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### LOCAL NEWS.

FROM TUESDAY'S DAILY, NOV. 18.

#### A POLITICAL FOUNDLING.

THE LATEST "LIBERAL" BRINGING FORTH.

On the night of the 13th inst., as the household of Dame Democracy were about to retire, to dream perchance of the glorious victory that had been won for the family throughout the nation, there came a sharp ring at the door-bell, followed by the sounds of hastily scuffling feet flying through the front gate and dying away in the dim and dreamy distance.

The startled family on answering the bell, not without some misgivings as to "tick tack," or other mischievous capers commonly committed by Republican urchins of the neighborhood, were none the less surprised though at first a little relieved, to find the cause of their alarm so different from what they had suspected. On the doorstep, in a basket of bull-rushes and brass wires, carefully wrapped in swaddling cloths of self-conceit, and a bottle of milk once sweet, but now curdled, tucked in at its side, wriggling its misshapen fingers in front of a face that stared with idiotic blankness into the depths of the starlit sky, was a new-born infant, a politico-literary monstrosity, left there by its heartless parents and abandoned to the care of utter strangers.

In the basket was a note signed by the "Democratic Territorial Committee," asking Dame Democracy to nurse the child and rear it her own. Its "Liberal" parents—for such the unmistakable ear-marks of the offspring proclaimed them to be—expressed themselves as being willing it should "eat its own bread and wear its own apparel," if it could only be "called by her name to take away its reproach."

What Mother Democracy has decided to do in the matter we are not yet informed, though it is feared by those most interested in the infant's welfare, that the old lady will refuse to adopt the child and throw it back upon the hands of its nearest and dearest relatives to rear up or kill off as seemeth them best. But here is the precious infant of which we have been speaking:

DEMOCRATIC PLATFORM ADOPTED BY THE DEMOCRATIC TERRITORIAL COMMITTEE NOVEMBER 13TH, 1884:

First—A cordial acceptance of the Constitution of the United States, and of the duty to obey all the laws passed in pursuance thereof, as expounded by the court of last resort, is essential to loyalty and good citizenship, and no one can be a true Democrat who is not in his political faith and practice a good citizen.

Second—All just powers of government are derived from the people in whom is the National and State sovereignty. By the organization of our constitutional government only legislative, judicial and executive power is granted to the body politic; the grant is to be limited to the object of securing general and equal protection of life, liberty and property to citizens, and that no one shall be deprived of either without due process of law.

Third—As democrats we hold to a strict construction of all grants of power by the people.

Fourth—We hold that life is the gift of our Creator; and the right to preserve it is the most sacred of the rights of man. Liberty is freedom from all restraint, but such as are justly imposed by law, that beyond that line lies the domain of usurpation and tyranny.

Fifth—It is one of the claims of our republican institutions to increase the intelligence of the people; to foster,

establish and maintain their individual independence of choice and action in the exercise of all their personal and political rights, franchises and privileges; to this end the union of church and state has been forever abolished, and we pledge ourselves to assert and maintain the individual independence of the citizen and his exemption from any authority to direct his civil conduct except by the law of the land.

Sixth—We hold that all public bounties should be shared equally by the people; that all the burdens of the government should be borne by them equally, according to their faculties and means, and made as light as possible by economical administration; that it is the duty of government, in its legislation, to equally protect labor and capital, and equally encourage a remuneration and diversified employment of each.

Seventh—All monopolies are inimical to the liberties of the people and to republican institutions; legislative grants of vast areas of the public domain to corporations, of late years, under Republican administrations, have vastly increased the public danger, by aggrandizing the few and oppressing the many.

Eighth—We accept the last Democratic national platform as correctly enunciating the doctrines of the Democratic party on the subjects to which it refers, and we acknowledge the jurisdiction of future Democratic national conventions to re-state our political faith.

Ninth—We are in favor of a vigorous enforcement of the laws heretofore passed for the suppression of polygamy in the Territories, and such amendments and additions to such laws as may be found necessary for an attainment of that end.

Tenth—We pledge our hearty support of the incoming democratic administration, and we also solemnly promise to support all nominations that shall hereafter be made by the party organized on this platform.

Eleventh—All Democrats are requested to sign this platform, and no person will be recognized hereafter as such who does not sign the same or in some equivalent way signify his adoption thereof.

J. B. ROSBOROUGH, Chairman.  
J. G. SUTHERLAND,  
Acting Secretary.

#### THE SPIRIT OF MOBOCRACY.

INCIDENTS OF MISSIONARY EXPERIENCE IN THE SOUTHERN STATES.

This morning we received a call from a party of nine missionaries who returned last evening, via the D. and R. G. Railway, from the Southern States. They were John Styler, of Deseret, Millard County; Charles Call, of Willard, Box Elder County; W. H. Crandall, of Pleasant View, Weber County; A. Cazier and J. Linton, of Nephi, Juab County; Joseph Morrell, of Logan, Cache County; Joseph Belnap, of Hooper, Weber County; R. A. Crump, of Fort Herriman, Salt Lake County, and J. A. Mower, of Fairview, Sanpete County.

They left Chattanooga, Tennessee, on the 13th inst., with a company of eighty immigrants, seventy of whom were bound for Manassah, Colorado, and the rest for Utah. There were twenty others to have joined them at St. Louis, but they failed to connect and are three days behind, in charge of Elder J. G. Kimball, all bound for Colorado. The immigrants were from several of the Southern States, but mostly from Tennessee and Mississippi. Over twenty were Cane Creek refugees, compelled to flee before the murderous threats and persecutions of the Tennessee mobocrats. Mrs. Condon and her two daughters, and another family are the only Saints left on Cane Creek; Brother Condon is said to be in Colorado, having been forced to leave home, like Mr. Garrett, who went to Illinois. Sister Condon is not yet able to move; still suffering from her wound, which is more serious than at first reported.

The Elders named above represent the following fields in the Southern States Mission: Mississippi, Alabama, Tennessee, North Carolina and Georgia. All were released within the last month. They report variously upon the condition and feeling throughout the Mission. In some parts since the late tragedy in Tennessee, the spirit of mobocracy has abated, and in other parts it is fiercer than ever.

Elder Styler left here January 24, 1883, and labored all the time in West Tennessee. He was well treated most of the time, baptized one and assisted in baptizing six others. He helped to hold eighty meetings and walked about 4,000 miles. He did not preach much after August, being notified by Elder Roberts, who is in charge of the mission, to keep quiet after the massacre on Cane Creek. This order was general throughout the mission. All the Elders have been withdrawn from his late field.

Elder Crandall went from here December 19th, 1882, and traveled entirely in Southern Mississippi. He baptized six persons, helped to baptize two

others, and confirmed five. He walked 4,380 miles, rode horseback 175 miles and assisted in holding 100 meetings. He met with much opposition and some violence. On the 25th of January, 1884, himself and Elder John W. Gailey were met and threatened by two men in Jasper County, Miss., who followed them two miles, pointing a pistol at Elder Crandall and threatening his life. The mobbers compelled the brethren to go into a store and eat dinner, and then kicked them out, and warned them never to return there on peril of their lives. In Jones County, February 18th, while he and Elder Thomas Davis were seated round the fireside of Brother Millard Valentine, a pistol shot was fired through a crevice near the chimney, the ball passing unpleasantly close to Elder Crandall's head and Sister Valentine's foot. This was followed by twelve rapid shots against the side of the house. The assailants staid round the house till after midnight, firing at intervals, killing the dogs, knocking down the door, shooting boards off the side of the house, and tearing down the garden fence. This was the extent of the damage done by them. Elder Crandall afterwards labored in Shady Grove, Jasper County, where he was threatened and annoyed but not molested any more. The prospect for making converts was unprecedentedly good when he left the State.

Elder Belnap left home on the 19th of December, 1882, and while absent labored in North Carolina and Virginia. He baptized, personally, six souls, attended about twenty-five other baptisms, and blessed five children. He traversed on foot 4,200 miles and rode eight miles on horseback. He was well treated part of the time, but mostly otherwise. He and Elder R. A. Robinson went without food three days, being refused it repeatedly, even when offering to pay for it, simply because they were "Mormons." They were also hunted by mobs, one of which was about to whip them, and had brought a gourd-full of ashes and cayenne pepper, with which they intended to rub the bleeding backs of their victims after scourging them. They were persuaded by the brethren to forego their cruel intent, and finally decided not to whip them as proposed, but to delegate two of their number to give them a "fist and skull" thrashing. The latter having walking canes and showing a disposition to use them, their assailants thought better of this design also. This was on Duncan Creek, Rutherford County, N. C., the second Sunday in May, 1883. Before that, Elder Belnap was hunted by a gang of three negroes and three white men, the latter J. C. Copland and his two sons. They escaped by taking to the woods, while the mobocrats were consulting about attacking the house they were in. This was in Burke County, N. C., the last Sunday in March, 1883. The last two months Elder Belnap labored alone, and though threatened much was disturbed but little.

Elder Mower left here April 10, 1883, and spent his time in the State of Georgia. After being there six months, he was called to preside over the Conference. He met with all kinds of opposition. Himself and Elder Kirby were driven away from the post office in Hurd County by a man and his two sons, and afterwards had to abandon the County on account of opposition. They were followed by threatening placards in many places, and were often refused food, even so much as an ear of corn. They laid out in the woods seventeen nights. Elder Mower traveled 4,100 miles afoot and baptized seventeen persons (two of them re-baptisms), and assisted in performing the ceremony for twelve others. He traversed twelve counties and held 97 public meetings, besides bearing his testimony many times in blacksmith shops, carpenter shops, stores, and wherever he could get a hearing. The press was very hostile and after the Tennessee massacre, threatened him and his fellow laborers with similar treatment if they remained there. Christian preachers told their flocks that the Elders were the cause of the cyclones coming which had devastated the country, and exhorted them to feed them no more. They were stoned away from a Methodist school-house in Coweater County, and had their meeting broken up, it having been circulated that they were baptizing their converts naked and taking the women to Utah to make slaves of them. There is a general feeling of hostility throughout the region where he labored. He and Elder Kirby were the last Elders in the State and the latter is now in Colorado. It was thought prudent to abandon that field for the time being.

Elder Call left Utah December 19th, 1882, and proceeded to Montgomery County, Miss. He labored in that and adjoining counties about sixteen months. There was not much opposition, and the work made but slow progress. The remainder of his ministry was in Calhoun and Pontotoc Counties. The opposition was bitter there occasionally. He baptized five in this latter field and seven in Panola County. He assisted in baptizing fourteen

others. The following notice indicates the character of the opposition met with. It is given as directed to the brethren, including peculiarities of spelling, etc.:

#### To the Mormon Elders:

The best thing you can do is to leave this country, they is a great number of men that is just weighting to see if you will take a hint I tell you they will use you rough you had beter take a fool advice and leave this country. You had beter be in utha with your wives you Would be beter of you can listen to this if you want two or you can let it alone but you had beter here theas words I warn you agan you hod beter never be seen in this country eny more this is a plain hint to you

Elder Cazier left here December 5th, 1882, and was appointed to labor in Alabama, where he operated three months as Traveling Elder, and the remainder of the time as President of the Conference. That field is comparatively quiet, there being little or no opposition at present, and but little inquiry regarding the Gospel. About 40 persons have been added during the last eight months, however. Some time since some of the Elders in that field were mobbed, Elders Israelson, Boyce and Shumway having been fired at in and driven out of Marion County, but escaped unhurt. There are no Elders in that particular locality now, as the populace threaten to kill any of the brethren who might appear among them. Elder Cazier had a good time, generally speaking, and excellent health. He baptized 15 persons, and assisted in administering that ordinance to the same number.

Elder Morrell left home February 26, 1883. He labored in South Mississippi all the time of his mission. He met with almost incessant opposition and persecution, with brief intervals between the assaults. He is the Elder who was seized by a mob last July, taken out of bed by them and whipped severely, as reported in the News shortly after the occurrence. He baptized nine persons, walked 4,440 miles in the course of his ministry. The first eight months he was associated in his labors with Elder W. H. Crandall, and the latter part of the time with Elder John W. Gailey. He enjoyed his labors greatly, and was personally much benefited by his missionary experience.

Elder Linton left here December 5th, 1882. He labored in Lauderdale County, Alabama, the whole period of his absence. He had a good and prosperous time, the only opposition he encountered being in the form of threats, but he suffered no violence. He baptized four persons and assisted in inducting eleven others into the church. He walked 5,400 miles during his ministry, and held 120 public meetings, besides explaining the principles of the Gospel to many people in a private way.

Elder Crump left here May 15, 1883, and went to Wayne Co., Tennessee, where he labored during the whole of his ministry. He was somewhat hampered in his operations on account of suffering from a severe attack of chills and fever which lasted four months. He met many kind friends. He assisted at the baptism of fifteen persons and performed other ordinances of the Gospel, such as the blessing of children, etc. He was subjected to considerable opposition, having been forced to leave his lodgings several times in the night, and spent several nights in the woods. The mobocrats were generally led by sectarian preachers.

FROM WEDNESDAY'S DAILY, NOV. 19

Home Again.—Presidents John Taylor, George Q. Cannon and Wilford Woodruff, with the party that accompanied them south, about a week ago, returned to the city last evening.

Additional Election Returns.—The election returns from Deep Creek Precinct, Tooele County, have been received by the Secretary of the Territory. They give Hon. Rasnford Smith 12 votes, and Hon. John T. Caine 3 votes.

An Un-steamed Correspondent.—We are in receipt of the following from a Farowan friend, who follows the vocation of sawyer:

PARAWAN, NOV. 16, 1884.

#### Editor Deseret News:

An account of the recent boiler explosion in Cottonwood reached me where there were no writing facilities, hence this late inquiry concerning it. Was there a lead plug in that crown sheet? If so, what condition was it in, and was there a scale over it? Has no better theory been advanced than that the crown sheet was forced into the fire box?

I do not ask from idle curiosity, but in the interest of safety to myself and friends. Any light you or your readers can give on the subject will be thankfully received.

ONE WHO DOES NOT WANT TO BE E-STEAMED TOO MUCH.

The Carp Car.—Hon. John T. Caine has received the following:

Washington, D. C., Nov. 18, 1884.

Hon. John T. Caine,  
Salt Lake City, Utah:

Fish Commission car leaves to-night via St. Louis and Kansas City for Ogden, Utah; will probably reach Ogden next Sunday. Notify Mr. Musser to be on hand. Arrange free transportation south if you wish the car to go beyond Ogden.

Very truly yours,  
S. F. BAIRD,  
Commissioner.

Hon. John Sharp has kindly consented to send the United States Fish Car from Ogden to Milford free of charge. At Milford Mr. Musser hopes to make arrangements for the preservation of the fish till applicants send for them.

Is Taxation an Election?—The question—if such it can be called—as to whether a school meeting, called for the purpose of levying a tax to build a schoolhouse, is an election, and whether polygamists are qualified to vote at such meetings, was argued before the Utah Commission to-day. It was sprung by B. G. Raybould, one of the school trustees of the Seventh School district, and took its rise in the meeting held there some time ago for voting upon a school tax, at which, it is alleged, a number of polygamists voted in favor of raising the necessary means to erect a new school-house.

It will be remembered that the "Liberals" of the District made a strenuous but futile effort to defeat the educational project at the meeting referred to, but failing, now seek to raise the question of its illegality on the ground of polygamists having voted for it. M. M. Kaighn, a prominent "Liberal," had the case in hand for his side, and Mr. Bennett argued in behalf of the people. The matter was taken under advisement. No decision has yet been rendered.

#### Mischief Is Wrought

by bad cooking, tough meats, late hours, business worries, irregular livers, sour dispositions, evil digestion and impure blood. Much of this mischief can be overcome by the use of Brown's Iron Bitters—the best tonic ever made. Mrs. Emilie Crawford, Reidsville, Ga., writes, "After trying Brown's Iron Bitters we are persuaded that it is all that it claims to be—a good and reliable tonic." Thousands of others speak in like manner.



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