

DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

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WEDNESDAY, - SEPT. 21, 1881.

DEATH OF PRESIDENT GARFIELD.

PRETIDENT GARFIELD died on Monday night at 10.35. Gallantly and patiently he has struggled against the attacks of the fell destroyer, and again and again has the country vibrated with hope as the great vitality and strong will of the brave sufferer seemed for a while to triumph. But the assassin's bullet has done its work at last, and a nation mourns the loss of its head and chief smitten down by the hand of cruel murder. Business in this city is suspended. Every prominent place is draped with emblems of grief, and all hearts are filled with sorrow at the sad death of the great leader James A. Garfield.

FULL PARTICULARS.

HAVING to go to press early on Tuesday morning so as to catch the mails for our Weekly issue, further particulars in relation to the death of the President, appearing in the Daily of Sept. 20, will have to be postponed in the Weekly until Sept. 27th, when a full account will be presented.

FATHERING FALSEHOODS.

THE old story of the persecution of a Presbyterian preacher in Sanpete County, is again revived. It is to this effect: That a young man by the name of McMillan, having attempted to establish a school at Mount Pleasant, in Sanpete County, under the auspices of the Presbyterian mission in Utah, President Brigham Young, with other authorities of the Church here, went to Sanpete and instructed the people to put the young teacher out of the way; that shortly after this his life was twice attempted, but he defended himself with a pistol, which he took with him into the pulpit on Sunday as a pocket companion to his Bible, and that this so scared the desperate "Mormons" that they afterwards gave him a wide berth, and let him alone to carry on his missionary work without molestation.

The whole story is a falsehood from beginning to end. There is not a word of truth in it except the statement that a man named McMillan, a Presbyterian, has preached and taught school at the place named. But instead of being molested by the "Mormon" authorities he has been assisted. We will not stop here to discuss the policy of this, we only wish to state the facts. The story of his persecution by the Sanpetes is, in plain words, a lie. When spoken to by the local authorities about this fabrication, which McMillan has permitted to be told over and over again, and which there is every reason to believe he has himself repeated while on a tour to collect money in the East, he has assured our brethren that he never authorized the publication of such absurd stories, and promised that he would correct them; this promise, so far as we know, he has never kept, and he should therefore be held morally responsible for their circulation.

The pistol story is a Presbyterian plagiarism of a Methodist fiction. It was started by one Lyford or Lieford, a person with a very suggestive name, who for a short time was the Methodist preacher at Provo. He made it very profitable. With this romance on his lips he managed to thoroughly fill his pockets with that grand object of itinerant Methodist plate-passers—the Almighty Dollars. He is to be credited—or debited—with the pistol and Bible idea. He made it out of his own head, while McMillan merely borrowed and

adapted it, or allowed others to do it under his name and tacit consent.

Another story—of the persecution of a Presbyterian preacher at Brigham City—is equally without foundation. We supposed on hearing these terrible accounts of "Mormon" atrocity and intolerance, that probably some mischievous boys had tormented the preachers endeavoring to obtain a foothold in our settlements, and that this was the fire from which so much smoke was raised. But our inquiries, diligently made, have not elicited any evidence of a spark of truth as an excuse for the reports. They are absolutely false. They are as baseless in fact as they are without grounds in our principles and deportment toward strangers and those who differ from us in creed.

While we do not think it right for Latter-day Saints to place their children under the tuition and influence of persons whose object is to lead them away from the Church which the parents have suffered so much to establish, we teach old and young to treat with respect the faith of all people, no matter how absurd it may appear to us. We claim the right to worship God according to the dictates of our consciences, we fully accord that right to others, and will help them to defend it. We believe that religion is a matter between mankind and their Great Creator, and we do not attempt to dictate what any man or woman may or may not believe. Of course members of our Church are expected to conform to its regulations and principles, but we do not pretend to assume authority over the views of others, nor to interfere with the free exercise of any religion of any kind whatever.

This has been plainly taught from the beginning of this Church. The utmost toleration has been accorded by our leaders to all persons, preachers, believers or infidels, who have come among us but were not of us. In many instances our tabernacles and assembly rooms have been thrown open to visiting clergymen of respectability, and our children have been advised to go and hear them, that they might contrast for themselves the lifeless forms of modern sectarianism with the vital and soul-inspiring institutions of the gospel of the latter-days.

Those persons who have come here with the object of establishing their denominational churches and schools have not only been unmolested but they have been assisted, pecuniarily and otherwise, until they have exhibited their false, selfish and craven natures, by trying to bite the hands that fed and fostered them. Professing Christian preachers have taken "Mormon" money in aid of their buildings, and then gone East and poisoned the public against the "Mormons," uttering in their pious, whining, canting tones, the most atrocious falsehoods about the very people who helped them to make a start in Utah.

Such miserable wretches are beneath contempt. Satan would not be seen in their company, but would despise and spurn them as too low even for the society of a demon. We consider a highwayman or a burglar a gentleman in comparison to these snuffing, collection-taking hypocrites, who will circulate any kind of falsehood about the Latter-day Saints for the purpose of feathering their own nests, and in their malice against a people who never injured a hair of their deceiving heads, endeavor to stir up mob violence and to bring down national vengeance to destroy "Mormonism" and those that embrace it.

If McMillan and others who have permitted these shameful falsehoods concerning their treatment by the "Mormons" to be repeated again and again, will still keep silent without a word to correct the libels, they should be regarded by honorable people of every sect and party as unworthy of the least respect, and the public in the East should be enlightened as to their true character, that they may not be able to further impose upon the credulous and the credulous. If they did not originate the falsehoods, they fathered them after they were made, and deserve the odium that should attach to the intentional liar.

IN MEMORY OF THE DEPARTED.

ON Tuesday evening, September 6, 1881, President Taylor received a dispatch from New York informing him of the dangerous illness of his

son David John Taylor, who had gone east on business for Z. C. M. I., starting on the 9th of August last. This was the first intimation which he or any of the family had received of the sickness of his son, though letters from him had stated that he was suffering from a violent headache, and was not in very good health. The next morning (Wednesday) the 7th a dispatch was received from Brothers James H. Hart, O. S. Clawson, and R. S. Watson, informing him that his son had died at 7.40 the preceding evening, so that at the time he received the first dispatch his son had already departed from this life. This news has fallen with startling suddenness upon the family, relatives and friends of the deceased. He left here full of hope and in the glow of manhood, and though of delicate constitution and never very rugged in health, no one had the least idea that death was so near.

David John Taylor was born in this city August 8th, 1853. He was the son of President John Taylor, and his wife, Sister Jane Ballantyne Taylor. He was brought up and educated in this city and until he took this journey had never been outside of the Territory, except perhaps on the borders of Idaho, as far as Soda Springs. He had been ordained an Elder in the Church, and had acted as a Teacher in the Ward in which he resided, (the 14th), and also as Teacher in the Sunday School, and had officiated for a number of years in both positions. He was married on the 12th of October, 1876, to Miss Julia, a daughter of Elder John Clark, assistant superintendent of Z. C. M. I. By this marriage he had three children, two of whom, a boy and a girl, are living. He entered the service of Z. C. M. I. while it was in the Eagle Emporium buildings in the spring of 1873, as assistant in the carpet department. From the Superintendent and Secretary of that institution we learn that he was diligent, persevering and correct and soon mastered the details of his business. Early in 1874 he was placed in charge of the carpet and house furnishing department, which position he retained till the day of his death. Possessing great natural abilities, he was a careful buyer, and labored indefatigably for the interests of his department. He was seldom or ever absent, notwithstanding that at times his health was feeble. Kind and courteous to all who came in contact with him, he made many friends, and among his fellow employees in the institution was a general favorite. By the officers of the institution he was looked upon as an able, trustworthy, honest, industrious, painstaking young man, and one who possessed good business qualifications. So much confidence had they in his judgment and integrity, that he was selected to go to the eastern markets to purchase for his department a full line of carpets, trimmings and upholstery goods. It was while absent on this business, and as he had about completed his labors, that death suddenly overtook him in New York City. All the officers and employees of the institution mourn his loss and desire to extend to his bereaved wife and children, relatives and friends a hearty and sincere condolence and sympathy.

Possessing a very modest and retiring disposition, Brother David John Taylor never became conspicuous for his zeal in religious matters, neither did he seek for prominence in the young people's associations. His course of life, however, was above reproach. He was studious and temperate, amiable and dignified and quite enterprising, and impressed those who came in contact with him with his manliness of character.

A friend relates an incident that illustrates how his quiet example sometimes served as a mild rebuke to others. While out on an expedition in the country a few years ago in company with a number of young men about his own age, they had occasion to sleep out of doors one night. As is usual with boys under such circumstances, a good deal of fun was indulged in. When the blankets were spread and all were ready to retire to bed, most of the boys, through their thoughtlessness, or probably a feeling of shame, tumbled into bed in a gleeful mood without stopping to say their prayers; but Brother David John Taylor knelt quietly beside his bed to thank the Lord for His mercies enjoyed in the past and to invoke His blessing upon him during the night. He had been taught to do this in his childhood, had always practised it at home and

was not ashamed to do so even in the presence of a lot of giddy companions. But the moment the other boys saw him on his knees all levity on their part ceased, and their actions during the rest of the evening indicated that they had learned a lesson from his devotion that they would not soon forget.

A man who lived such a life is not unprepared to die, and the grief which is felt at his death is not mingled with doubt as to his future condition, but the survivors sorrow for the loss of his society and his departure from earthly scenes.

ANTI-"MORMONS" IN THE SOUTH.

NEWS from Georgia is to the effect that the bill which has been referred to several times in these columns, did pass the Legislature and that its purport was as we have described. In the published account of the proceedings in the Georgia Senate on August 4th, is the following:

Mr. Gorman—A bill to be entitled an act to make it a felony for any person by persuasion or otherwise to attempt to mislead or influence others in the commission of the crime of polygamy or bigamy, by advice, counsel or encouragement in any public or private assemblage, and to make the punishment therefor imprisonment in the penitentiary for a term of not less than two nor more than four years."

This as we have pointed will have no legal bearing upon the "Mormon" missionaries in Georgia, because their business is not to influence others "by advice, counsel or encouragement," either in "public or private," to commit bigamy or polygamy; they are sent to preach faith, repentance, baptism, confirmation, the restoration of the everlasting gospel and priesthood, the gathering of the Saints and the building up of the latter-day kingdom. This they have a constitutional right to do, and neither Georgia nor any other State nor the United States combined has lawful power to prevent it.

No doubt the discomfited sectarian preachers in that State who find themselves worsted in every polemical encounter with our Elders, seeing that neither Scripture nor reason nor sophistry avails them anything, have designed this method of attack and will avail themselves of it to deceive the public and endeavor to force the Elders out of the State. They have already, with the assistance of the press—editors being remarkably ignorant on the subject of our faith—circulated the idea that the effect of the bill, when it comes a law will be to prohibit the preaching of "Mormonism." A test case in the courts, if fairly conducted, will soon correct that.

The Rome Courier comes out with a long leader on "Mormonism," as well as brief allusions to the matter, exhibiting the usual lack of knowledge and confounding the terms "Mormonism" and "polygamy," in the common way. The tenor of the article is to the effect that "the arm of the law and military force must be resorted to to quell and put it down." The editor professes to be acquainted with "the Mormon bible and their private written exegesis of the same, with the key to its understandings." If so he is ahead of us. There is no "Mormon Bible," the one in use among us being the common version known as King James' translation, and if he means the Book of Mormon, we have no "private exegesis" or written "key to its understandings," whatever he may mean by that, and in his endeavor to exhibit knowledge on a subject of which he is profoundly ignorant he gives the "key" to his own folly and assumption, and betrays a pretence at familiarity with something that he has never investigated.

In a recent number of *Straws*, a Louisville imitation of *Puck*, and a usually very creditable illustrated comic paper, there is an allusion to this matter, which portrays the public sentiment that has been aroused by the hiring clergy. It clips this from the N. O. Times:

"The Atlanta Constitution warns the people of Georgia against the insidious wiles of the Mormon agents who are traveling through that State for the purpose of making converts, at which they are unfortunately succeeding to a surprising extent."

Straws, commenting, says:

"Yes, and the people should compel a few of the Mormon Agents to dance at the end of a rope occasionally, just for variety."

Now this contains neither wit nor wisdom. If it is meant for fun it is a dismal failure; there is nothing laughable in it to friend or foe. If it is intended for earnest, then it is given in the spirit of intolerance, mobocracy and murder. Such advice, whether in mirth or malice, encourages deeds like the assassination of Joseph Standing. And urged against the promoters of one unpopular creed, it takes but a step further in the same direction to attack the expounders of another unpopular creed; and the tide of prejudice once permitted to o'erleap the barriers of law and true liberty, away go the principles of free speech and free thought, until the weaker sects and societies will be washed to the wall or swept away before the fury of mob rule. The sentiment is a disgrace to any person or paper that utters it.

If any "Mormon" missionary breaks the law in Georgia or elsewhere, let him be fairly tried and properly punished, on conviction, while he only proclaims that which he believes to be true, and violates no statute or public regulation, he should be protected in his rights as a citizen of the United States, and those who think his notions false and his creed a heresy, have the same or better opportunities than he—a stranger, to spread their refutations of his supposed errors.

There is no law passed in Georgia, neither can there be in these United States, to prevent the preaching of doctrines or the expounding of principles whether they be called "Mormonism" or by any other name; neither can people be prevented by law from believing and embracing "Mormonism" or any other ism. The professional ministers whose craft is in danger need not lay the flattering unction to their souls that they can lie or preach or legislate "Mormonism" out of the country. It will go forward and flourish, and their septems will surely come to naught no matter how much they may bolster them up with law and prejudice faraticism and violence. "Truth is mighty and will prevail."

FUNERAL OF ELDER DAVID J. TAYLOR.

The funeral services over the remains of the late Elder David John Taylor, were solemnized at the Fourteenth Ward Assembly Rooms, Wednesday, Sept. 14, beginning at 12 m. and concluding a few minutes before two p. m.

The hall had been specially prepared for the occasion by the sisters of the Relief Society and their aids, the stand being appropriately draped and seats arranged for the accommodation of the public.

The corpse was enclosed in a handsome metallic casket, with eight massive silver handles and a silver plate on top, bearing the name of the deceased and the date of his demise. The coffin was beautifully adorned with floral emblems, and during the service rested beneath the shadow of the porch on the north wing of the building.

Inside the house, the stand was occupied by Presidents George Q. Cannon, Joseph F. Smith and Wilford Woodruff, Apostles F. M. Lyman and John Henry Smith, Counselor D. H. Wells, Presiding Bishop Edward Hunter, President A. M. Cannon, Bishop Thomas Taylor, officers of Z. C. M. I. and others. Apostle F. D. Richards was also present. Immediately in front of the stand sat President John Taylor, father of the deceased, in an arm chair, surrounded by his family, the family of the departed and other near relatives occupying chairs from the centre to the west side of the room. On the east side was stationed a large and efficient choir led by Elder Henry Gardner, and accompanied on the organ by Miss Annie Taylor. The public occupied the main body of the hall, the front steps and the outside premises.

The services were conducted by Bishop Thomas Taylor, under the direction of President George Q. Cannon. After the choir had sang the hymn:

Mourn not the dead, who peaceful lay,
Apostle F. M. Lyman offered up the opening prayer. The choir then rendered the hymn:

Rest for the weary soul

Bishop Thomas Taylor made a few introductory remarks, referring to the excellent character borne by the deceased, etc., and was followed by President Joseph F. Smith in an impressive and consolatory doctrinal discourse lasting about half an hour. President Wilford Woodruff occupied the next 20 minutes in a simi-