

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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SUBSCRIPTION FOR THE FAMILIES OF THE TENNESSEE MARTYRS.

To the Presidents of Stakes, Bishops and the Members of the Church of Jesus Christ of Latter-day Saints. f

DEAR BRETHREN:—

As Memorial Services have been held in the different Stakes out of respect for our martyred brethren, suggestions have been made about a subscription to assist the families of the deceased. If this should meet the feelings of the Saints, I, as Trustee in Trust, will place One Hundred Dollars as a commencement for a fund of that kind.

The Presidents of Stakes may open a subscription in the several Stakes, if it meets with their approbation, as a free will offering, for this purpose. They will also take charge of this matter, and forward all contributions thus made to the Office of the Trustee in Trust.

Your Brethren,

JOHN TAYLOR,

GEORGE Q. CANNON.

AID FOR THE BEREAVED.

We believe that the announcement at the head of this column will be endorsed by the Latter-day Saints in all parts of the world. Sympathy for the wives and children bereaved through the bullets of assassins should take a more tangible form than words. To assist the widow and the fatherless in their affliction is true religion. We hope the invitation will be cheerfully, liberally and promptly responded to. We are in receipt of a letter from William H. Shearman Esq., of this city on this subject. He expresses the belief that people generally "without respect to belief" will be willing to assist in this good work. He encloses a check for \$5 as his "mite." The Elders who have been slain were engaged in advocating that which they sincerely believed to be for the benefit of their fellow creatures, and are entitled to the respect of all just people, while their families, left without an earthly protector, claim the commiseration of all who feel for the afflicted. It is to be hoped that the brethren appealed to will take immediate steps to carry out the suggestions of our honored President. Now is the proper time. Let there be no delay.

THE SUBSCRIPTION.

LEST there should be any misunderstanding in regard to the forwarding of subscriptions in aid of the families of our brethren martyred in Tennessee we wish to say that it is expected that all amounts subscribed will be conveyed in the manner recommended by the First Presidency. That is the Presidents of Stakes will receive the amounts subscribed in their respective fields of labor and they will forward them to the Trustee-in-Trust. A prompt response to this invitation is desirable.

EXPOSURE OF IMPOSITIONS AND OUTRAGES UPON THE SAINTS.

A COMMUNICATION, which appears in another part of the paper, informs us that the mobocratic spirit against the Elders is becoming more and more bitter and intense in Michigan. There as elsewhere, the outcroppings of the murderous disposition is not redeemed by any attempt at reason. It is discovered by an anti-"Mormon" public meeting that no criminal charge can be brought against the missionaries, because they have broken no law, and it is straightway decided that a resort will be had to force of the most violent character to rid the locality of their presence.

Unless the officers of the law and the better class of the people arise in their might and put a stop to such outrageous proceedings, a terrible time of

trouble will come upon the country, for the spirit of mobocracy will rule, so soon as the lawless element discover that their operations are unchecked by legal means. The vicious will take advantage of such criminal looseness on the part of the authorities and will not confine their violent deeds to the mobbing and killing of "Mormon" Elders.

The Latter-day Saints have a duty to perform in relation to the phenomenal attitude of the more depraved element of society toward the Elders and the work of God. A faithful record should be made of iniquitous proceedings and outrages against the Elders and the Church. When the brethren send the details to the News for publication they should give the names of the more prominent actors, so far as obtainable, relating the facts clearly and concisely, without making, as a rule, any comments upon them, that the narratives may be as brief as practicable.

Newspapers and magazines are found containing libelous, false and outrageous articles. The Saints into whose hands they fall, especially the Elders abroad in this or any other land, should forward them to Brother A.M. Musser, that an account of all those things may be strictly kept, for the purposes indicated in the 123rd section of the Book of Doctrine and Covenants.

To use the words of the Prophet Joseph, "It is an imperative duty that we owe to God," to accumulate those evidences of the impositions and wrongs heaped upon the Saints, that their diabolical character may be exposed and published to the world, and redress sought from every feasible legal source of authority. This must be done to leave "the whole nation without excuse," and that the Saints may be in a position to "completely claim that promise which shall call Him (God) forth from his hiding place," etc.

There is another phase of this enjoined exposure of the devilish schemes, plots and corruptions of the enemies of the Saints. Quoting from the source already referred to, it is a "duty we owe to all the rising generation, and to all the pure in heart; for there are many yet on the earth among all sects and parties, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive and who are only kept from the truth because they know not where to find it."

We have any amount of evidence to the effect that the deepest prejudices against the Saints and the Church have frequently been removed by the presentation to good people of the truth, and by exposing the impositions practised upon them. It has, for instance, been the universal testimony of the Elders on missions that in every neighborhood where the DESERET NEWS was received and read they never failed to be accorded a kindly welcome, and they have often been enabled to find openings through this means and bring honest souls into the fold.

So emphatic was the Prophet Joseph in relation to this subject that, while imprisoned, on a trumped up charge, in Liberty jail, he used these forcible words: "We should waste and wear out our lives in bringing to light all the hidden things of darkness, wherein we know them; and they are truly manifest from heaven. These should therefore be attended to with great earnestness. Let no man count them as small things, for there is much which lieth in futurity, pertaining to the Saints, which depends upon these things. Therefore, dearly beloved brethren, let us cheerfully do all things that lie in our power, and then may we stand still with the utmost assurance, to see the salvation of God, and for 'His arm to be revealed.'"

This is a labor in which all the Saints are interested, and it should be performed calmly and dispassionately, but with unalterable determination, for the purposes defined by the Prophet, through whose instrumentality the fulness of the everlasting gospel has been revealed anew in this age to prepare the way for the coming of Christ. It is also a necessity to render complete what will ever be one of the most marked features of the history of the Church in the dispensation of the fulness of times.

FRAUDULENT CHECKS.

The following letter sets forth a grievance that calls for a stringent remedy:

JUNCTION, Plute Co., Utah,

August 28th, 1884.

Editor Deseret News;

Some mining companies as well as individuals in this neighborhood seem to have a peculiar style of doing business, in a way, which, to say the least, is very annoying to merchants and the public generally, as well as being an obstacle in the way of business, and also calculated to weaken the confidence of the people and cause more or less distrust in other men or firms whose motto it is to do business on more honorable principles.

The evil I refer to is the issuing of fraudulent checks, or the drawing of checks upon a bank when the drawer has no money in the bank for their payment. I wish to enquire if there is no law to prevent this kind of business, or to punish men for such impositions upon the public? Many cases of this kind have come under my observation, and although in a majority of cases the checks have finally been paid, (though not always) yet many months

have sometimes elapsed before they were paid, and the holders have been put to a great inconvenience, to say nothing of the financial difficulties which naturally follow these fraudulent transactions. It seems to me that the law should, if it does not do so, afford some protection from this class of offenders.

The acts described in the foregoing are calculated to do great injury. They are, in our opinion, clearly against the provisions of the criminal law as well as of the civil statute relating to negotiable instruments. Under the latter, damages may be obtained by suit against the person, firm or corporation thus deceiving the holder of a check of the character described, and under the former, such person or company may be prosecuted for felony. We refer our correspondent to sections 41 to 57, 101 to 105 and 110-111 of the Act on Negotiable Instruments, in the Laws of 1883. Also to section 263 of the Penal Code, Compiled Laws of Utah of 1876.

The kind of sharp practice explained in the above letter comes within the definition of forgery, as may be seen from the section last cited, and it is punishable by imprisonment in the penitentiary for not less than one nor more than ten years. It is the making, "with intent to defraud another," of a false check for the payment of money or property, "knowing the same to be false, with intent to prejudice, damage or defraud," and thus comes under the penalty prescribed.

Any person, firm or corporation that condescends to such subterfuges and deceptions, we should think would lose the confidence of all business men, and be given a wide berth by laborers and mechanics as well as merchants and traders generally.

THE APOLOGISTS FOR ASSASSINATION.

THE *Denver Inter-Ocean*, as might be expected, joins the ranks of those public journals that excuse the murder of "Mormon" Elders in Tennessee. With one side of its mouth it assumes regret for the crime; with the other it gives a fiendish grin over what it calls "a pardonable freak of human nature to meet evil with evil." The only censure it can commend is the "manifest inclination to censure the Government for permitting a wrong which leads to mob law." And it suggests that in the freedom of speech the Government permits to the "Mormons" "there is a new mission for Vigilantes."

Comment is needless. This apology for assassination provided the victims are "Mormon" preachers, requires no condemnation of ours. It will disgust all fair-minded people who read the murderous sentiments.

We notice that our local scribes who write in the same spirit, are still wrathful over our exposure of their falsehood and blood-guiltiness. They are so enraged that they help to prove our position by quoting from our columns, thus supporting us while attempting to dispute and throw mud upon our statements. Very good. Quotations, ungarbled, from the DESERET NEWS will be a change to their readers that will be duly appreciated. Go on with the music.

J. H. HART INTERVIEWED.

THE *Evening Telegram* of New York publishes an account of an interview between one of its reporters and James H. Hart, the Church emigration agent in the East. The leading topic was the Cane Creek massacre, Brother Hart's views in relation to that affair it being similar to those expressed by every consistent and thoughtful person. He also stated what he knew with regard to the moral status of the community of Latter-day Saints. In the course of his conversation he made the following remark, which is strictly correct, the statements of the traducers of the "Mormons" to the contrary notwithstanding:

"In our Church and among our people I will guarantee there is more virtue and chastity than can be found elsewhere on the earth. Among the Latter-day Saints there is no place for the lecherous, for adulterers or evil doers. The Church will not receive them and they are not wanted. Such people cannot have the spirit of God in them—they are unclean."

DEATH HASTENED BY EXCITEMENT.

It will be seen by a letter from Elder B. H. Roberts, that "Uncle" Robbins Church, of Hickman County, Tennessee, has departed this life, being consequently a victim to the vindictive spirit of mobocrats in that part of the country.

The effects of the tragedy on Cane Creek, combined with other operations of the murderers, their abettors and sympathizers are far reaching in their character. Besides the immediate victims of the massacre another noble man's death has been hastened by the mental strain that ensued because of

and connecting circumstances. But the most fearful results are yet to come—in the form of the visitation of an offended God upon the murderers and those who have incited the deed. A day of reckoning will come. Those who condone the crime will also receive their portion of the reward. Let those who doubt this note events of the future as they transpire.

SHOCKING CASES OF DEPRAVITY.

DURING the past few days there have been two cases of seduction in this city that should arouse general indignation, instead of giving occasion for flippant remarks such as have been made by the organ of slander in relation to one of them, simply because the victim is the daughter of a "Mormon."

In the first case a young lady who had become acquainted with a man from the East who has been doing business for an advertising company, by his persuasion consented to a secret marriage. She foolishly accompanied him to a house of bad reputation in this city, where a man dressed in black and wearing a white necktie performed a marriage ceremony, and left the couple together. Next day the supposed husband sent the young lady home to inform her mother, and when she returned he was nowhere to be found, and it is said he has gone to Boise.

In the second case a young lady of this city who has been keeping company with a "Gentile" contrary to the wish of her parents, was prevailed upon, under promise of marriage, to pass the night with him at an hotel. Here she was found by her father and taken to her home. Disgraced and grief-stricken, she took laudanum, the effects of which were prevented in time by the efforts of the parents, and it is understood that her marriage with the seducer will not be prevented, the parents relinquishing all claim upon her.

The first case is treated by the sheet in question with great severity, and the villain who thus deceived the girl who loved him is promised, if possible, "a feast of tar and feathers." If the deception thus practiced is as described, nothing is too severe for the scoundrel. But it should be understood that the ceremony claimed to have been performed was just as valid a marriage, under the common law, as though the officiating person was a minister or a judge. If the young lady can prove the facts she can prove a marriage.

In the other case we are informed by those conversant with the facts there was no marriage or pretense of marriage. It was a clear case of seduction. —Yet it is treated by the organ of slander in a jocular style and as though "the old gent" as her father is designated, was the person most to blame. Probably by this time a marriage has been performed, but there was none previous to the occurrence referred to, and because the "irate father" the "fanatical parent" as he is sneeringly called, is a "Mormon," the whole affair is treated with mingled derision and delight by the utterly depraved organ conducted by "American gentlemen."

Now let us draw attention to its own doctrine on cases of this kind. In trying to give some excuse to justify the assassination of "Mormons" in Tennessee, the *Salt Lake Tribune* of Aug. 19th said:

"There is not a Mormon in Utah who would not, without a moment's hesitation, take the life of any man whom he thought was attempting to break up the peace, the happiness and the sanctity of his home. And if he had good grounds for the act, the whole world would justify him."

According to this, the "irate father" would have the right to take the life of the seducer of his daughter. The paper which now sneers at and derides him, pretended a couple of weeks ago that one in his position would be justified in killing the betrayer, even if he only thought he was attempting to break up the peace of his home. How soon the tune is changed! From excusing murder, the organ changes to derision of the outraged parent. And why? Because it is not now seeking to excuse the killing of "Mormon" Elders on the ground that people thought, in preaching "their gospel," they were attempting to break up the peace, happiness and sanctity of homes.

A respectable family has been disrupted. Reproach has come upon a hitherto unblemished name. And a whole household is plunged in grief and shame for the folly of one of its members, through the corrupt conduct of a libertine. But because he is a "Gentile" and the girl is the daughter of a "Mormon," it seems to be good fun for the assassins' apologist. Just see how soon it turns from its own teachings!

We greatly deplore the occurrence in this community of such cases as are herein described. The scoundrel who betrays a trusting girl to her ruin is worthy of extreme punishment. The crime is capital and the penalty ought to be equal. But this ought to be inflicted by law instead of leaving it to private vengeance. And young ladies should listen to the counsel of their parents and instructors and beware of familiarity with strangers. For while the responsibility for sins of this kind mainly rests upon the villain who leads a girl astray, folly and vanity

and rebellion against paternal authority on the part of the victim too often play into the hands of the seducer. Let these cases be further warnings to young ladies in this community.

A MANLY REBUKE.

THE *Pittsburg Leader* has a rational and consistent article on the Tennessee massacre which is not spoiled by anti-"Mormon" reflections calculated to condone the crime. Its remarks were made in reply to the *Commercial Gazette*, which said:

"While no one would attempt to justify the summary methods resorted to by the Tennesseans, people may as well get over any undue squeamishness in regard to bloodshedding in dealing with Mormon matters, for if it does not end in that, then all signs fail."

To this the *Leader* responds in the following manly manner:

"We fear the American people, if they have so much humanity and as much regard for liberty as we feel they have, will not get over their 'undue squeamishness' about the outrageous shedding of Mormon saints' blood because they choose to preach a religion which is obnoxious to the majority of the people. The American people have, we think, more of the spirit of Christ than that of the people who persecuted him and his disciples because they preached a different religion from the one in which the majority of the people of that time worshiped. We suppose the written journals of Jerusalem in the first century gloried in the fact that the people had no 'undue squeamishness' about shedding Christian blood. We know from history that the Catholics of the seventeenth century had no 'undue squeamishness' about shedding Protestant blood. Especially was this the case in Spain and the Netherlands. History also tells that the New England Puritans were also free from 'undue squeamishness' when dealing with those who differed from their extreme views. But the people of to-day, dear neighbor, are not of such a hardy nature as the people that lived in past ages; they have 'undue squeamishness' about shedding even the despised Mormon's blood, because he preaches unorthodox tenets. It was 'squeamishness' of this kind that made the able gentlemen who gathered in Philadelphia at the first United States Congress in 1789, and made an amendment to the Constitution, guaranteeing perfect religious freedom to all American citizens; and it will be Christian 'squeamishness' that will protest against the infamous bloodshedding now going on in intolerant Tennessee."

Whether people are afflicted or not with "squeamishness in regard to bloodshedding," sensible papers ought to see that the "Mormon" matter will not be affected in the way they desire, by shooting missionaries or breaking up religious meetings with mobs. "The Mormon matter will remain untouched by such lawlessness. The killing of Elders and the disturbance of worship in Tennessee and other parts of the country, cannot touch the heart and life of 'the Mormon matter.' That it will have some bearing on the spread of 'Mormonism' is quite probable. But it will not be 'in the direction sought' by those who are not squeamish about bloodshedding. If it does not tend to bring more converts into the 'Mormon' fold, then similar causes will fail to produce similar effects."

It appears to us that though the un-informed and rash who are stirred up to unlawful deeds by falsehood, may not comprehend the probable results of their fury, the men who think and write for the public should remember the teachings of history and perceive the certain outcome of such persecution—the spread of the system thus assailed by cowardly and brutal attacks upon its exponents. If "Mormonism" does not receive a further impetus through the martyrdoms in Tennessee, then indeed will "all signs fail."

A DETECTIVE IN A TIGHT PLACE.

A STRANGE story comes by telegram from Tennessee regarding an alleged outrage upon detective Moore, of Evansville, Indiana, who visited the locality of the Cane Creek massacre for the purpose of discovering the murderers. As Mr. Moore is not an officer of the State where the crime was committed it is evident that his incentive to act was the hope of obtaining the reward offered by Governor Bate. One portion of the story seems somewhat improbable—his going alone to fill an appointment to meet a man whom he had no reason to trust, and one of the murderers. This does not appear like the act of a trained and clever detective, for besides the personal risk he was running in responding to such an appointment he ought to have been able to see at a glance that a person who was willing to give information about the murderers had no need to accept of \$50 from him when the larger reward of \$1,000 was in force. That any person would be served by the Tennessee murderers and their friends as Mr. Moore claims that he was by them, can be readily believed. There are doubtless some