

EXPOSE THE SLANDERERS.

In the EVENING NEWS of November 8th, we called attention to an atrocious calumny of which one J. M. Goodwin of this city, was the author. It appeared in the columns of a Leadville, Colorado, paper, and charged the death of Goodwin's son to "Mormon Danites." The Salt Lake Herald has since published the article in full from the Leadville Chronicle, and this morning, offers a good suggestion in regard to the charges so recklessly made by Goodwin against this community. That is, that a full opportunity be afforded the slanderer to give any facts that he may claim to have, justifying the stories he told to the Leadville reporter. The fellow is too insignificant to honor with much notice, but his falsehoods affect the people of this city and Territory, and ought not to be allowed to pass by without some refutation of a positive character.

The stories published as coming from him, reflect on the municipal authorities of this city. In addition to the lie about the death of his son, universally acknowledged to be a clear case of suicide, and the charges that "Mormon women will go into court and swear that they are prostitutes and their children illegitimate rather than reveal the secrets of the Church," and that "Gentiles" are "subjected to every sort of annoyance" through spies who "find out everything possible about their history and belief," the persecution being "of a variety and extent impossible to describe but it will almost drive a man wild," he charges that the police force of this city beat the negro Webster to death in the City Hall and that he and three other "Gentiles" were present and saw the tragedy. We pass by his ridiculous description of the jury system here which he has not brains enough to understand and therefore may be to some extent excused for describing so incorrectly, and other minor inaccuracies which mark his tale to the Chronicle, but direct the attention of the Mayor and other civic authorities to his deliberate slanders against them and the police.

We endorse the suggestion in the Herald. Let the civic authorities give the fellow a chance to tell what he knows or pretends to know about policemen who are "Danites," or who had any hand in his son's decease or in beating a negro to death in the City Hall. And if he will not avail himself of the opportunity to give some reasons for his horrible tale, let every one in the community, "Mormon" and "Gentile," who does not understand him already, know him for a liar and a petron, unfit to be recognized by any respectable citizen.

This Goodwin's Tribune training as a sneak and a Paul Pry into private domestic affairs, as a defamer of good men and women, as a professional falsifier and hired slanderer, has led him to think he is safe in promulgating the most inexcusable untruths so long as they reflect upon the "Mormon" people or the "Mormon" Church. Such a course has been followed by his infamous colleagues for years with perfect impunity. And when some of their most outrageous fabrications have at length been taken up and exposed, it has almost taken their breath away in surprise. We think it is time that something should be done to teach such villainous liars that they are not at liberty to spread their foul libels unchecked. If individuals shrink from calling the vagabonds to account, because of a dislike for notoriety and the same feeling with which one shrinks from contact with a skunk, when public corporations are so grossly assailed in this shameful manner, some official action should be taken to repel the attack or punish the libeler.

Business interests in this city have materially suffered from the slanders which have been spread abroad, from sources as petty and mean as the author of the falsehoods in the Leadville Chronicle. They have been suffered to go uncontradicted because of the paltriness and vileness of their source. But people at a distance know nothing of the libellers, they only hear of the libels, and the most abominable falsehoods have been suffered to spread unrefuted and uncontradicted till the public have come to believe them for this very reason. They ask, "If these things are false, why do you not punish the authors of them as they deserve?" And this is a very natural question.

We are aware that some of our good friends are opposed to any notice being taken by the DESERET NEWS of the disreputable and persistent professional slander-mongers, who have made the name of the Salt Lake Tribune a synonym for all that is false and vile and contemptible. But our silence of years has been misconstrued, and while some have supposed perhaps that we were unable to reply, the cowardly slanderers have felt safe in saying just what they pleased, fearing no exposure of their double-dyed infamy. And we therefore propose to let daylight in upon their deep diabolism whenever we think proper. We do not expect to make them ashamed. We do not imagine for a moment that there is a spot in their seared consciences that can be touched by any appeal to honor or manliness. We do not anticipate retraction of any wilful falsehood or gross error which they set afloat. But we have some faith in the virtue of facts and the force of fear upon their class of mind when there is danger of exposure. We may not notice all the little fibbing and low reviling which are the staple commod-

ities of the daily Slanderer, but we do not propose to allow its greater fabrications and the monstrous assumptions of its scribes and allies to pass without notice when we deem it wise to give them our attention. Meanwhile let Goodwin prove his charges or stand branded and recognized as a foul sample of Tribune mendacity.

A HORRIBLE TALE.

At last the Salt Lake Tribune has got hold of a real anti-"Mormon" sensation. It is a horrible tale, more startling in detail than the tragedy about the man who "cut his throat with a lump of chalk and shot himself with a ladle."

A woman named Mrs. May, given to habitual drunkenness, was cast out by her friends on Saturday last. She was taken charge of by the police the same night, and provided with lodgings in the city prison. Some time during the night she died, being found lifeless in bed about eight o'clock the following morning.

The Tribune remarks about the case:

"A coroner's inquest was held Sunday afternoon at 2 o'clock and a verdict returned to the effect that death resulted from general debility superinduced by the excessive use of alcohol. Sexton Taylor took charge of the body and buried it in the City Cemetery."

Mrs. May was a woman between 50 and 60 years of age and it is not known whether she left any relatives. The strange feature of the case is the fact that not a word has been said about it by any of the officials of the city and not a word has appeared in the Mormon press concerning the sudden death. As Coroner Taylor is connected with the DESERET NEWS, it seems strange that no mention of the fact was published in that journal. The Tribune, not being able to get any news items whatever from the city marshal's office, of course was only able to get at the facts through outside sources, and hence the delay in publishing them. If some of the stories told us on the street as to how this woman met her death be true, it is a matter that ought to be brought to the attention of the grand jury at once.

The awful mystery of this matter is blood curdling. The very fact that an inquest was held over the body of the woman and that Sexton Taylor took charge of the remains of the deceased, who had been abandoned by her friends, shows prima facie proof of guilt. But when it is considered that not a word has been said about this momentous matter by the officials and this journal has been silent in relation to it, what further evidence is needed? Is it not clear as mud that the poor drunken, friendless woman was murdered by the officials, and that we took part in the terrible tragedy, hence our silence. In what other manner can silence be interpreted anyway. But the most damning proof is in the form of "some of the stories told on the street." These to the truly Tribune mind are equal if not ahead of ocular demonstration.

By all means let the grand jury investigate this matter. So plain a case of "Mormon" murderousness should not be passed by as an idle tale.

It does not appear as yet what object could have inspired the public officials and the News to have committed this fearful slaughter as indicated by the suspicious silence maintained and "some of the stories told on the street." It may have had something to do with political matters; perhaps to nail the already assured election of Cleveland and Hendricks, or to prevent any more unconstitutional anti-"Mormon" legislation. Anyway the ulterior object of the News in refraining to publish the vital fact that a poor friendless, drunken woman was found dead in her bed should be sifted to the bottom, that the idiotic innuendoes of the soft-headed and hard-hearted scribbler of the journalistic apologist of the seducer, libertine, prostitute and abortionist may be vindicated. He should be given an opportunity to tell the grand jury "some of the stories told on the street," and have somebody duly indicted.

WHY THEY REJOICE.

SOME folks who think they are very smart are puzzled over "Mormon" rejoicings at the election of Cleveland and Hendricks, and want to know what we expect at the hands of the Democratic party when it comes again into power. They cite the action of that party toward the "Mormons" when Buchanan's army was sent to Utah, and show, very correctly, that our people have been dealt with in times past more rigorously by Democrats than by Republicans. The Tribune says the "Mormons" hope to capture most of the local offices. Other folks in a fog think the "Mormons" expect special favors and a revolution in the method of treating Utah affairs. They are all mistaken or purposely deceptive.

The "Mormon" people lean to Democratic principles because those principles are in consonance with the Constitution and preservative of local and individual rights. They do not anticipate any fraternization of the Democratic party with "Mormon" institutions, secular or religious. They do not put their trust in parties in any way. They look for decided opposi-

tion from the party now rising from the obscurity of twenty-four years, when it shall once more hold the reins of power. But they think that, for a season at least, that party will not be likely to ignore those constitutional restrictions which are the safeguard of popular government, after the fashion of the party that is losing its grip upon the heart of the nation. They think that a change of administration cannot very well be for the worse; that a change of Federal official for the Territory must in the main be some improvement; that the lowest blackguards and most villainous conspirators who have been plotting the ruin of Utah will receive a setback by the defeat of the Republican party; that the Legislative Commission scheme will get such a blow in its vital parts as will knock the breath out of it; for no real Democrat can endorse it and pretend to be consistent; that its supporters and apologists will wilt and grind their gums in chagrin over their gloomy prospects; that some persons who have swelled like turkeys and assumed to lord it over the "Mormon" people, will shrink into their natural flabbiness and look like the Herald's plucked and disconsolate chicken. For all this the people rejoice.

It is a great mistake to suppose that the "Mormons" had any grudge against Blaine. They have had no special reason to dislike him nor occasion to fear him. They regard him as a man of great ability and thorough knowledge of most public questions. His mention of Utah affairs in his letter of acceptance of the Republican nomination was, perhaps, the most pronounced thing that has come from him on that matter. But there was little in it, and it was necessary to say as much as he did that he might be seen in harmony with the Republican platform. The "Mormons" had no dread of Blaine himself. But they regarded him as a politician in the common acceptance of the term, and a representative of the worst elements of the party which has attempted to destroy the remnant of republican government and the small modicum of political liberty doled out to the Territory of Utah. While in Cleveland they recognized a man of stamina, who has exhibited a spirit of fairness and magnanimity in his public career hitherto, and who gives promise of a firm and honest and constitutional administration of public affairs, and who is likely to act on his own convictions, and be governed by those principles that are essential to a Democratic government.

As for "polygamy," which is still rung in by anti-"Mormons" whenever Utah affairs are discussed, the people here do not expect it will receive any more favor from Democrats than from Republicans. It does not properly cut any figure in the politics of this Territory. It is not an actual living issue except in a religious or a judicial sense. Practical polygamists and those who have been such, are excluded from office, and from the polls. Men who engage in plural marriage are liable to prosecution and heavy penalties. It is not imagined that a Democratic administration will attempt to change this, or to favor in any way the practice or perpetuation of polygamy. Those who pretend that such a change is probable or allege that the "Mormons" anticipate it, are either very foolish or very false; if they know anything about it they know better than what they say.

The "Mormons" look for the discomfiture of all who plot and work unjustly against the system which they have a mission to establish. And though it may not be an exalted position to take, yet it is very human to rejoice over the defeat of one's bitter and unprincipled foes, and the people here see in the result of the presidential election a heavy wet blanket on the hopes of many of their local enemies; their malignant and unceasing defamers. Hence their jollification over the returns, and the congratulations which are interchanged among them.

And those who watch the progress of events, will see the verification of the promise made to the latter-day Zion: "No weapon that is formed against thee shall prosper." It is written in the heavens that "They who fight against Zion shall perish." Soon or later all who plot against her people, in the spirit of oppression and falsehood, will be surely wasted away, and politicians as well as parties and nations that seek to exercise injustice and pervert the law to injure the Latter-day Saints, will as certainly go down and come to nought as the people and cities and kingdoms of old by whom offences came against the servants of the Most High. Also the righteous shall rejoice at their departure from power while all hell is moved at their coming.

AN EVIDENCE OF FORESIGHT.

It is claimed that Jay Gould's haste to Congratulate Grover Cleveland on his election to the Presidency was inspired by fear for his personal safety. It is thought that, on account of his unfair manipulation of the associated press dispatches in favor of James G. Blaine, he was afraid of the rage of the democratic part of the populace being wreaked upon him.

It is not improbable that there is some ground for this theory, but another appears to be equally probable. Mr. Gould's entire career shows beyond doubt that next to his life he is

devotedly attached to his money, he being a devout and constant worshipper at the shrine of Mammon. He knows that unless a pacific condition is maintained throughout the country his wealth would go out of sight like a dissolving view.

He knew full well that Governor Cleveland was elected, and was also aware that any heroic attempt to defraud him of the position to which the people had hoisted him by their suffrages would disrupt the Republic. When he apparently prematurely congratulated Grover Cleveland, he simply cast his influence against a disposition to strongly dispute the fact of the election. This congratulation doubtless had the effect of causing the most prominent business men of the country to accept the situation as inevitable, notwithstanding that the political preferences of many of them may be in the other direction. Doubtless business circles and the country generally have been influenced by Mr. Gould's attitude, and as yet there has been no outbreak of popular fury, because the henchmen of Mr. Blaine, in the face of the genius against it have made no outward determined stand on subterfuge to retain the Republican grasp on administrative power which the popular verdict has given to the democracy.

But the bridge over which the council cross in safety the present crisis is not yet completed, and it is necessary that its span should stretch over a period of four months. If that gap is successfully passed over without a rupture, then the country may enter upon another epoch of tolerable security against the encroachments of disintegrating causes which are increasing in the Republic.

In the meantime it is the duty of every prominent as well as obscure citizen, whether moving in a business or any other sphere, to use an influence for peace. It is generally felt, and the opinion is given a wide expression, that the very closeness of the election, combined with the fact that those who are defeated belong to the party in power, is a cause of apprehension and danger. At the first signal of an outbreak the nation would instantly suffer a business crash, and a chaos would ensue that would startle the civilized world. As the apparently premature congratulation of Mr. Cleveland at the earliest stage of the present crisis tended to cause the country throughout and business men particularly to accept the inevitable and thus avoid a rupture, the act was a shrewd one, and but another instance of Mr. Gould's remarkable foresight.

AN OBJECT OF PITY.

In reference to the recent journalistic comments about the outrageous statement made by J. M. Goodwin of the Salt Lake Tribune, to a newspaper reporter of Leadville Colorado, to the effect that his son who suicided had been killed by Mormons, together with other equally inexcusable falsehoods, the paper named says:

If the editors of the News and Herald would take the trouble to see J. M. Goodwin and his family, we think even malicious and destitute of heart and soul as they are, they would be ashamed to assail him, no matter what he may have said or may say in future.

The talk about assailing Goodwin is the veriest rubbish. It was he who made the assault, which was unjustifiable and foundationless. What we did was to expose the infamy of his accusations, and call upon him to exhibit the grounds for his statements, or stand convicted as a malicious falsifier and bearer of false witness.

We can understand that Mr. Goodwin, in view of late events that have brought grief to his door, is probably equally as much an object of commiseration as one at which condemnation should be hurled. And as for his family, nothing but sympathy can be entertained toward them. The condition of Mr. Goodwin's mind, however, is hardly a palliation for the outrage he has committed, and which even the Tribune does not attempt to sustain, unless indeed the man is beside himself. The theory of mental aberration is the most charitable view to take of the matter, and if such is not his condition and he has a spark of nobility in his nature he will correct the wrong he has done and remove the impression that must otherwise obtain of his utter depravity.

In any event, however, we must admit after all that the Tribune is not far wrong in taking the position that Mr. Goodwin is a subject more fit for commiseration than attack, and while we cannot but abhor the injustice, groundless malignity, and even ingratitude he has exhibited, we wish him no harm. He is in the hands of a just God, and it is in order for the community he has so grossly maligned to forgive him.

The Tribune fling to the effect that we are "malicious and destitute of heart and soul," is rich from such an abandoned and envenomed source. The poisoned dart is pointless, in view of the fact that with all the detestation we feel for the unjustifiable, diabolical course of the persons who conduct the Tribune, a feeling of pity frequently asserts itself in relation to them; for it is a lamentable spectacle to see men become so utterly recreant to every principle of true manhood.

FOLLOW THE RASCALS UP.

THE election in Idaho resulted in the triumph of Halley and the ignominious defeat of Singiser. This is another "Liberal" catastrophe. Singiser was a "Liberal" of the Utah stripe and accustomed to their methods as well as their mud-throwing proclivities. He has gone back to the lower level from which he was temporarily hoisted and is not likely to be heard from much again.

Authentic reports from several places, particularly in a number of precincts in Oneida County, show that the same tactics as were resorted to by Singiser's supporters in 1882 were used again during the late election. An attempt was made previous to the decisive day to have the registration act declared invalid. This did not succeed, so the frauds of 1882 were repeated. In precincts where the registry lists showed but a small voting population large votes were permitted to be cast, fictitious names being supplied to correspond with the number of the ballots which in some instances were more than double the number of the bona fide registered voters. By this means the small following of the anti-"Mormon" conspirators was fraudulently increased so as to give color to the claim that the sore-head ticket in Oneida County was elected.

On the other hand, it is claimed by persons who worked up the anti-"Mormon" ticket because the "Mormons" would have nothing to do with them as candidates for office, that polygamists voted in several precincts of Oneida County. If this is true it can be easily proved. If any man's name is on the registry list he is entitled to vote till it is stricken off. If a polygamist's name is on the list it can be pointed out and his disqualification be demonstrated. If there is no proof of the charge of course it will fail as it ought to do, and those who make it will have their trouble for their pains, as well as the scorn of fair-minded people.

We would like to see this matter of illegal voting in Oneida County thoroughly tested. Fraud at the polls is a serious evil. It injuriously affects individuals and is demoralizing to a community where it is practiced. We think the people of that county have been too supine and indifferent as to this grave offense against the law and against good morals. The registration law, as we understand it, was passed by the Idaho Legislature for the purpose, if possible, of preventing fraud at the polls and, if not, of punishing the offenders. Then let the law be enforced. Let the leading men in Oneida County politics inquire into this thing with vigor and persistence. Acquiescence in fraud is criminal in its spirit if not in its letter. The public men of that county will be seriously to blame if they allow fraud to triumph and corruption to have its way.

If there are candidates unlawfully elected there must be others who are unlawfully defeated. Those who voted for the latter ought to aid in seeing that justice is done, and that the will of the people is not trampled upon by villainy. The contest should be made with vigor and determination. Rascality is often very bold, while there appears to be a chance of success. It must be met with stern and unyielding firmness, and it will wilt and shrink away from light and truth. Men who vote with a party ought to be willing to work with it for its just rights and that which is lawfully and properly due to its candidates.

There is another phase to this question. The conspirators against the popular voice should not only be exposed and their schemes be frustrated, but they ought to be punished for their infraction of the law. It is not enough to keep the rascals out and let men honestly elected have their dues. The only way to deter the unprincipled from repeating their crimes is to apply the criminal law to their cases. We advise our friends in Oneida County to take up this matter in earnest. If they have been honestly defeated at the polls they should acquiesce without ill feeling in the result. If they know that fraud has again been perpetrated at the election, they should not sit down quietly and allow it to prevail. And they should pursue the villainy to the bitter end. Demonstrate the frauds, then prosecute the criminals who have committed them. Don't let up till the villainy has been sat down upon by the body of the people and the weight of the criminal law. Here is a duty devolving upon men in Oneida County who ought to act in this important matter and we hope they will not shrink from its performance. If they do they deserve to be beaten, and their supineness will be an assistance to the law-breakers and an encouragement to future rascality. Follow the rascals up.

RELENTLESS RUFFIANISM.

WE learn by letter from Mr. I. T. Garrett, of Cane Creek, Lewis County, Tennessee, the scene of the massacre of Elders and Saints by a merciless mob, to Mr. C. W. Carter, that Mr. Garrett, father of the writer of this communication, has had to flee from that part of the country, and is now located in Illinois.

The reason for his abandonment of home was that he was convinced that