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TRUTH AND LIBERTY.

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## POLITICAL PARTIES IN UTAH.

DEMOCRATIC organizations seem to be "all the go" just now. We publish to-day another "platform" made up by a Club just started in this city. This Club has the merit of modesty. It does not assume to dictate what Democrats shall subscribe to in order to receive recognition as Democrats, after the fashion of the "Liberals" who want to establish an autocracy under the name of Democracy. It does not pretend to speak for the party nor to take control of the Democratic cause in Utah irrespective of the views and wishes of the great body of Democrats.

But at the same time we do not think it is an organization that will draw many into its circle. The great body of Utah's citizens, young and old, are satisfied with the party with which they have been connected. The People's Party is good enough for them. Its declaration of principles embodies Democratic doctrine so far as it is applicable to this Territory. And in reference to national affairs, the platform adopted by the Democratic party at Chicago answers their purpose without making another.

We have nothing to say against the Democratic Club as a society for those who cannot train with the People's Party, or who fancy they can find greater liberty or a better avenue for the pursuit of happiness in such an organization. But for the great body of the people of this Territory we think the People's Party offers the best opportunity to achieve success, exercise political influence and work for political rights and privileges of anything yet attempted in the way of parties in Utah, and we believe that, with very few exceptions, they will manifest this predilection in future as they have done in the past.

The masses of the citizens here understand pretty well the necessities of the times. One party is enough for them. They need all their voting strength. Unity is one of the essentials. We do not think that is likely to be broken just now. And we certainly would not advise anything that would tend to split up and thus endanger the continuance of that union in which the People's Party finds one of its greatest elements of force. Democratic principles are all right—when unadulterated by local quirks and foreign ingredients—but one solid, impregnable party is the best political policy for Utah to-day.

A JUDICIAL DENUNCIATION OF  
MOBOCRACY.

In another column will be found the full text of Judge P. T. Bateman's charge to the Grand Jury in Hickman County, Tennessee, in regard to the massacre of "Mormons" by a masked mob. It is well worth perusal and consideration. The case is presented without passion or prejudice, in a manner becoming a judge of a criminal court of the United States.

This charge condemns mobocracy on principle. It opposes violence as a means of suppressing heterodoxy, real or supposed. It expounds the law relating to the crimes committed upon the people of Cane Creek. It points out the way in which the perpetrators can be brought to justice. It places all faiths on an equality before the law. And it utters brave words in the midst of a community where such sentiments as are therein expressed are sure to be unpopular. Judge Bateman has acted like a man and an American.

The real cause of the prevalence of anti-"Mormon" mobocracy is plainly exposed in the charge of Judge Bateman. The clergy and the press are chiefly chargeable with fomenting the spirit which finds vent in assault, and murder, and other hostile action against the "Mormons." The Judge fairly exempts from this charge such members of the clergy and the press who have condemned the outrages committed in defiance of law and religion. But there is no doubt, as he says, that while there is such a "diseased sentiment among a part of the clergy, the press and the people," the "Mormons" will be in danger of their lives and liberties.

The Judge properly puts the influence in this direction of the clergy, in the front rank of anti-"Mormon" bigotry; the clergy stand first on the list of violent persons afflicted with "a diseased sentiment." They have been foremost from the first in exciting the unthinking multitude against the "Mormons." Ministers of religion headed mobs in Kirtland, Missouri and

Illinois against the Latter-day Saints. Not only by inflammatory harangues did they incite rioters to plunder, pillage and murder the "Mormons," but in numerous instances they shouldered the rifle and carried the torch to shoot down the Saints and burn their toil-earned homes. Lies manufactured by such persons in this city, have been repeated with lurid coloring by others of the same cloth in the States, and these falsehoods, copied by the press, have stirred up the lawless to deeds of rapine and blood. Like their prototypes of old, the Pharisees of the latter-days "will not enter the kingdom of God themselves, neither will they suffer those who would enter therein." On their skirts, in the great day of recompense, will be found the blood of Prophets and of Saints, and they will suffer deeper damnation than those whom they have deceived and urged on to capital crimes.

The thinking portion of the public in the South and elsewhere will do well to ponder on the words of Judge Bateman. The spirit of mobocracy is a dangerous thing to wink at. Once permitted to prevail and go unpunished, you cannot tell in what direction it may spend its fury. The "Mormons" to-day, some other religious body tomorrow. It is, indeed, "a step towards extinguishing every right guaranteed by the Constitution."

Every lover of his country and its institutions, every supporter of that freedom which is the boast of American citizens, every soul that is not steeped in bigotry and clouded with intolerance, will lift his voice and use his influence to put down anti-"Mormon" as well as all other kinds of mobocracy, and to punish those who kill and destroy in the pretended interests of religion.

ANOTHER ANTI-EDUCATION  
MOVEMENT.

THE attempt of certain "Liberals" of the Seventh Ward to defeat the movement for the building of a schoolhouse in that District having accomplished nothing before the Utah Commission, they have now carried the conflict into the Third District Court, and have secured the services of the U.S. District Attorney and his assistant to conduct their case. This is quite a shrewd movement, considering how those attorneys have the ear of the Court. But they have nothing in their case except boldness, impudence and astonishing mendacity. We will give here the grounds they set forth as reasons why an injunction should be issued against the school trustees so as to render the complainants exempt from paying the school tax. Particulars of the suit will be found in our local columns, but we quote here the summary of their chief complaints as it appears in their own organ, the *Tribune*, lest we should be accused of misrepresenting their plea:

And for further cause of action the plaintiffs allege, that the Mormon Church, which numbers four-fifths of the population of the Territory, claims as one of its doctrines that its priesthood has authority in all temporal as well as spiritual matters, which authority has been delegated by Almighty God to the priesthood; that this authority is exercised throughout Utah, in appointments and elections to office, the settlement of controversies and disputes concerning property and personal rights, and in the creation and perpetuation of an alleged public Territorial school system, the management and control of the schools thereunder, including the branches of learning therein, and the appointments and qualifications of teachers therefor.

That the church assumes to exercise this authority in the entire Territory and exclude from control, management or participation in matters connected with the so-called public schools, as school officers or teachers, every person not connected with the Mormon church, and directs these schools to be conducted in the interest of the Mormon faith, and to influencing the minds of children to that belief; that by reason of this state of affairs the children of all non-Mormons, including plaintiffs, are excluded from the benefits that should be derived from the payment of school taxes; that the Mormon part of the community submits willingly to this; that the school trustees are almost without exception members of the Mormon Church.

They allege that while these trustees claim to conduct the affairs of their respective districts, they in truth simply do their work, including the selection of teachers, as they are directed by the priesthood, whose dictation they strictly carry out; that all the teachers so selected are Mormons, who yield a ready obedience, and that none other are employed; that these teachers put the pupils through a course of Mormon doctrinal and religious exercises, and that the doctrines of the church are thus inculcated; that in view of the fact that none of the plaintiffs belong to the church, they ought not to be compelled to pay taxes for its benefit or interest.

They allege that the 7th Ward school is sectarian and will remain so; that it is not a public school; that a tuition fee is charged, and that the same is and will continue to be a private school.

These allegations the complainants

will be required to prove. The Trustees need do nothing but deny them, and leave the burden of proof with the plaintiffs, providing there is reason to expect a decision according to the evidence. They are certainly not true as matters of fact. The school system of Utah is established by law. The Legislature that enacted it was elected by the people. The trustees chosen under the law were elected by the registered voters of the lawful school districts. In the district where the plaintiffs live one of the Trustees is a non-"Mormon." The Church had nothing to do with the matter, neither does it prescribe what branches of education shall be taught or who shall teach them; the whole business is regulated by secular law.

That non-"Mormons" are not excluded by law from the regulation of school affairs is exemplified in the District in which the complainants reside; and the fact that non-"Mormons" have, in many instances, taught and some do now teach in District Schools, is evidence of the untruth of the second allegation given above, and the alleged exclusion of all non-"Mormon" children from District Schools, is contradicted by the fact that many of such children do attend, and all of them may attend if the parents choose to send them. The excuse that the schools are taught in the interest of the "Mormon" faith is without any foundation whatever to rest upon. The statement that "the teachers put the pupils through a course of Mormon doctrinal and religious exercises" is intentionally and wilfully false, as is the allegation that "the Seventh Ward School is sectarian."

The fact that a tuition fee is charged in the school does not imply that the school is not "public." It is open to all the children of the District on the same terms, without regard to the faith or politics or any other bias of the parents. Further, the tax assessed on the property of the District, of which the plaintiffs seek to resist payment, is not for the conduct of the school but for the building of a school-house. The object is to accommodate all the children of school age in the District, separate and apart from the Ward house used for religious purposes. The school meeting was regularly called, the tax was lawfully levied, it can be lawfully collected and this, these persons propose to prevent if possible.

Their plea before the Commissioners that a meeting of property owners to assess a tax on their own property is an election, was not much more absurd than their present claims. They may put the Trustees to some trouble, and create some expense for the taxpayers of the District to meet, but the result can only be disastrous to themselves in the long run, no matter how much time it may take to bring the retribution. There is an abundance of proof to controvert their palpable untruths, and when their grounds of complaint are shown to have no existence, what will become of their claims of exemption?

There is one thing they should never do again; that is, complain of the lack of school facilities in Utah, or of the use of meeting houses for school purposes, for they have demonstrated their opposition to the extension of the former and the separation of the latter, and have also proclaimed themselves the foes of any kind of education that promises to involve any claim upon their own pockets.

## THE TENNESSEE MASSACRE.

JUDGE T. P. BATEMAN'S CHARGE TO THE GRAND JURY OF THE CIRCUIT COURT OF LEWIS COUNTY ON THE SUBJECT.

The following is the full text of the charge of Judge Bateman on this subject as it appeared in the *Hickman Co., Tenn., Pioneer*:

"Judge T. P. Bateman, of our circuit court, delivered the following charge to the grand jury on the Mormon question:

*Gentlemen of the Jury:*—There has been a great deal said about a mob of masked men, in this county, killing four Mormons, including two of their elders, and of the Mormons killing one of the masked men. How the facts are I do not know, neither do I know whether you will be called on or not to investigate the case. Let this be as it may, it is my duty to give you proper instructions for your action in case the matter is brought before you.

In the first place the constitution of the United States and the constitution of the State guarantee to every person the right to worship God according to the dictates of his own conscience. This right is the same whether the worshiper be a Christian, a Jew, a Mohammedan, a Mormon, a Buddhist, or any other sect. And it is not left for you or me to question the conscience or the motives of any one; we can only look at the professions and leave the matter of conscience to them and their Maker. I am perfectly satisfied with the situation, for all religious sects and creeds stand on an equal footing with me, and I have no desire to change any one from his religious belief to any other. If his religion suits him its suits me. But it appears from the history of mankind from the earliest dates that the differences in religious belief have caused more bloodshed, torture, suffering and misery than any other one thing that has agitated the human family, and so far back as we have history it appears that one sect would become

dissatisfied with the consciences of some other sect and would try to reform it to suit their own liking, which would generally bring about trouble; and in latter days the Christians, feeling it their duty, send out missionaries to spread their doctrines among other nations, get them killed where the nations are satisfied with their own religion and do not desire a change; so it appears that the Mormons, feeling some uneasiness about the future of the Christians, send out their missionaries among them to teach them their new doctrines, and occasionally get them killed. And this thing of murdering one another for differing in religious belief has been going on as far back as we have any history, and it looks as if it would continue as long as there remain two different religions and they can get hold of each other's missionaries, and no civil tribunal to this day has ever been able to suppress it. This remedy to prevent the spread of new doctrines among people who have a religion that suits them, has been very effective, and has kept the great religious divisions of the world confined principally where they could be protected by soldiers of their own faith; so it is, we see repeated here what has been going on as far back as history reaches. This practice of killing men for attempting to introduce a new religion in a country that does not want it can never be suppressed by the civil tribunals, and he who expects it will certainly be disappointed; because at this time we find a part of the clergy, a portion of the press and a large number of the people justifying it, and thereby encouraging its continuation. On the other hand, a part of the clergy, a portion of the press and a large number of the people have acted nobly in condemning such acts and endeavoring to prevent a repetition of them.

I have said this much that the public may see how futile it is for a court to attempt to do anything in a case like the one before us, and it is obliged to remain in this way so long as there is such a diseased sentiment among a part of the clergy, a portion of the press and many of the people.

But, gentlemen of the jury, it makes no difference how powerless the courts are in such cases, they must act, and in cases like this must generally fail to do anything, and must bear the consequences of one party for trying to do, and the censures of the other party for not doing what they cannot do.

The law is: That any person going about the country masqued or disguised is guilty of a misdemeanor. If they make an assault upon any one with a deadly weapon, it is a felony, and if they kill anyone it is murder, and in such cases it is the duty of the grand jury to send for witnesses if they think they know who can make out the case, and examine the witnesses touching the offense of going masqued or disguised and any offense growing out of it, and find bills or not, as the proof may justify; and if they find any they will require the attorney general to draw up the proper bills; or, in case anyone wants to prosecute, he will go to the attorney general who will draw up bills for him in proper form and put the names of the witnesses and prosecutor on the back and sign them and the prosecutor will take them before the grand jury, whose duty it is to examine the witnesses and find bills or not as the proof may justify. So, any one who may wish to prosecute will find both the court and grand jury room open to him. It is the duty of the grand jury to give what aid they can to anyone who may wish to prosecute those engaged in the mob or any one who aided, abetted or encouraged it. It is the policy of the law to put a stop, as far as possible, to mob violence. It sets all law at defiance; it ignores all individual rights; it endangers the lives of all citizens, and for any one to excuse it is to encourage it, and it is a step towards extinguishing every right guaranteed by our Constitution."

THE DISTRICT SCHOOLS ARE  
SECULAR.

THE falsehoods that have been told abroad, in regard to the character of the District Schools of Utah, are now being repeated at home for a selfish object, namely, to avoid the payment of school taxes. It is to be observed that these stories are always general, not specific. From Governor Murray and the deceptive workers against Utah in Congress, down to the malcontents of the Seventh District of this county, and to go still lower, to the organ which fittingly represents them, the general charge is made that the District Schools in Utah are sectarian, and that "Mormon" tenets are taught therein; but no specific instances of this are ever offered by way of proof.

The Governor had the temerity to say, officially, that he had heard certain things and knew of others tending to prove this point, but neither he nor anyone else has offered the slightest proof, by way of instances with the time and place of their occurrence, to substantiate the general charges that have been made.

The reason for this is obvious. Proofs are not to be obtained. The statement is a falsehood, framed for a purpose. Senator Hoar was weak enough to credit it and repeat it on his own authority in Congress. He did not suspect that the professedly honorable men, who told a similar story to that put forth by the opponents of education in the Seventh Ward, were despicable liars, and therefore he felt

safe in repeating what they had told him. But he afterwards found out his error and gracefully acknowledged it in the Senate, though he did not recede from his position on the amendment bill which he advocated.

The truth is that our District School system is not considered a good one in some respects by the leading men of the "Mormon" Church, on the ground that it is necessarily a secular system. The principle of supporting schools by taxation has been opposed by those leaders, because institutions supported by general taxes cannot be conducted on a religious basis. The taxes of various classes being appropriated for school purposes, the schools have to be non-sectarian, so as to be open to all creeds and parties. The leaders of this Church consider that the children of the Latter-day Saints ought to be taught by instructors of their own faith, and that children should not be separated from the influence of their religion five or six days out of the week. The free school system, so far as it has been opposed by them, has been opposed on the very ground that it would continue and confirm and make permanent the present secular system with this grave fault in it.

We believe that there should be schools for the children of the Latter-day Saints, taught by Latter-day Saints, with Latter-day Saint text books, and supported entirely by the funds of the Latter-day Saints. But this is not the case with our District Schools. They are secular in their character. They are partly, and may be wholly, supported by general taxation. They are open to all comers residing in the respective Districts. They are taught by men engaged by trustees elected by the registered voters. They have for use secular text books. They do not inculcate any particular creed. They are not religious schools in any sense of the word.

Therefore the attempts which have been made to represent them as "Mormon" schools from which "Gentile" children are excluded, are of the most impudently untruthful character and really astounding in their bold mendacity, because the facts to the contrary stare in the face the promulgators of the falsehood.

It is claimed sometimes that the schoolhouses are "Mormon meeting-houses." What are the facts? Simply these: In the early settlement of this barren region by a people without capital other than brawn and brains, the first public edifice erected in each town or village was a schoolhouse, built by the voluntary donations of the people, in the shape of labor and material. This building was used during the week for school purposes, and on the Sunday and special occasions for religious services, or any public gathering in the common interest. They were erected in every instance by the Latter-day Saints.

As time rolled on and the land came into market, some legal owner was necessary to hold title to the grounds on which these buildings were erected. And whenever it was found that taxes had been assessed for the building or partial erection of these schoolhouses and in many instances where no taxes had been so expended, the title was vested in the School District through its trustees. The titles could have been vested in the Bishops of the Wards, if the people and Church had been so disposed, and there was nothing to hinder this. But wherever it was proper, and in many instances when the property was really Ward, not School District property, it was vested in the latter.

And the policy has been pursued to separate the two interests—Church and School—in the most distinct manner, always with generous eyes toward the school interest. Each Ward now owns its own piece of ground for Church purposes, and each School District its own ground for school purposes, and it is protected in this ownership by local law. In some places it is still necessary for public meetings to be held in the school-house as is done in many parts of the United States. But the policy is upheld of building meeting houses separate from the school-houses as fast as the people are able to erect them. If the school-houses are sometimes used for meetings, on the other hand meeting houses built by Church donations are often used for school purposes until the people of the District are able to build. Thus the accommodation is mutual.

In the Seventh District a new school-house is being erected. It is separate from the meeting house. It occupies the ground of the District, not of the Ward. It is supported by taxes, not donations. It is not a "Mormon" building any more than a "Gentile" building. One of the trustees is a non-"Mormon." All of them were elected under the secular law. The whole thing is secular, not denominational. And the attempt to make it appear as a "Mormon" edifice and institution is a barefaced effort at deception which would be remarkable in any other persons than so-called "Liberals."

These pretended "Liberals" have been the loudest shouters for "free schools." One of their own inebriated stump speakers at a public gathering in this city, after frequent applications to a pitcher containing "Liberal" enthusiasm, steadying himself with one hand, waved the other in the air and cried out: "Where's your (hic) free schools!" Now, free schools involve taxation, and that taxation must be general. But who ever heard of a movement for a free school in any District of the Territory which was not vehemently opposed by the very