

attitude is continually one of defence not of attack, and this may be inferred from the gentleman's own subsequent remarks in the foregoing paragraph. Continuing, he states as an admitted fact that the "Mormons in the past have committed atrocious murders," but says "the Jews did the same in Old Testament times, and Christians teach the children in the Sunday School that they did right." Here again, he has credited reports instead of relating what he saw and learned for himself, and is consequently mistaken. If any atrocious murders have been committed in this Territory they are not rightly chargeable to the "Mormons" as a community, for their creed is most uncompromisingly opposed to murder and kindred crimes. It is unjust and unwise to charge the acts of any individual upon the community or society of which he may be a member, especially when those acts are contrary to the teachings and obligations of that community or society.

But Mr. Copeland talks very reasonably when he treats upon questions from his own standpoint and is not awayed by things that have been imposed upon him. He does not believe in any of the methods proposed for the solution of the "Mormon problem."

"Persecution only drives them together and strengthens the power of the priesthood. Brute force may avail, but with what shadow of authority can brute force be used? The Mormon system, civil government and all is a religion, just as much as Romanism, or Methodism, or Unitarianism, and if the United States have the right to destroy the Mormons, they have the right to destroy Presbyterianism and Romanism. If Mormonism is obnoxious to the people of the United States, and can be destroyed, by and by Romanism or Protestantism may be equally obnoxious, and may be destroyed; which forever puts an end to religious liberty. Better Mormonism were the evils a thousand fold more than they are than the loss of religious liberty. Nor can the various churches established among the Mormons avail anything to destroy the power of the Priesthood, for these churches profess to be founded on the same book on which Mormonism is founded; for it is not the Book of Mormon, but the Holy Bible which is the foundation stone on which Mormonism rests. But few are led out of Mormonism into the sectarian churches. When a Mormon apostatizes, he is through with Bible religion altogether.

The gentleman thinks that education, commerce, the impatience of priestly dictation which wealth will bring, and a liberal religion not confining itself to the Hebrew Bible, are the agents destined to settle the "Mormon" question. He concludes his discourse in the following words:

Mormonism, to my mind, is of great value to the religious world. It shows the growth and genesis of a religion; shows us just how Christianity may have started and grown; it repeats the history of the first century in the Christian era, so that the world has an object lesson to which it cannot close its eyes. And Mormonism further shows in its completeness a truly Biblical church. With no doubts, with no concealments, with no twisting and turning, Mormonism takes the Bible literally, as it must be taken if it is a revelation, and makes its religious system according to the plain teachings of the Book. Mormonism shows to the world just what a church founded on the Bible must become if left to itself and not checked and changed by external influence. Here in Zion is a theocracy such as the Bible teaches, such as all churches would become which are founded on the Bible, were they relieved from external influence. Other churches are modified theocracies, the Church of the Latter-day Saints the genuine thing. We have found it out of joint with the times: it is an anachronism, and we are driven to the conclusion that its fountain, the Bible, belongs to another age. We are compelled to listen to the voice of God and more or less reduce our dependence on Hebrew scripture."

The candid admissions contained in the foregoing, and the kind and rational manner in which Mr. Copeland has handled his subject, show that he has no desire to misrepresent anything connected with it. He would find it worth his while to thoroughly examine the doctrines of "Mormonism" and its claims to divine origin, and he

would learn that while it is in close conformity to the ancient gospel and plan of salvation, and therefore bears precise resemblance to the Biblical Church in organization, principles, power and spirit, it is the voice of God in latter times that has established it, and that guides, directs and animates it in the present. It is that upon which the Latter-day Saints depend instead of on ancient Scripture, and it is that to which they bow and not the edicts or dictates of man. We commend Mr. Copeland for his impartiality and fairness in the discussion of a subject that is usually treated in a very different manner by professed ministers of religion.

#### A DENVER PAPER EXPOSES ITSELF.

THE Denver *Inter-Ocean* continues to manifest its lack of understanding on the "Mormon" question, and to echo the rabid remarks of the adventurers and extremists who would ignore or stamp upon all constitutional and humanitarian restrictions, so that the "Mormon" people might be exterminated or placed under the heels of their enemies. But that paper has at length acknowledged that what it has put forth as new and original on this subject is not "fresh," after all, but is "old, stale and sour." There is, therefore, some hope for the editor, if not for the correspondent who has led him astray. But here is a paragraph which appeared September 15th, that indicates on the part of the editor a "sour" spirit and a disposition to be as untruthful as the correspondent:

The *Deseret News* says that the Denver *Inter-Ocean* lies when it asserts that the Gentile children have no schools to go to. The *News* thinks that the Mormon schools are perfection, and that the Gentiles gladly send their flowers to be reared in the stifling atmosphere of these Mormon hothouses! The *Deseret News* must take this country for a howling Bedlam if it thinks that will be believed.

The best answer to this misstatement is the paragraph to which the above is supposed to be a reply. A. Kaufman in his letter from this city to the Denver *Inter-Ocean* said:

"The schools are frequented only by the children of Mormon parents, while the Gentiles who are paying their share of the taxes which maintain these schools are absolutely left without the means of educating their young excepting in select or private schools, so we see the pride of our country, the public school is a farce in Utah."

We responded to these untruths as follows:

"The schools are frequented by a great many children whose parents are not Mormons, and are open to the children of all citizens irrespective of creed or party; there is no farce about anything but Kaufman's pretended inquiry into Mormon affairs."

It will be seen from the foregoing that the *DESERET NEWS* did not call the Denver *Inter-Ocean* a "liar," neither did we say that "the Mormon schools were perfect;" there is no such epithet in our remarks and they were not addressed to the *Inter-Ocean*, but specially to A. Kaufman. If we desired to apply such an epithet to the editor, all we should need to do would be to invite close comparison of our remarks and the *Inter-Ocean's* response thereto, when further words would be needless.

#### SUPPORT OF DISTRICT SCHOOLS.

THE following letter has been received and will perhaps be of more than local interest:

September 18, 1883.

Editor *Deseret News*:

The district school law requires that the Trustees shall provide furniture, apparatus, fuel, make necessary repairs to schoolhouses, etc., but does not directly furnish the funds for doing this. Which is the preferable way to obtain this means, by a special tax levied in the district, or by soliciting donations from liberal residents? If, when a meeting of tax-payers of the district be called, a tax be refused, what course is advisable for the Trustees to follow? And if a tax is levied can it be collected? An answer to the above will greatly oblige.

Yours truly,  
TAXPAYER.

The District Schools of this Territory are regulated by law. The statutes bearing upon them now in force will be found in the acts of the Legislative Assembly of 1880 and 1882. There is nothing in them providing for school funds by donation. The revenue law of 1878 provides a fund by general taxation for the payment of school teachers. The school law of 1880 provides for a local option tax of not more than two mills on the dollar per annum for general school purposes. It requires a two-thirds majority vote of the taxpayers, present at a meeting duly called for the purpose, to assess a tax of any amount for building, repairing or furnishing schoolhouses.

If the taxpayers do not choose to consent to a tax it cannot be levied, and of course the Trustees are not under obligations to provide schoolhouses, furniture, apparatus, fuel or anything else for the schools beyond the reach of such funds as may be in their possession. The school money raised by general taxation cannot be lawfully used for any other purpose than the payment of school teachers. The only fund left in the Trustees' hands which they have any discretion in using is the amount received for tuition fees, which they "may at their option collect." Of the expenditure of this money they must give an account at the annual school meeting, and if that is endorsed by the registered voters present it will be considered lawful and valid. There is nothing in the law providing for the collection by the Trustees of donations for school purposes, but if any one desires to assist a District School by voluntary donations, no sensible Trustee would refuse to receive the money and expend it for the purpose intended. The preferable way is undoubtedly by a special tax, because that is the way provided by law.

But if the taxpayers refuse to agree to an assessment, what are the trustees to do? we are asked. Why, the best they can under the circumstances. If they can only keep a poorly furnished school, or maintain it but a part of the year, and have but a shabby, ill appointed and inconvenient affair instead of such a school as the law contemplates and progressive citizens desire, the fault will not be with the District, which will show up in an enviable contrast with those Districts wherein respectable and well furnished schools are maintained.

It sometimes happens that, from various causes, school meetings are not fully attended by the taxpayers, although duly called according to law. The consequence is that a few persons, who think more of their money than they do of education, are able to prevent the assessment of a necessary tax for incidental expenses. Maps, charts, globes and other school apparatus are needed; fuel and lights for the winter season, good desks and seats adapted to the smaller as well as the larger pupils are also in demand. But those persons care nothing for that, so long as they can escape being taxed to purchase them. The Trustees, then, if they need means to sustain the school, should see to it that the taxpayers are well notified of a school meeting, and in the event of a small attendance and a failure to levy a tax which is absolutely necessary for the proper maintenance of the school, they can try again. There is nothing in the law to prevent other meetings being called, so long as the amount levied in one year is kept within the limit prescribed, namely, two per cent. on the taxable property in the district.

Can the tax be collected? Yes, if a proper course is taken. It is collected in a great many districts, it may be collected in all. The law provides for its enforced collection when taxpayers neglect or refuse to pay. When the District Collector is unable to collect, a list of the delinquents is to be placed in the hands of the County Collector, who may proceed as in the case of delinquent county and territorial taxes.

There seems to be an idea among some of the people that the three mills on the dollar general annual tax is all-sufficient for school purposes. But they should understand that this can be used for no other purpose than the payment of school teachers, and that the necessary funds for fuel, lights, school furnishings and other things required in keeping up an efficient school, must be obtained in some other way. The assessment of a tax in such amount as the taxpayers themselves decide, is the proper method of obtaining funds for these purposes. And we think that none but unpro-

gressive and selfish people will object to the collection of a small tax such as is requisite for the support of a good school, if the matter is properly explained to them.

Our school system is by no means perfect, but if the people want good schools they can have them under its workings. The law leaves much to the will of the people. A first class school is, then, a sign of popular progress and favor to education. The character of a District may be determined by the kind of schools it maintains.

#### CORRECTION OF UNFAIR REPORTS.

THE New York *Evening Telegram*, as well as some other eastern papers very unfairly attempts to connect with the "Mormons" the Massachusetts violators of law and morality who have recently been punished for their offences. The Wrentham fanatics and their practices, as we have shown in a previous article, have no connection or likeness to this people and religious system, but are entirely opposed to the spirit and practice of our faith. To some aspersions of the *Evening Telegram* the Church Agent in New York made the following response, which only appeared in that paper on the 11th inst. This should be recorded as an unusual journalistic act of fairness towards our cause.

New York, Sept. 11, 1883.

To the Editor of the *Evening Telegram*:

Your issue of Thursday last contained an article headed "Mormon Methodists," setting forth the infamous practices of some sect in Illinois. Now, as that article is likely to make a false impression on the minds of some of your readers regarding the Mormons, with whom I have the honor to be associated, I presume you will not be unwilling to publish this brief defense of them. It will be seen by all conversant with the facts that your correspondent has done an injustice to my friends, in whose faith and practice there is nothing infamous or vile, and they cannot with any truth or justice be identified or confounded with the practices set forth as characteristics of the sect described in the article referred to.

In the first place the sect calling themselves Pilgrims is said to worship their leader Rayburn as God. The Mormons are not man worshippers, and worship none but the Deity. Rayburn and his followers, it would appear, believe in casting away an old wife—in what is sometimes called the New England style—when they take a new one. The Mormons, if they take a second wife, hold on to the first, though she may be seventy years old. Who ever heard of a Mormon casting away a wife and children as Open shaw is said to have done? Such men may be good Methodists or Gentiles, but you could not make Mormons of them. This Openshaw, described as a highly educated man, is not exceptional in the Christian lists in repudiating his family and telling them to starve or go to the poorhouse. Such things are not uncommon practices among so-called Christian communities, as evidenced by the outcasts in the streets and asylums, and such practices are truly infamous; but they cannot be charged on the Mormons. These practices are essentially Gentile and grow out of the abnormal conditions of society. It is a question social scientists should determine, whether they are or are not the result of the monogamic system, out of which they grow either directly or indirectly.

Again this Rayburn sect are described as free lovers. Among the Mormons no man can infringe upon another's rights. A man's wife and her honor and virtue are of all things the most sacred, and must not be tampered with on any pretense whatever. Your correspondent says:—"In their song services, in all the hymns where the name of God or Jesus Christ occurs, it is omitted, and the name of Rayburn substituted. They believe in free love, and it is an open secret that they believe in all the foul doctrines taught by the Mormon creed." I have shown that the Mormons are not man worshippers and they are not free lovers. They do not abandon their wives and children. But a few of them have dared to brave the contumely and bigotry of this degenerate age by adopting the faith of certain men, who, in our Christ-

ian Bible, are called men after God's own heart. And if there is anything vile or foul in said doctrine, as suggested by your correspondent, God Almighty has not discovered it, and if He has He has never yet revealed it. And inasmuch as this is a matter of faith and conscience and essentially a matter of religion, its final judgment must be left to the Great Arbitrator of all human affairs, who will no doubt judge righteously. In the meantime let the law be enforced to its full extent, and let it be seen if pains and punishments will obliterate religious convictions.

Yours very truly,  
JAMES H. HART.

Notwithstanding this outspoken refutation of the position taken by the *Telegram*, the annexed editorial appeared in the same issue of that paper:

"The news of the preparations of Messrs. Moody and Whittle to leave this country on October 2nd for the purpose of evangelizing Ireland is coincident with the discovery of a Mormon community in full blast in the heart of Massachusetts. The discovery warrants the suggestion that there is still a field at home for these laborers. It is not good strategy for a general to push on too boldly through a hostile country leaving his rear unguarded. These champions of the church militant may be possibly making a mistake in trying to convert Ireland from its prevailing faith while giving Massachusetts over to the ravages of an aggressive and menacing 'rule of barbarism.'"

We fully agree with the *Telegram* in the suggestion that Massachusetts, and other enlightened regions of the foremost nation of the earth, need the labors of evangelists quite as much as lands that are remote and supposed to be lacking in the blessings of "Christian" civilization. But it is wrong to call the free-lovers of Massachusetts "a Mormon community," and as evidence that the *Telegram* editor uses the phrase with improper intent.

It is to be noticed that while the Associated Press dispatches disseminated the falsehood which made out the Wrentham criminals to be "Mormons," they have not contained a line by way of correction. People wonder why the Latter-day Saints do not avail themselves of the same means to refute the libels which are sent abroad about them, as their enemies do to circulate those falsehoods. When it is understood that not only the public journals of the country, but the private journals of the country, will pervert the truth to our disfavor, but the corporations which control the telegraphic means of communication are equally disposed to disseminate evil reports and suppress the facts, the reason why we are not able to contradict anti "Mormon" falsehoods as widely as they are published may be better appreciated.

To the People of Sanpete, Sevier, Iron, Juab and Millard Counties:

During the Conference Season we will make to you a great reduction in prices—that is, we will sell you anything in our line at the same prices for cash, as the agents of any line of wagons pay for an A 1 standard wagon built for this trade. This large discount will pay you well for the trouble, besides the Studebaker's have just received four cars of assorted Wagons, and will between now and October 1st receive five cars of their Latest Improved Patent Steel Skein Wagons, Spring Wagons, Carriages and Buggies, all of which we warrant as equal to the best wagon that can be placed on sale in Utah, and for less money. An Agent's Commission to Cash Buyers from the above Counties. Remember it. Studebaker Branch joins Z. C. M. I., Salt Lake City.

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