

## CORRESPONDENCE.

*Written for this Paper.*

## THE ALABAMA MOBOCRATS.

LOGAN CITY, Utah, Jan. 24, 1894.

Please find enclosed a copy of the original petition that was signed by some of the Elders and Saints of the South Alabama conference and forwarded to Governor Thomas G. Jones of Alabama. Also reply from the governor, which we very much desire published, as proof to wives and parents of Elders, that we can look for and receive protection in the South. This petition was sent to the governor by our request.

Very truly yours,  
J. G. KIMBALL.

## THE PETITION.

To the Honorable Thomas G. Jones,  
Governor of Alabama:

Dear sir.—For some months past Elders of the Church of Jesus Christ have been traveling and preaching the Gospel in Geneva county, Alabama.

They have been honorable, upright men and have made many friends and some converts to their unpopular and much misunderstood doctrine. They have not been interfered with until recently.

On Sunday night Nov. 5th, 1893, after holding public meeting six Elders and four members of the Church were staying at the home of John McElvin, near Warwick P. O., Geneva county. At 11:25 p. m. all were rudely awakened from slumber by blasphemy and several volleys of musketry fired into the four corners of the house by some unknown parties reported to be forty in number. Several of the shots entered the house but fortunately no one struck.

The marauders dispersed after leaving a notice which was found next morning at the gate, warning the Elders not to preach any more or they would be harshly dealt with.

The same night a notice was left at Westley Starling's (also a member of the Church) in Watford, telling him to stop entertaining the Elders or he and family would be severely punished. About five days later two Elders remained at his house all night. At 11 p. m. several guns were fired just outside the yard and a notice left, stating he had been twice warned and must now look out for himself and family, as they would shoot lower next time.

Mr. Peele, another member of the Church, was warned to leave the county with his family or be exterminated.

Mr. Rufus Strickland, of Watford, who has been a friend, was warned to stop receiving the Elders into his home or he would meet with violence.

John McElvin received a second note, saying they would visit him again. Several other friends have received similar threats, and the Elders have been warned to absent themselves from the county or they would be bushwhacked.

Some of these communications are signed "White Caps," and some are not.

We realize the bitter feeling existing against the Latter-day Saints, due largely to a lack of knowledge regarding their belief and practices.

In the states where they are best known they are protected by the officers of the government.

Several counties of Alabama through prejudice and misrepresentation have allowed many hardships to come upon the defenseless Elders. Only last spring two who had violated no law were brutally whipped by a mob in St. Clair county, not a word being said by the county authorities against it.

The members of the Church are taught to obey the law as construed by the courts and to do good to all men. These rules are found in the twelfth and thirteenth Articles of Faith, which you will find enclosed.

We desire nothing that is unjust and will only ask that you will assist us in securing protection under the law; believing that a loss of life will result in a continuation of this recklessness we bring it to your attention.

A few words from you in the present case will likely stimulate the county officers to do their duty and cause the law breakers to respect law-abiding citizens and their rights. Knowing as we do your stern opposition to all kinds of outlawry we entreat you to use your influence in our protection so long as we uphold the law.

We are your fellow-citizens and taxpayers.

## THE REPLY.

STATE OF ALABAMA,  
Executive Department,  
Office of the Governor,  
MONTGOMERY, December 23rd, 1893.  
Mr. Z. T. McElvin, Warwick P. O.,  
Geneva County, Ala.:

Sir—The governor has received your letter enclosing the petition of the traveling Elders of the Church of Jesus Christ of Latter-day Saints, and accompanying documents, and directs me to reply.

It is the law of the land, and not the governor's feelings in the matter, which determines his duties and your rights in the premises.

It is hardly necessary to say that in all free governments the civil authority has no right to deal with religious beliefs or opinions. It is "time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order." Hence the constitution of Alabama guarantees to every one the right to speak, write and publish his sentiments on all subjects, being responsible for the abuse of that liberty, "and forbids the establishment of any religion, or the giving of any preference to any religious sect or mode of worship.

As long as your Elders obey the law, they are entitled to the protection of the law, and if in any way transgress its bounds are responsible only to the appointed tribunals of the country, and not to mobs and lawless combinations. All officers of the law are solemnly bound to see that no one is punished except by due course of law, and to use

every means in their power to preserve the peace.

I am sure that the civil officers in Geneva will readily aid in bringing to justice any of the marauders who sent the threatening notices, fired into dwellings and did the other lawless acts of which they justly complain. Such acts bring worse evils to society than any evil they can seek to redress.

To start the machinery of justice in motion, the guilty must first be detected, and steps taken to bring them before the appointed tribunals. If you will lay all the evidence before the civil officers, I am sure they will aid in bringing the guilty to justice.

The governor has referred your complaint to the sheriff for appropriate action. Very Respectfully,

HARVEY E. JONES,  
Recording Secretary.

*Written for this Paper.*

## THE SITUATION AT ALMY.

RED CANYON, Uinta, Wyoming, Jan. 26, 1894.—The relief committees of Evanston and Almy have done a good work here up to the present, and they are making laudable efforts to secure sufficient provisions to meet the urgent demands of those who are entirely depending on the charity of others for support.

Our near neighbors, the Woodruff settlement, some twenty miles lower down the river, have sent to the relief committee of Almy three large and well loaded wagons with provisions for the people.

There is considerable sickness in the district at present, but it is mostly confined to children. Six children have died this month and a small number of persons of medium age are confined to their room with "chronic rheumatism."

Reports have been put into circulation that the Almy miners are an improvident class of people, that they have made good money for a long time, but have spent it in drink instead of food for their families. I am sorry to say to some extent this is true, but as this class are the exception and not the rule, it would be a gross act of injustice to couple the innocent with the guilty. And with regard to the men making good money, so they have, but it is a long time since. I am quite satisfied that a large number of workmen at these mines have not made more, while an equally large number have made much less, than would pay off their store bill for many months past, in consequence of which the people were ill prepared for such calamity.

The superintendents of the C. P. and U. P. mines gave their workmen of No. 3 liberty to gather up loose coal about Nos. 1, 2, 3 mines, but some of them stepped over the right of private use; they gathered the coal and sold it in Evanston, and, it is said, they bought drink with the money. This (thing coming to the superintendent's ears, a notice was put up at the mines which reads thus: "Notice, any person found gathering coal around these mines in future, will be prosecuted as the law directs."

We hope this will be a warning to all whom it may concern—respect your rights and privileges, but do not abuse them, for by so doing you commit a serious injury upon the innocent.