receiver of Public Moneys" for Utah, and who has been in the Territory but a few months, was the next speaker. We were disappointed in him as an orator, which he certainly is not. For in his gestures and vocal expressions he is almost ludicrously hyperbolic. He totally disregards the admonition of Hamlet, and "saw the air too much with his hand," and frequently raises it aloft, shaking and twisting it, as if struggling to bore a hole in the air above his head with his index finger.

Of course he was in favor of special congressional legislation for Utah, and "such meetings as these," said he, "will bring it," and the time will come when we will "take that eagle off that gate" (meaning the carved eagle over the entrance to President Young's grounds). If the howlers only want to make a small steal like that, why didn't they say so before? It is only a wooden eagle anyway. Receiver Bane's remarks were in parts most uncouth, almost approaching the vulgar. "Damnableness institutions,"

is an example, and "the English language is destitute of sufficient words to express my detestation of such an infernal system." Yet with all he expressed the greatest love for the "Mormons." "They are my brethren," said he, and in the next breath he applied a foul and vulgar epithet to one of the most able, gentlemanly and respected members of the community; an epithet scarcely worthy of a better source than a street corner loafer. He was in favor of special legislation because he wanted to see "Mormon" schools and titling offices supplanted by genuine colleges and other institutions of learning. In concluding he said he had not been here long, and therefore was not as well posted on the situation as some others.

Rev. James B. McKean next mounted the rostrum and delivered the pent up feelings of his bosom. He commenced in the usual way—"I was in the House of Representatives of the Congress of the United States when the crisis came which culminated in the great war of the rebellion." He wants everybody to know that he once held a seat in Congress, for ambition is his evident weakness. He said nothing about his having been Chief Justice of Utah and having been deposed from that position for "fanaticism on the bench." He wants an office, however, and his only show is special legislation against the "Mormons," disfranchising them, and disqualifying them for holding office, and then he expects, we presume, by that means to get an office in the Territory. He argued in favor of special legislation, as a general proposition, and in support of it he alluded to the differences in atmospheric conditions of the moon and other planets and the one we live on, showing that the ruler of all things resorted to it. We presume that the nearest friends of the Judge will admit that that kind of reasoning is very wide, very wide indeed. It is somewhat lunar in its tendency.

He went after the "Poland Bill" with a sharp stick, and the government of the United States with a sharper, asserting that the latter had fostered and encouraged polygamy. He went so far as to cry in a guttural and severe tone, "Shame, shame on such a government." In speaking of the legislation "wanted by the ring he said, almost fiercely, "If they will only give us this, we will attend to the rest." He said further, "We will ask, pray, clamor and demand until we get it, and we will have it."

It is generally understood what he meant by "the rest," from the infamous illegal and extra-judicial crusade that he inaugurated while Chief Justice, without any support from the law.

Howard was loudly called for, but he had slipped out just in time, and O. F. Strickland, an ex-Associate Justice of Utah, the same to whom Judge Drake asserted that he sold that position, made his appearance on the platform. The audience did not appear to want to listen to him, but he wanted to "speak his piece," which was a borrowed one, and amounted to nothing. He made himself somewhat of a "bore," by telling an anecdote about a herd of boars, which was related in the same building, on a similar occasion, by General Barnum, and Strickland told it in a style that was even more unhappy than that of the General.

The resolutions were adopted and the meeting then adjourned.

—The San Francisco Mail does not give a very brilliant view of that terrestrial paradise, so far as emigrants and working men are concerned. That paper says, "The unvarnished truth is that our labor market is stocked to overflowing, and every fresh arriving train adds to the miserable multitude that waits, suffers, starves, and finally fights its desperate way east again. Men of brains and culture, good clerks, excellent accountants, business men of undeniable energy, mechanics of ability, walk the streets in dumb despair."