

DESERET NEWS:
WEEKLY.

TRUTH AND LIBERTY.

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THE LOCAL LABOR QUESTION.

The immigration of another season is about to set in. In connection with it comes a question of increasing importance. It has already assumed formidable proportions, but yearly receives considerable occasion. We refer to the necessity of furnishing employment or the bulk of the people.

Numbers who come here go about for weeks and even months seeking in vain for work. Persons placed in such a position are discouraged and depressed in consequence.

Numbers of people take a commendable interest in finding employment for those who need and are seeking it, while others manifest a sort of dead faith in the matter, similar to that so clearly portrayed by the Apostle James in his epistle. He illustrated it by citing a supposed incident of a person being destitute of daily food, and one saying to him: "Depart in peace, be ye warmed and filled; notwithstanding ye give him not those things that are needful to the body: what doth it profit? Even so, faith without works is dead, being alone."

When a man makes application for employment, and the only response that is made is, "Well, brother, do not be discouraged. The way will open up for you, and it will be all right with you after awhile," the case is nearly parallel with that used in illustration by the inspired Apostle. The quality of faith manifested is but little if any more lively.

It may be advanced as an excuse that the person to whom the application is made is not in a position to give employment to anybody. While this may be strictly correct, it would not set aside a moral obligation to endeavor to discover some possible opening, and to manifest a brotherly interest in assisting to the extent of possessed ability a stranger to obtain the means of livelihood.

But the greater obligation in this direction lies upon the more wealthy portion of the community. This duty is one of common humanity but of special force in connection with the Church. Whatever abilities a man possesses the genius of the Gospel requires that he should not use them exclusively for his own benefit, but for the furtherance of the general good. With this object in view men respond to the call of duty and go into the world and preach the Gospel, enduring many hardships and pecuniary losses while acting in that capacity. In this genius men and women also devote their time and abilities, without pecuniary consideration, to the maintenance of progressive institutions at home for the general benefit.

In the same regard it is requisite that men who have acquired liberal means should use this result of the operations of their powers for the enhancement of the condition of their fellow creatures. The obligation appears as strong in the one direction as the other. This can be accomplished by, so far as practicable, establishing local industries to give employment to the people. The immediate pecuniary returns may not be so large to the capitalist as if his money were invested in other directions less generally beneficial, but surely there is adequate compensation, except to the peculiarly earthly nature, in the fact of having accomplished good to others.

Some of the opinions regarding the best method of solving the labor question that we have heard advanced are, to say the least remarkable. A prominent one is that the surrounding country being wide and sparsely settled, the new arrivals as well as those already in this city unable to find employment, should push out and settle upon the land. This would apply in some cases, but any person who will give this idea a little scrutiny will at once conclude that in many others this course is beset with difficulties, and in particular instances is practically impossible. And as the country becomes settled more thickly the phases of the labor question presented in the larger towns appear every where.

It may well be asked in this connection whether it is in the nature of things that there should be reared here exclusively, or almost entirely an agricultural community. We hold that its greatness will largely consist in the fact of its encompassing all the leading industries.

The immigrants who come here and are absorbed in the population, represent almost every known branch of skilled as well as unskilled labor. Whether all or most of this ability, acquired by years of toil and practice should be lost to the community by the bulk of those possessing it taking to a pursuit to which they have been unaccustomed is worth consideration.

While it is impossible for a com-

munity such as is located here to leap suddenly into the region of manufactures and mechanics on a large scale, we are convinced that the tendency in that direction could be much stronger than it is now, and the condition should be such that nobody who is able and willing to work should be compelled to remain without employment.

IMPROVEMENTS IN THE TABERNACLE.

The improvements now in progress in the Tabernacle are of a most satisfactory character, and will prove a lasting benefit. Around the front of the gallery a row of lights is being placed. The jets will be about 250 in number, each shaded with an obscured globe, which will serve to soften and diffuse the light. Around the back part of the gallery near the wall will be a row of pedestal lights, standing at intervals of fifteen feet around the building. At the same points underneath the gallery will be double drop lights. There will be over 300 jets in all, which it is believed will be sufficient to illuminate the huge interior, and when it is properly lighted it will present a grand appearance.

There will, in the meantime, only be partial facilities for heating, but they will probably be sufficient until another winter sets in, when they will in all likelihood be increased.

The introduction of lighting and heating facilities into the Tabernacle will be exceedingly advantageous. The Assembly Hall is entirely inadequate for general meetings of the people. During the past winter it has been crowded to excess every Sunday afternoon, and scores and even hundreds have been unable to gain admittance to the meetings. This over-crowding will be obviated in future, as we understand it to be the intention to hold meetings of a general character in the Tabernacle. This will leave the Assembly Hall to be mostly used for the purpose for which it was originally intended—for special meetings of various kinds, more particularly those of the Priesthood.

ORGANIZATION OF MILL CREEK WARD.

NEW BISHOPRIC APPOINTED.

Yesterday President Joseph F. Smith and Apostle Brigham Young, accompanied by Angus M. Cannon and Jos. E. Taylor, of the Presidency of this Stake, Bishop Alex. McRae, and Elders John R. Winder and Jesse M. Smith, met with the people of Mill Creek Ward at 10 a.m. At 12 o'clock lunch, which was provided by the people, was partaken of, and a prayer meeting of the leading members of the Priesthood was held. The general assembly convened again at 2 o'clock, when the sacrament was administered. The speakers in the morning were Apostle Brigham Young, President Joseph E. Taylor, and Elder Jesse M. Smith, a recently returned missionary. In the afternoon Bishop Alex. McRae addressed the people, and was followed by President Angus M. Cannon and President Joseph F. Smith. Brother James C. Hamilton was appointed and ordained Bishop of Mill Creek Ward with Elders John F. Snedaker and Jens Hanson as his Counselors. The aged Counselors of the late Bishop Reuben Miller—Alexander Hill and Washington Lemon—were ordained Patriarchs. The nominations were unanimously sustained by the people of the ward. The instructions given on the occasion were pointed, clear and suited to the condition of the people.

THE "HERALD" HOAXED.

The New York Herald has not had a great deal to say of late on the "Mormon" question. But its silence has been disturbed by a communication from a person at Ogden who appears to be a candidate for a position in that place without the heavenly city, described in the last chapter of the Apocalypse. It is an attempt to relate what it saking place in Utah to the "personal knowledge of the writer," for the evident purpose of arousing Congress to inimical action and fostering unfavorable feeling in the East towards the "Mormons."

The letter contains a pretended synopsis of President George Q. Cannon's remarks a short time ago in the Ogden Tabernacle, with sentences interpolated by the writer, falsifying the speaker's object and the tenor of his remarks. As a sample of the stuff which the New York Herald prints under a number of sensational headlines, we quote the following:

"Every Mormon in Utah" who practices polygamy at all—there being some who do not—is this very day casting his eyes about for a new wife, whom he will marry as soon as found."

"Polygamous marriages—that is, the ceremonies themselves—are as secret as the workings of Masonry; conducted exclusively within the sealed doors of the Tabernacle; perfectly impervious to the eyes of the law and incal-

culably beyond the reach of proof. Not a day passes that one or more of these ceremonies is not celebrated amid the fervent prayers of the inspired Saints, rejoiced to see the good work go on; the exhortations of the apostles for others to go and do likewise, not letting one hand know what the other is doing while the pall of oppression overshadows their holy cause, and amid the less dignified chuckles of the more vindictive of the faithful at the thought of the slick manner in which they are evading the law and doing the meddlesome Yankees up."

After citing several cases which the writer pretends occurred to "his own personal knowledge," he says:

"The ceremony was performed in each case at night in the Tabernacle with witnesses who were supposed to be reliable in keeping the affair secret."

From the foregoing it is plain that this mendacious correspondent is a new hand at his business, unfamiliar with "Mormon" marriage, and having insufficient sense to pick up general information. His repeated statement that plural marriages are celebrated in the "Tabernacle" and "at night" and are occurring "every day" are such stupid errors, that almost any "Gentile" could have told him to the contrary if he had taken the trouble to make inquiries. And there is one thing by which most of these sensational sons of the Father of Lies usually betray their folly and falsehood. They state that these marriages are solemnized "in secret," with "sealed doors," and in such "a wily manner" that "the right hand is not suffered to know what the left hand is doing," and yet they are able to tell through the columns of a public journal, how many of such marriages are solemnized, and give a description of the persons entering into them. In one sentence they will refer to the terrible vows of secrecy that are imposed, and the impossibility of learning anything about plural marriages, and in the next pretend to relate what marriages have taken place to their "own personal knowledge." Here is this writer claiming to tell all about the marriages recently entered into in Ogden, and yet he says:

"If perchance you quiz them about their matrimonial affairs they will tell you that all of these females, excepting one, are their 'cousins, their sisters and their aunts,' and how are you going to disprove it? It can't be disproven."

This stuff, printed in the great New York daily, is nothing but gossip, which forms the basis of all the "reliable information" on "Mormon" affairs that most of the eastern papers offer to their readers. And in this case it is repeated in malice, as the annexed quotation shows:

"If anything destroys polygamy it will be force, and force, too, of the most undoubted kind. Statesmen at Washington need not study themselves into nervous prostration on the subject, for their enactments will but add fuel to the flames."

We need not be astonished at anything when the subject of "Mormonism" is in question, but still we are somewhat surprised at seeing such a batch of stuff in the New York Herald, whose editors have surely learned enough to know that marriages are not solemnized in the "Mormon Tabernacle" at any time, and penetration enough to see that the whole letter claiming to have been written in Ogden is nothing but a bucket of slop, unworthy of being emptied into the columns of a leading newspaper.

THE CINCINNATI RIOT.

The Cincinnati riot was a most deplorable outbreak and makes a stain upon that city which will take many years to bleach out. There is no doubt that the murderer whose life was sought by the mob was worthy of ignominious death. His crime, though pronounced manslaughter by the jury, was wilful murder or there is no such offense.

The jury erred undoubtedly. But this did not justify mob law. There are, it appears, quite a number of criminals in confinement in Cincinnati, who have either escaped the death penalty, which they deserved, or have been able through legal loopholes and petty technicalities to creep out of present punishment with the prospect of its entire avoidance. But all this is no sufficient reason for mobocracy. That such a wild and widespread tumult could break out and culminate in the scenes of destruction, that have occurred in a large and advanced city of this republic, is a sad comment on latter-day civilization.

The riot was wrong and it was proper that it should be subdued at all hazards. The life of the assassin who had escaped the hangman was of little account, but the preservation of order and the maintenance of lawful authority were invaluable. The mob had to be suppressed and the law vindicated. And here arose the necessity for wisdom and coolness on the part of the civil and military officials. It seems that the civil officers kept their heads better than the military. The slaughter to a great extent was needless and friends as well as foes were the victims. It was a disgraceful affair on both sides. The lawless rioters on the one hand and the rash and reckless troops on the other, have each helped

to brand Cincinnati with a broad mark of shame which will stick to her for a long time to come.

The cause that underlies the mobocracy by which America is being so frequently disgraced, apart from that lawless spirit which rejects restraint and revels in license under the specious plea of liberty, is the facility offered to criminals to evade the penalties of the law. The trivialities and quibbles, under which persons against whom the vilest crimes are clearly proven, are able to dodge and often escape any punishment whatever, are disgusting to a properly constituted mind, and it is not astonishing that the populace frequently rise in excess of indignation and take justice into their own hands.

It is because the people lose confidence in courts and see so many failures to execute the law, that such uprisings take place as have recently made a blot on the fame of Cincinnati. Due respect for the law can only be maintained by the just enforcement of the law.

AT ITS REGULAR WORK.

We did not expect to be again under the necessity of marring our columns with even the name of the most disreputable and unscrupulous newspaper ever published. We are induced to allude to it now only on account of the desire of one of the host of persons who have been subjected to its venomous slander, to have a medium through which to counteract the falsehoods of the paper in question, in relation to the Stokes preliminary investigation. We may add that the wilful misstatements complained of by Mr. Bennett have been, by the same source which gave them local prominence, sent over the wires as a press dispatch to various parts of the country. It is as a formulator and sender of infamously false dispatches, that the temporary head of the editorial department of the mendacious sheet referred to is capable of doing more serious mischief. So far as the paper is concerned, it is so notorious as a wilful fabricator that no sensible person believes its statements without supporting evidence from some respectable source, which is seldom if ever forthcoming.

DISTURBING ELEMENTS.

A COLORED agitator, a bright mulatto named Clark, from Kentucky, lately appeared in Georgia, his announced object being to form labor societies. In one of his speeches lately made in Baldwin County, Clark said to the negroes: "What are you getting for your labor? Some of you say 40, 50 and 75 cents a day. Gentlemen, do you know the meaning of a labor reform society? I'll tell you just what it means. It means that you shall stop working for nothing for Mars' John. Farm hands wages shall be raised; we are going to have our rights. I know you fellows know how to use guns. If you don't, it won't take you long to learn. Georgia is the meanest and lowest-down State in the Union to the colored race. You are just as good as a white man, and if anything, better. We have got to be more united before we can get our rights. The money is in this country and we must have it for our labor. In other words, be boss some yourselves." Clark had proceeded on this line three-quarters of an hour, when he was interrupted by the arrival of the sheriff, armed with a warrant for his arrest and a Winchester rifle. When Clark saw the sheriff he jumped from the platform and began a rapid retreat. The sheriff failing to halt him, opened fire, missing him, but shooting one of the audience. At last accounts Clark was at large, but efforts were being made to secure his arrest.

It appears that this communistic individual must have raised quite a breeze. A dispatch yesterday stated that great excitement prevailed for some time at Sandersville, Georgia, the mischievous emissary having worked up the feelings of the colored people to such a pitch that there was imminent danger of an outbreak. This incident shows how ripe the condition of society is for bloody revolutionary disturbance, when such apparently insignificant cause will produce such rough ripples on the face of affairs in different parts of the country, as have lately been raised.

MORE INFAMY EXPOSED.

THE FACTS IN RELATION TO THE STOKES EXAMINATION.

OXFORD, Idaho, March 25, 1884.

Editor Deseret News:

The Tribune is evidently bent on making for itself a reputation as a straightforward, reliable falsifier. In Sunday's issue it publishes an article under the head of "Stokes' Trial." This item is thirty-five lines and three words long and contains exactly thirteen absolute falsehoods.

The facts with reference to the hearing are in brief as follows: The examination commenced Thursday morning at 11 o'clock, and continued until about 1.10 a.m. Friday, with an intermission

from about 4 p.m. to 6 p.m. Thursday evening. Just before recommencing the examination at 6 o'clock the sheriff called my attention to the fact that two of Stokes' witnesses were armed. Upon my suggestion they at once turned their pistols over to the sheriff, saying to me it was pure thoughtlessness. This was the only time the subject of arms was mentioned, and they had only one pistol each, instead of "3 or 4," as stated by the Tribune.

Upon the conclusion of the argument Justice Caldwell, without any hesitation stated that in view of the importance of the case he would take until 9 o'clock Saturday morning to render his decision. Promptly at that hour he announced his decision to bind the defendant over to await the action of the grand jury, without bail.

This is an exact and fair statement of the case, and every word in the Tribune of Sunday to the contrary is simply false. With reference to the merits of Stokes' case, it is but justice to state that the uncontradicted statements of the witnesses for the defense make out a case of justifiable homicide, while the evidence for the prosecution is contradictory. I do not, however, wish to forestall the verdict of the trial jury, but leave the merits with them. Upon reading the article in the Tribune I wrote that paper characterizing it as false. Instead of correcting the misstatement they, in Tuesday's issue, published another series of falsehoods. I am not aware of any, and do not believe that any attempt whatever was made to bribe the justice. One thing I am positive of, and that is that neither Stokes or his friends had \$250 among them. I believe this to be another lie on a par with the other.

I think the conduct of Stokes and his witnesses while here was all that could be desired, and compared favorably with the most peaceable and quiet of the townfolk.

Very respectfully,
H. M. BENNETT,
Atty. for Stokes.

LOCAL NEWS.

FROM FRIDAY'S DAILY, APRIL 4.

New Pamphlet.—Parry and Co., have just published a valuable little pamphlet, containing three articles written by the Prophet Joseph Smith. They are "Items of Church History," "The Gift of the Holy Ghost" and "The Government of God." They will be found good reading.

Releases and Appointments.—From the *Millennial Star* of March 10th, we learn that the following named Elders are released to return home with the company sailing April 9th:

Isaac Green, of the Bristol Conference; H. W. Manning, of the Manchester Conference; David Lewis, W. G. Reese and J. F. Ellis, of the Welsh Conference; Charles Weatherston, of the Newcastle Conference; W. H. Wright, of the Sheffield Conference; John Penman, of the Glasgow Conference; George Croft, of the Liverpool Conference.

Elder Benjamin Bennett is released from his labors in the Liverpool Office, and appointed to preside over the Sheffield Conference.

Elder C. J. Arthur is released from the Sheffield Conference and appointed to labor in the business department of the *Millennial Star* Office.

Elder N. M. Hodges is appointed to succeed Elder Green as President of the Bristol Conference.

Elder W. D. Williams (of Benson), now laboring in the Liverpool Conference, is appointed to preside over the Manchester Conference.

Elder Wm. H. Piggott, of the Leeds Conference, is appointed to preside over the Newcastle Conference.

Elder W. D. Williams (of Ogden) is appointed to preside over the Welsh Conference.

Elder E. A. Steed is released from the Manchester, and appointed to labor in the Liverpool Conference.

Elder Heber Okey is released from the Newcastle, and appointed to labor in the Leeds Conference.

Elder John Williams is released from the Nottingham, and appointed to labor in the Sheffield Conference.

Elder C. E. Angell is released from the London, and appointed to labor in the Nottingham Conference.

Elder E. F. Martin is released from the Nottingham, and appointed to labor in the London Conference.

HOME AGAIN.

A TEN MONTHS' MISSION TO THE STATES.

Elder Henry Peck, of Malad, Idaho, reached this city yesterday, on his return from a ten months' absence in the States on a mission. He first went to Denver, and after a week's stay in that city continued on to Southern Colorado, where he had relatives to visit. Coming back to Denver, he next went into Nebraska, where he did some preaching, and then to Iowa, spending a week in Omaha visiting friends, etc.

At Council Bluffs he called on a clergyman, and in fact he made it a special point to call on them wherever he went, telling them he came to reciprocate the interest they had manifested in Utah affairs in the way of influencing anti-"Mormon" legislation and the deprivation of our people of their civil rights.

As a general thing he was well received by them, and many thanked him for calling and for the information he imparted, which was something entirely new to them. Others were very bitter and once in a while refused to