DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

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DESERET NEWS PUBLISHING CO.

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ELDERS IN THE SOUTH.

On the 13th of November the New York World published a special dispatch of the previous days' date from Ashland, Kentucky, in which reference was made to a "reception" accorded Mormon Elders formerly laboring in West Virginia but at that time directing their attention to Kentucky. The dispatch stated that at a dozen different points "they have been summarily ordered out of the state by the farmers, who have a society known as the 'Mules' for mutual protection. No extreme measures were taken until Sunday night, when, at White Post, Pike county, a score of armed men, all masked, went into a church and seized two Mormon exhorters, placed them astride rails, and in that fashion carried them across the Tug river into West Virginia. There they were released with a warning that if they ever returned to Kentucky they would be horsewhipped and tarred and feathered and given a rougher ride." A brief allusion to this incident appeared in the Associated Press reports to western newspapers about the same time.

The story is absolutely false, as the News is very pleased to be able to state upon the authority of Elder Miles S. Kimball, president of the Southern States mission, who has addressed a letter to a personal friend in this city on the subject. He says: "I met with and held conference with the West Virginia Elders on the 11th, 12th and 13th of November, the very time this 'riding on a rail' is claimed to have taken place. There is no truth whatever to the statements in the special dispatch."

The cause given for this alleged ill-treatment of the Elders was that in their West Virginia operations they had "duped" a number of converts who after going to Utah "under a promise of golden opportunities, came back in poverty with tales of horrible cruelty to which they had been subjected." A special dispatch from Parkersburg, West Virginia, published in the Cincinnati Commercial Gazette of November 5, recites the same wierd story, and no doubt furnished the text upon which the World correspondent reared his romance nine days later.

Upon this subject Elder Kimball writes: "As the conference above referred to, the Elders, in giving in their reports of labor for the past year, said nothing about any people returning or any dissatisfaction among the Saints or friends. These kind of stories are sent over the country quite often of late." With these remarks, therefore, the whole fabrication may be said to be completely exploded, and the relatives and friends of Elders laboring in West Virginia and Kentucky may set the rankles and fears at rest.

A later incident, however, has more tangibility, and as telegraphed it gives a substantially correct narration of fact. It was in a Tallahassee, Florida, dispatch, and appeared first in the Atlanta (Ga.) Constitution, under date of Nov. 20, and was about that time sent to newspapers all over the country. It recites how two Mormon Elders, Nebeker and Rogers by name, were arrested and arraigned before the mayor of Tallahassee, charged with being "a menace to the peace, dignity and morals of the city!" a fine of $200 each was imposed by the mayor, with the option of serving sixty days in jail or leaving the city under an hour's suspension of sentence; they accepted the latter alternative.

Elder Kimball's letter also gives the truth as to this incident, and encloses a communication from Elders Wiley Nebeker and Amos Rogers themselves, written from Cow Mills, Florida, on the 22nd of November. From this it appears that they arrived in the Florida capital in the evening of the 17th and on the two following days they "canvassed and distributed tracts, visiting about fifty families. "On the morning of the 20th, as they were about to begin work, the chief of police arrested them as "suspicious characters" and took them before the mayor. After the usual preliminary questions and answers, the chief of police volunteered the information that they were a public nuisance; distributed tile literature which was not fit for respectable people to read; that their tracts stated that hell the Bible was false, etc., etc. The Elders answered that they were ministers of the Gospel, had done no wrong, and offered in evidence their tracts, which he, however, refused. He then went on peremptorily to accuse them of being a nuisance; declared that the town had never been allowed to be canvassed the way they were doing, and never would; and proceeded at once to pass judgment and fix the penalty as above mentioned. Upon their electing to leave the town he warned them never to come back, and directed the chief of police to escort them to their lodging, whence, after gathering up their belongings, he was to see them out of town—all of which he did.

Thus, without even being accused, much less tried and convicted, and being guiltless of any crime, two law-abiding American citizens were banished from an American city. Elder Kimball intimates that the case may be brought to the attention of the governor of the state, and he suggests that it may after all result in great good, inasmuch as in similar cases in North and South Carolina last year, where the Elders allowed themselves to be fined but promptly appealed to the court in one case and to the state executive in the other, the Elders meet with much more favor than before.

MORE OF UTAH ARTISTS.

Several times the News has sought to impress upon its readers the necessity of giving patriotic support to the development of local art, and we feel gratified in noting that our labors have not been in vain. Public spirited citizens, including a goodly number of those who are not classified as men of means, have had attention directed in this way to an important subject, and have taken commendable action in relation thereto. Much remains to be done, however, before a satisfactory condition is arrived at; and the people generally ought to take the matter up, in the interest of themselves and descendants, that the cultivation of art in Utah may receive that degree of attention to which it is entitled as a means of elevating and brightening public and domestic life in both old and young.

As one means of accomplishing this very desirable end, we make special mention of the third annual exhibition of the Society of Utah Artists, which will be held this month, at No. 57 east, First South street, commencing on Monday, December 9, at noon. In that exhibition will be displayed paintings of talented artists, who have been trained in the best schools and who bear the distinction of getting honorable mention for their work in the great exhibitions of Paris and throughout America. These are Utah artists, whose ability and labors have placed Utah in a position of art development in advance of that of any of the surrounding states. It is the handiwork of these individuals—the results of much patient study and toil—that is to be displayed at the exhibition named, and which should receive the patronage of a generous public whose liberality has the added impulse of a patriotic desire to recognize and support the product of home talent.

For the expenses of holding the exhibitions, the receipts from attendance are seldom sufficient to meet the bill. On this occasion the society has adopted an additional feature which should receive the support of every person who can afford it. The invitation is extended to leading citizens to become honorary members of the society for the period of five years, the dues for that period being fixed at $10. For the sake of encouraging the society in its laudable undertaking, there should be a generous response to this invitation. Besides, it should be understood that the society offers full return for the money in the privileges allowed honorary members in attending the exhibitions. If the society could rely on five hundred honorary members it would be a mark of honor to the citizens.

With regard to the artists themselves, their work is deserving of that recognition which is manifest in the sale of their pictures; their artistic productions should not go a-begging, as has been the case too often in the past. Beyond patronizing the exhibition, the works of the exhibitors should be distributed throughout the homes of the people, to beautify and elevate home surroundings. A handsome work of art has a quiet but determined and effective influence in elevating the moral and intellectual tone of those who dwell in the habitation where it is placed; and no home should be devoid of this potent class of instructor when it can be provided therewith. It is amiable in this community that people classed as wealthy have given preference to foreign productions. There are honorable exceptions, and we hope to see their number increase from this time on, for the paintings of Utah artists are equal or superior to those procurable for like prices elsewhere. These prices too, are within easy reach of the family working classes, and it is to them, people in the same rank as themselves, that the Utah artists must look for many of their patronage, and should not look in vain.

We would like to invoke in behalf of deserving Utah artists a principle that has made Utah people famous in some other respects. This is the practical appreciation they manifest for home talent. Largely because of circumstances, works of art have not been included in the application of the principle to any great extent; but the time has come for a step forward. To illustrate the first part of this statement we will mention an incident of not many years ago in this city, relating, for obvious reasons, from giving the painter's name. Suffice it to say he is one of the very best among Utah artists. In a large collection of excellent paintings, his called for special attention from the many spectators, and art connoisseurs were expressive in their great admiration for his work. At last someone inquired for the artist, to compliment him, but he was not to be found, and no reason was assigned for his absence. One gentleman, more curious than the rest, followed the matter up; after a long time he ascertained that the painter did not appear because his clothing was too threadbare, and he could not afford from the meager support of his family the means to obtain better.

We do not, however, for one moment urge the support of art for charity's sake; we mention this incident merely to indicate an existing condition. We advocate the maintenance of art for the blessing it is to the people in leading them to the high and noble aspirations and associations of life; and we deem it evidence of honor and patriotism that patronage in that direction be given to the Utah artists who are deserving in preference to that from abroad which is inferior in quality but not lower in its price to the purchaser.

"LET THESE MEN ALONE."

As an evidence of Senator John Sherman's catholicity, as shown in his recent and highly advertised book, "Recollections of Forty Years in the House, Senate and Cabinet," a reviewer in a late magazine quotes approvingly the senator's comments on Mormonism. Upon this vexing question the distinguished statesman says:

It is to be hoped that the government and people of the United States will let the Mormons severely alone, allowing them to believe what they will, and to do in the way of worship what they choose. In this way only can their confidence in alleged revelations be shaken, and Mormonism will disappear among the many vain attempts of humanity to explore the mysteries of life and death. Persecution never weakens delusions, nor disturbs faith, however ignorant and groundless.

Creditable as these observations may be to the heart and mind of Mr. Sherman, they are by no means new. On the contrary they are quite as old as Christianity, if not as history itself. For an evidence, we need only go to the pages of Holy Writ, where an earlier statesman, "a Pharisee" and "a doctor of the law," with "reputation among all the people," and Gamaliel by name, thus delivered himself:

Refrain from these men [the Apostles] and let them alone: for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest happily ye be found even to fight against God. And to him they agreed.

We submit that Gamaliel spoke with even greater force and directness than the authority of the later time; but the doctrine advanced by both of them is sound as it can be, and it is the only safe program, after all, for either men or nations.

SEES THE POINT.

The last issue of The Return official organ of the followers of David Whitmer, published at Davis City, Iowa, discusses the decision of the United States court of appeals in Missouri, by which the Hedrickite church retained legal possession of the Temple lot in Independence, Jackson county, Missouri. It refers to the suit of the Reorganized church as "an unjust suit from the first," and goes on to say:

Besides, it is obvious that the disciples care as much, or more, for a decision from the court, to the effect that they are the legitimate successors of the Church in 1845, as they do for the lot. This claim is too weak to stand for a moment if contested by the people of Salt Lake, where that Church with all its official quorums and records went in 1847. Granting they were apostates, the apostacy occurred while the original leader yet lived, and does not invalidate their succession in a temporal sense; and it is childish to attempt to get a decision of temporal judges on their spiritual apostacy. The Lord only can decide that, and we time enough the Utah Church in ignoring such efforts.

Two Lives Saved.

Mrs. Phoebe Thomas, of Junction City, Ill., was told by her doctors she had Consumption and that there was no hope for her, but two bottles of Dr. King's New Discovery completely cured her and she says it saved her life. Mr. Thos. Eggers, 130 Florida St., San Francisco, suffered from a dreadful cold, approaching Consumption, tried without result everything else, then bought one bottle of Dr. King's New Discovery and in two weeks was cured. He is naturally thankful. It is such results, of which these are samples, that prove the wonderful efficacy of this medicine in Coughs and Colds. Free trial bottles at Z. C. M. I. Drug Dept.

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A DANGEROUS IDEA

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