

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.

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.

UNLAWFUL "LIBERAL" VOTES.

INVESTIGATION into the conduct of the school meeting in the Eighth District of this County, some particulars of which have been given in this paper, discloses the fact that more than half the "Liberal" votes on that occasion were unlawful. They were cast by persons not "property tax-payers resident in the District." The chairman of the meeting, Mr. Henry J. W. Lawrence, informed his fellow "Liberals" that any of them who owned a watch or other article of small value was entitled to vote whether they actually paid taxes or not. When one of the Trustees proposed to read the section of the school law bearing on this question, the chairman assumed to read it himself, but only read a small portion of it. He was requested by a prominent tax-payer and resident of the District to read the latter part of the section, but did not respond. This is the clause he declined to read, and did not wish to have read:

"In the case of a challenge of the right of any person to vote on said tax, the oath of such person as to qualification, his tax receipt for the past year, or a copy of the tax list showing that said person owns taxable property in the District shall be received as evidence of such right to vote."

The Trustees had the tax list with them, but the test provided by law was not permitted. Note being privately taken, however, of the persons who voted against the assessment of any tax for school purposes, it was found on subsequent comparison with the tax list, that a large majority of them were not property taxpayers and that some of them were not residents of the District. In some instances when the man was a taxpayer, not only was his vote taken, but the votes of his wife and daughters, neither of whom was a taxpayer. It was by such means that the vote against the tax was obtained.

It is obvious that the intent of the law is to exclude from voting for or against the assessment of a school tax, all but bona fide tax-payers residing in the District in which the tax is proposed to be assessed. That is, that none but those who are to pay the tax shall vote in regard to the tax. The means provided in the law by which qualification to such vote is to be determined, proves this beyond controversy. The vote at the Eighth District meeting was therefore clearly illegal. In another respect it was also unlawful, as the real question announced in the call of the Trustees as the object of the meeting, was not put to the meeting, but another question was voted on for the purpose of defeating the object of the call.

If the Trustees choose to do so they can call another meeting and "try it over again." Or they can proceed to assess and collect a tax of one-fourth of one per cent this year, and the same amount next year, on all the taxable property in the District, without calling any meeting. This we consider the more preferable way, under the circumstances. If the "Liberal" howlers for education refuse, as many of them will, to pay anything for the support of education in the District, see that the County Collector enforces collection as provided for in the law. And if the legal luminary who has agreed to "see them through" in this matter, without pay, chooses to work for

nothing in such a cause, let him have his hands full.

The Trustees of the Eighth School District have done their duty in this matter and are not to blame. Their notice was in due form of law. They stated explicitly why the meeting was called. It is clear that greater accommodations are needed for the school population of the District. They showed what the cost would be for an addition to the building. It was to be erected on land that is the property of the District. It was for school purposes that are general, not sectarian in any sense. The tax proposed was but one half of one per cent. It was necessary, lawful and reasonable. They have done their duty. It will not be long before the very persons who conspired to cripple the cause of education in the District, will be howling about the meagre accommodations and shabby provisions for school purposes in the District.

We draw attention to the facts of this case for the benefit of the Trustees and taxpayers in other Districts. They may draw lessons from it. They may learn how much real love for education burns in the "Liberal" heart—or gizzard. They may be stirred up to proper diligence and take care to be on hand and on time at such occasions. They may come prepared to demand and ensure fair play. They may insist upon the proper test being applied, so that none but persons entitled by law to vote shall have a voice in the determination of the question at issue. They may see to it that the real question is voted upon as announced in the published notice of the meeting, and not another and different question.

If the dilatory members of the People's Party are waked up to action by such occurrences as the Eighth Ward affair, small and insignificant as it really is, that little defeat may lead to large victories and thus great good may result from a petty apparent evil. Every individual who has the right to vote on any question should clearly understand that an unused vote is practically a vote for the enemy. The exercise of the voting power is a sacred duty incumbent upon every one favored with its possession.

THE DETECTIVE STORY.

A FEW days ago a somewhat meagre statement came over the wires in relation to a detective who had gone to Lewis County, Tennessee, to work up a case against the perpetrators of the tragedy of August 10th, being badly frightened by an organized band of masked men. The following fuller account of the affair is from the Nashville American of the 3d:

While Chief of Detectives Porter was watching the train that had just run into the Louisville & Nashville depot, last night, to see if any crooks got off of it, the railroad reporter of the American asked him if he could give him a pointer.

"Interview that man," said the Chief, pointing to a man wearing a black Derby hat and a wine-colored suit.

The reporter thereupon entered into conversation with the man who had been pointed out to him.

He told the reporter that his name was Frank Moore, or rather that was the name he was going by in Tennessee, as he was a detective, and didn't want his real name known.

"Why?" asked the reporter.

"Because," said Moore, "My experiences in Tennessee have not been the most agreeable. I saw by the dispatches that the governor of your State had offered \$1,000 reward for the arrest or information that would lead to the arrest of the mob that massacred the Mormon Elders in Lewis County. I thought I would be early in the field, and leaving Evansville last Wednesday found myself in Lewis County on Saturday. I left the train at Mount Pleasant and hired a conveyance to take me to the scene of the massacre of Elders Gibbs and Berry. I afterwards concluded, however, to make my way slowly and cautiously, and therefore proceeded on foot. I went from house to house; once I found I was over the Lewis County line, and on my second day out found a man who said he knew every man that took part in the massacre. I asked him if he could get me the information I wanted. He replied that he would make me acquainted with a man that evening who was one of the mob and with whom I could have a talk. He then made an appointment with me to meet him under a big beech tree in the woods near the house at which I was stopping. I went there at 4 o'clock, according to appointment, and did not have to wait very long before I saw masked men coming out of the woods, some from every point of the compass. Some of them wore masks made out of the top of old felt hats, with holes for the nose and eyes cut in them. Others seemed to have their masks made simply of cheese cloth, cut about the size of the ordinary handkerchief. Two ends of the cloth were tied together and the cloth drawn down over the head as far as it could go, after which the hat was put on. Eye holes and breathing holes were also cut in these white cloth masks. The captain of the band, or the man who seemed to be the leader, for they acted in concert, commanded me to be tied. My hands were immediately bound with a piece of cart line behind my back. The captain then asked me

if I was a detective trying to work up a case against the men who massacred the Mormon Elders. As the fellow I had relied upon had evidently betrayed me already, there was nothing to do but to make a clean breast of it, and I then told him I was a detective, and was only endeavoring to do what any other detective would do, which was to try to make a little reputation and reward. 'You needn't fear that you won't make a reputation—an undying reputation—but you will have to die to make it,' said the captain. By this time I commenced to see that they proposed to lynch me. All the time I was explaining my business in Lewis County I heard them talking, one with another, about making an example of me, so as to scare off the other detectives who might be daring enough to come down there. The captain then talked to different men in the company who seemed to be the leaders, and he finally came back and said, 'Well, boys, for our own safety we will have to swing him up.' Hearing this I fell upon my knees and begged and implored them not to hang me, and pledged them and gave them my obligation, that if they would let me go I would leave the State immediately and promise never to come back in it again. In the meantime the noose had been adjusted on my neck and the loose end of it had been thrown over one of the branches of the tree they had led me to. I then knelt down and prayed and begged and beseeched them not to hang me. I made them an eloquent speech. I told them I was only a detective who was trying to do a little business; that I had never been in the South before, and was not acquainted with the ways of the people.

Finally, they had another consultation, when the captain told me they would let me go on condition I would leave Lewis County immediately. I agreed not only to do this, but to leave the State and never return to it, into the bargain. I was so earnest and solemn in making this assurance that it seemed to make them change their minds. So after they had kept the rope about my neck for half an hour, the captain took it from around my neck and told me to skip.

"Did I skip? Well I should say so. I took the road to Mt. Pleasant and never stopped walking until I fell down by the railroad so tired that I could not walk. I forgot to tell you that, before they let me go, they pinned a red cross cut out of flannel on to my shirt front, and told me to keep my coat open so that the other members of the organization could see it. I followed their advice, and every man I met looked closely at the cross, and after that passed the time of day with me.

"Do I expect to return to Lewis County? Not much. I am going to Evansville to-morrow, and if you ever catch me south of the Ohio river looking for murderers of Mormons again, I hope I will be shot outright, which I believe is better anyway than being frightened to death. Will I give you my real name? No, sir. I am known as Frank Moore well enough in Indiana, and as these soldiers of the cross may have organization all over the United States, and I believe they have from the way they are organized in Lewis County, I prefer to keep my identity as dark as possible."

The man was evidently very much scared and excited. He even asked to be allowed to leave for home on the freight train.

THE LOGICAL OUTCOME.

The logical outcome of the more violent proposals with regard to the treatment of the "Mormons," is seen in the mobbing and maltreatment of certain emissaries of the sect in Tennessee. The district in which this occurred is one in which the preachers of this bizarre faith have had an extraordinary success for some years past. This has roused the wrath of the rest of the community, and has caused a renewal of those scenes of violence which were so common in the earlier days of the sect. And as in those days, this outbreak of brutality will only have the effect of giving the Apostles of "Mormonism" a readier hearing and a broader success in perversion. "The blood of the Martyrs is the Seed of the Church," Tertullian wrote; and the saying embodies a principle which persecutors should take note of. Violence is such poor logic that it excites suspicion of the cause that has recourse to it. Nowhere is this seen more clearly than in the history of the "Church of the Latter-day Saints." Every great persecution it underwent was marked by a growth in zeal and an extension of numbers. Had they been left alone or treated with argument and ridicule only, the sect might have died out, as did the Dorrelites or Jemima Wilkinson's followers. It was to persecution that the Shakers owed their sectarian vitality in the first fifty years of their career; they began to decline when the public made up its mind to treat them as harmless curiosities, and not as dangers to Church and State. The energetic spirits among the Shakers would relish nothing so much as a return to the shameful outbursts of violence their predecessors encountered in the days of "Mother ANN."

The foregoing is from the Philadelphia American, a journal outspoken on the opposition side of the "Mormon" question. Its views, however, are generally expressed with moderation and free from that vituperation which is so common when the subject is handled by the press. It will be seen from the foregoing article, and others that we have copied from leading jour-

nals, that the "logical outcome"—mobocracy and murder, can be, as the News has claimed, legitimately charged upon those who have struck the spark which has been fanned with the lurid flames of crime. The agitators of extreme measures, the advisers of desperate remedies for what they claim is a desperate evil, are *particeps criminis* in the Tennessee tragedy.

The probable effects of this method of fighting "Mormonism" are as described by the American. It will be the old story repeated. This latter-day work thrives on persecution. It fattens on opposition. The fiercer the efforts to stamp it out by violence, the faster and stronger it grows and flourishes. As it has been, so it will be. Its bitterest enemies seem the most determined that it shall not die out in apathy, but that it shall be kept alive and full of vim by intense antagonism. This is all in the Providence of its Divine Author. Satan works against it, and God overrules that for its good. It will not remain quiescent for any time. Its light will not be hid under a bushel. It will be prodded continually into activity. It will be loudly and widely advertised by those who seek to crush it. Their fatuity is its opportunity. They arouse the public interest. Its promoters should avail themselves of that opening to perform the work to which they are called. The more persecution the more proselytism. For every good man slain a hundred will join the ranks. "Mormonism" cannot be put down by physical force, its advocates cannot be silenced with shotguns or frightened into submission by threats of the worst indignities. Its foes cannot let it alone, and in this, if in nothing else, is the assurance of its continued prosperity and ultimate glorious triumph.

DISGRACEFUL SCENE IN A CHURCH.

ON the evening of September 3rd, the members of a Baptist Church, situated on Willis Street, Paterson, N. Y., held a meeting of a character calculated to make angels weep and demons grin at the exhibition of human folly. The meeting was for the purpose of taking action in regard to the charges made against the pastor, Rev. George Guley, by Mrs. Bradbury, of slander and hanging a bologna sausage to the door knob of the front door of her residence. The meeting was most disorderly, the members being divided into two factions. Both sections became intensely excited, and the noise they made in the church could be heard a block away.

The members jumped around and on the seats, and called each other liars and hypocrites. Great excitement prevailed, and the police had to be sent for to prevent a fight. During the excitement a member fainted and fell to the floor, creating almost a panic. He was carried out and laid upon the grass in front of the church. Several reporters were secreted in the church, and on being discovered a howl went up from the angry crowd. The scribes were ignominiously ejected without ceremony. The reporters then climbed on woodsheds in the rear of the church, but were again discovered, and the windows were closed to keep the racket from being heard without.

The street in front of the church was crowded with people, while the church doors were guarded by the police. Mrs. Bradbury's followers, being unable to cope with the friends of the pastor, left the church in disgust, and proceeded to the residence of a member, where an indignation meeting was held. The meetings at both the church and the house were prolonged until a late hour. After the windows of the church were closed, the heat became so intense that several women fainted.

NEW LABOR DIFFICULTIES.

No sooner are the difficulties growing out of the Chinese labor question somewhat checked by the passage of anti-cooley immigration legislation, than similar troubles crop out from other causes. Workingmen in Pennsylvania are being pauperized by the importation of Poles, Hungarians and Italians, who work for sixty-five cents a day and repay their passage money out of their wages.

It is next to impossible for American labor to compete with these terms, and disturbances have already begun where the foreigners are employed. It is not likely that the importation of these workmen from Europe will cease so long as capitalists can use them at a large profit. Suppose the influx increases, which is more than likely, and the situation becomes proportionately more perplexing, how is the difficulty going to be abated? The anti-Chinese remedy will scarcely operate in this case, as it would involve an anti-Polish, anti-Hungarian and an anti-Italian immigration law. An extension of measure of that kind would soon rob the Republic of the right to the proud title of "A refuge for the oppressed of all nations." The country will be face to face, before long, with an herculean labor and capital question, the solution of which will baffle the wisest men of the nation.

THE MURRAY DISPATCH—THE ANTI-"MORMON" CRUSADE.

The following pithy, stinging and well merited rebuke is from the columns of the Wasp, a San Francisco paper which is conducted with marked ability:

"The Governor of Utah has addressed an impertinent official letter to the Governor of Tennessee respecting the recent religious assassination of Mormons in that pious Christian state. You would suppose, naturally, that its object was to urge his Excellency of Tennessee to punish the murderers of people holding the same faith as those over whom his Excellency of Utah is appointed to exert his benign sway. On the contrary, while hypocritically deploring the crime, his Excellency of Utah is pleased to point out that such outrages are partly due to the failure of Tennessee's representatives in Congress to assist in the extermination of Mormonism in Utah. If the Governor of Tennessee has not the manliness to resent the intrusion of this brutal bigot into the affairs of another commonwealth, he is unfit to maintain the honor of a community of Thugs, and I hope that heaven will afflict him with the terrors of his own respect."

When the history of religious persecution in America is written, I ask no better fame than to be mentioned as one who occasionally spoke a feeble word in indignant deprecation of the meanest, basest, and most cowardly crusade that a dominant faith ever undertook against a weak one. The Mormons' religion is nowise more absurd than that of their canting oppressors, and their lives are incomparably cleaner. Directly, obviously, indisputably, the Mormon religion has fed and clothed tens of thousands of men, women and children who but for its benefactions would have lived out their miserable lives hungry and naked. As a means to persecution I know that polygamy—a mere incident of the Mormon faith—has been made a crime, but I know not if it is sin. Probably not one person in a million of all who have been born into the world ever heard of any other system. If only those who do not now habitually practice it in another and more objectionable form cried out against it, the chorus would be mostly soprano, mezzo-soprano and contralto. And there would not be enough of it to stun the ears of the angels, either."

THE ORGAN OF SLANDER AND SLANDER CONVICTED.

Editor Deseret News:

One hundred thousand people in Utah know that reckless and inexcusable lying is one of the most notorious characteristics of the Salt Lake Tribune. Witness the following in its issue of last Saturday, Sept. 6th, in its reference to your paper it says: "So strictly had the lines been drawn that when General Connor opened the first mine, he had to surround himself with a cordon of soldiers to do it. At that time details of policemen were placed before the doors of merchants who did not pay tithing, to order the Mormon people and report them to the Church authorities if they refused to obey. At that time free speech was so much respected, that when American citizens desired to consult together, they repaired to some back room or took the middle of the street and stood back to back." "We notice many columns of Gentile advertisements in both the Church papers. We have never objected to that though the News advocates the perfect justice of every Mormon oppression which is inflicted here upon Gentiles."

Never objected to Gentiles advertising in the Church papers, eh? How about the following, taken from that paper:

"Through the patronage rendered the Mormon prints in this City by the Gentile business men, they are enabled to exist and spew out on any occasion their damnable treason. It is unfortunate they should put clubs in the hands of their enemies to beat their brains out."

Every statement made above is a notorious falsehood, and just such infamies are daily appearing in that infamous murder promoting sheet, and with the effrontery of Satan, it repudiates any responsibility for the murders and persecutions of "Mormons" in the States. Historic.

CANNOT SHIRK THE RESPONSIBILITY.

THE organ of slander contains this morning a vituperative attack on the DESERET NEWS for publishing the letter from Elder W. M. Palmer, which appeared in our issue of Monday evening. It also accuses Elder Palmer of wilfully lying, and as evidence of this refers to a previous letter from him which appeared in the News of November 8th, 1876. Divested of its blackguardism and those vulgar epithets peculiar to the "American gentlemen" who write for that abusive sheet, the points in the controversy are these:

Elder Palmer claimed that he had been mobbed and maltreated in Michigan in consequence of falsehoods about him which had appeared in the Salt Lake Tribune. These were pub-