

A POPULAR MOVEMENT.

THE infernal regions are bubbling up with fury against the work of God. The hearts of men everywhere are being fired with satanic rage against the Church of Christ, established in this day by divine commandment.

The spirit of bitterness against the Saints is being exhibited in staid old England, which has contributed so largely to swell the ranks of the faithful, leaving her deficient of the "salt of the earth," or the preserving element. The latest exhibition of intolerant popular passion in that country occurred last Sunday in Sheffield, where a Conference of the Saints was broken up by mob violence. It is creditable to the conservators of the peace, however, that they marshalled their forces and expelled the rioters from the building.

On the continent of Europe the Elders are hunted, pursued and occasionally imprisoned by the authorities where they travel.

It is left, however, for the most intense antagonism to the Saints to be exhibited in this country. Here it is in the most flagrant form. The most abominable legal measures are passed, or proposed, overstepping or ignoring every constitutional principle and the commonest rights of man, extending even to property confiscation without due process of law. Legalized robbery of actual possessions and, dearer still, the freedom of the person, are the ulterior objects in view, for the purpose of bringing about the disintegration of the "Mormon" community.

Murder most foul is resorted to, and the horrible deeds receive an indifferently concealed largely popular approval, those who condone such acts being murderers in heart or sentiment, as the actual perpetrators of the atrocities are in practice. In some portions of the country it is as much as a man's life is worth for it to be known that he is a "Mormon," many having had to flee from some portions of the South of late for that reason, and according to reliable information received, some men have been murdered because they were suspected of being "Mormon" Elders. Such a situation is horrible in the extreme.

Coming nearer home, the most vindictive feeling and unscrupulous course are manifested. In Idaho the conduct of the anti-Mormon crusaders is most disgraceful, as has been shown in these columns of late. In Arizona, justice has fled for a season, when "Mormons" are on trial. One of the most unprincipled, dishonest and villainous specimens of humanity that ever disgraced the judicial bench is outraging every principle of fairness in jurisprudence, the result being that five respectable, God-fearing men, to whom it is no compliment to say that they are vastly his superiors, have been sent to prison, and denied the privileges that the law allows when administered in accordance with its spirit and intent.

In the courts held in this city the same malignancy has been exhibited, and to some extent with the same result, because of the purpose in view being similar.

Taken as a whole, the situation is conspicuous on account of its singularity. It is doubtful whether a similar spectacle—a numerically insignificant people, drawing the fusillade of hatred from the civilized world—has ever been witnessed on this planet of ours.

The chief pretended cause of all this fuming, plotting and persecution, including cold-blooded and treacherous murder, is that the "Mormons" believe in and some of them practise plural marriage, according to the system that obtained among men with whom God communed in ancient times, and to whom He manifested His will. This system demands the highest degree of morality and purity of conduct, and no better evidence need be cited in favor of the social institutions of the Saints than their comparatively advanced moral condition beyond other communities, the unscrupulous falsehoods of their detractors and enemies to the contrary notwithstanding. When the moral filthiness of the world in general is considered, the deep and damning hypocrisy at the bottom of the present crusade is seen at a glance.

This intense antipathy toward an innocent people is a prominent sign of the times. It bodes the approach of an evil day for the world at large and perhaps more particularly for this nation. It indicates a closeness to a day of judgment when the inhabitants of the earth shall mourn because they reject the fulness of the everlasting Gospel which has been revealed anew through the instrumentality of a great prophet. It would require but the extension of the attitude towards the Elders and Saints that has been assumed in some portions of the country to constitute an utter rejection of the Gospel message by the nation.

Whether it be believed or not this position will be followed by the most direful results, in the shape of chaotic lawlessness. The operations of secret combinations against the peace of the commonwealth; labor and capital feuds, resulting from monopolies; the glutting of the labor market by overproduction and other causes; political and race factions. These and other conditions will produce situations of such perplexing embarrassment that the wisest men of the nation will be unable to see the way out of the fog and the clash of conflicting elements.

Times may tighten around the Saints before the day of active controversy sets in, and some of them may waver and falter, and drop by the way, but the bulk of a heroic and free people

will stand by their convictions without a whimper in time of trial, and with a determination to face every storm that may arise. To charge such a people as the "Mormons" with a slavish spirit is worse than foolish. Such an imputation is hurled back in the teeth of the falsifiers by the array of facts that bear witness to the strength of their individuality and independence of character. Their standing unmoved before the determined assaults made upon them is of itself an evidence of the fallacy of such a ridiculous charge.

Besides it is an indication of arrant cowardice and a serf-like submission to the popular current to join in the vindictive hue and cry against a comparatively small community desiring to pursue the even tenor of their way, in accordance with conscientious conviction, and perfectly willing that other people should enjoy the same privilege.

AS USUAL.

THE persons who conduct the Salt Lake *Tribune* remind one of a man whose system has become so impregnated with the alcoholic principle that he has passed the point of possible reformation; he must continue to wallow in the pool of drunkenness to the end of his career. They are such confirmed falsifiers that they appear to be beyond the reach of reclamation. They take such evident delight in defaming their betters and harrowing the feelings of the comparatively helpless that that kind of work must have become a part of their natures. With these introductory remarks we present the following, from an esteemed resident of this city:

Editor Deseret News:

I observe in the Salt Lake *Tribune* of Tuesday morning, much to my surprise and annoyance, the following article:

"Mr. W. H. Miles, the brush manufacturer of 68 Commercial Street, lost a child by death last week, and on Sunday evening the funeral sermon was preached in the Thirteenth Ward Assembly Hall by the sexton, J. E. Taylor. His remarks were calculated to soothe and bind up the bleeding hearts of those who mourned, by a belligerent and vicious tirade against everything non-Mormon. The tenor of what was said went far to brace up the faith of the weeping mother in a Christian hope, for the sexton said the Gentiles could not tell the truth in heaven or in hell. That must have consoled the stricken parents. Being in extreme poverty, they had nothing in the house for their children to eat when the deceased child was buried, and their little ones were ill-clad, but a lady, whose husband is connected with the *Tribune*, learned of the situation, sent the distressed family a bill of groceries and dressed one or two of the children respectfully for the funeral. Here were Gentile deeds against Mormon words. The sexton, when he made the wholesale charge of lying against non-Mormons, probably forgot the declaration of his prophet, that the saints could produce the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character you can mention."

Mr. Joseph E. Taylor made no such remarks as those attributed to him. There was nothing disrespectful in his discourse to any person or class. Neither is it true that the family were without food in the house. While I and my family appreciate the kindness of the lady referred to, the use that is made of her goodness by the *Tribune* is simply infamous, as Bishop Atwood and his counselors, Nelson Empey and Francis Platt, called and tendered their kind offices and assistance, and the ladies of the Relief Society were very kind, besides many others, Mormons as well as those not connected with the Church.

I can only protest at having myself, my family and friends thus dragged before the public, and I am prepared to say that whereas the remarks of Elder Joseph E. Taylor at the funeral and the kindness of Mormon and non-Mormon friends were comforting and consoling, the subsequent course of the *Tribune* is harsh, brutal, uncalled for and unfeeling, and has a contrary effect to a soothing one in the hour of trial.

WM. H. MILES.

SALT LAKE CITY, Nov. 10, 1884.

INSULT ADDED TO INJURY.

THE *Tribune* of this morning contains the following:

"The News last evening has a card from W. H. Miles, denying the statements made in this paper concerning Sexton J. E. Taylor's remarks at the funeral services of his (Miles's) child, and other matters in that connection. While there is no disposition here to wrangle about this matter, we insist that the statements made heretofore were strictly and literally true, that Mr. Miles himself is authority for part of them, and those who had every means of knowing were authority for the remainder."

This mendacious scribbler, by that paragraph shows to every thinking individual that he but repeats a falsehood to sustain a fabrication. Every person who was in the congregation at the funeral, which was of considerable dimensions, knows the *Tribune* statement to be an unmitigated untruth in reference to the remarks made on the

occasion, and the other assertions denied by Mr. Miles are of the same piece.

That gentleman informs us that he never communicated anything to anybody connected with the *Tribune*, and is not acquainted with any one of them.

Such a heartless harrowing of the feelings of an unoffending family could only be perpetrated by a person lost to every pure and humane instinct. But no better things could be expected from the slanderer of his own father. The fellow who can wilfully and purposely outrage the feelings of his distressed fellow beings is a stain upon the human race. This will surely be admitted by people of every class.

OPPOSED TO POOL SELLING.

A VERY commendable step was taken by the National Association of trotting-horse breeders, in their meeting in New York yesterday. It has assumed a stand in opposition to the disreputable practice of pool selling on the race track, and a committee has been appointed to urge the passage of a law against it.

We hope the committee will attain the object for which they were appointed, and that the example set by the East will be followed by the West, or at least by Utah.

Horse racing has great attractions for some people, and the natural outgrowth of a desire to witness competitions of speed between the finer specimens of the noblest of all the lower animals has been the organization of racing associations, and tracks have been made on which to conduct this species of sport.

When not carried to an extreme so as to reach the verge of cruelty to animals, horse racing is not necessarily hurtful, but some of its common concomitants have a most decided tendency to that direction. We refer to gambling operations—we can find no more fitting term—that are indulged in with it. Pool selling is the lowest form of the practice, yet there are people who would be ashamed to engage in gambling of the ordinary kind, aside from the race track, who consider it a harmless operation to do so in connection with trials of speed between horses.

Every respectable person should hold himself aloof from such a practice independent of any legal restriction, and the balance who are not conscientiously particular on the subject should be restrained by a law, which we hope to see enacted upon this subject in Utah at the earliest practicable date.

MISSIONARY WORK IN NEW ZEALAND.

WE have recently given, as obtained from reports of returned missionaries from New Zealand, accounts of the remarkable spread of the Gospel among the natives of that part of the world, who are evidently a branch of the house of Israel. We are enabled to give a few further details, obtained from letters addressed to Elders Greenwood and Hinckley, who lately reached home from New Zealand.

The following is from a communication written by Elder W. T. Stewart, at Muriwai, Poverty Bay, November 4th:

"The Friday after your departure I was leaving town on the Beach road, when I met the same young man that had invited us to call on him, between the town and Whakauotu (William King). He invited me again to come and see him, which I did that night and baptized six the next morning. The next Monday we baptized five at Papahariki, among whom was Henry King.

The same day I took my departure for East Cape, but only went as far as Waiapu. I held 18 meetings while I was gone, all wanting to hear except at one place. I baptized 64 persons on the trip and blessed nine children, and I know of some ten others who wanted baptism, which I could not attend to in consequence of my return to Gisborne. Among those baptized was a Maori prophet and doctor, (Mathew) Henry Potae, son-in-law to Manihera and Rangitira, Nui; some other leading men also.

There will be a large field among the Ngatiaporous. On my return here I learn that Brother Ash has four others at Papahariki, among them the son and daughter of Jack Jury. The father also has declared his intention of being baptized. Brother Ash has also baptized five more at a place just below Raketeira.

I hear through the natives that Clarence has been baptizing some but do not know how many.

Elder Heyborne has baptized four in his district, with good prospects ahead of him, so you see there is plenty of work in every direction.

The annexed is an extract from a letter from Elder E. Newby, written at Taonoke, H. B., New Zealand, Nov. 3d:

My success in the language is very good, so the Maories tell me. I have been assisted by Brother Otene and all the Saints. They treat me with great kindness for which I am thankful to God.

"I have had the privilege of baptizing twenty-three more at Ugatarawa and dedicating a fine new house they have

built since you left. I held a four day's meeting, and the people of the places that you and Brother Otene visited are now investigating some of our principles. The Maories held a large meeting at Omaha, to see if something could not be done with us "Mormons," and it resulted in a letter to Parliament and in me baptizing some that dwell there. The spirit of gathering is making itself manifest in the H. B., but as yet I do not say anything about it."

PUNISHMENT FOR SCANDAL-MONGERS.

THERE have been two recent instances in which gentlemen have resented falsehoods that have been told in regard to their personal affairs in the columns of the daily *Slanderer*, alias *Tribune* of this city, by inflicting chastisement on the reporters who wrote the baseless libels. This was because the parties aggrieved could obtain no other satisfaction. Not only were the names of these gentlemen paraded in that infamous sheet, coupled with lies designed to injure them, but the names of respectable ladies were also dragged into the slander, greatly to their mortification and with a freedom grossly insulting to them and their friends.

The *Slanderer* affects to be surprised that a "Mormon" should think he has any reason to feel aggrieved over such libels, or object to having his name, and that of a lady friend above reproach, published in a disreputable newspaper with fabulous statements concerning their personal relations. This is as complete a case of adding insult to injury as anything in that line that we have ever become acquainted with. It would be resented in any civilized community. And no paper that makes a practice of continually assailing private character and holding up innocent individuals of both sexes to public ridicule or animadversion, would be permitted to continue its blackguardism and lying abuse in any other part of the United States except in Utah and among the patient and peace-loving "Mormon" people.

But the low-lived libellers pretend, as regards one class of their slanders, that the victims have no right to object and no legal remedy, because the allegations, if true, would not be regarded by the parties themselves as charging anything improper. At the same time the libellers hold forth the acts of which they falsely accuse these parties as crimes, and as a subject for public reprobation, and they urge criminal procedure against the innocent objects of their infernal malevolence. Are not the motives and intent of the slanderers to be taken into account in gauging the depth of their infamy? If they regard the act of which they accuse guiltless men and women as a crime, are they not morally and legally liable for that intended defamation of character? Can they reasonably and justly claim exemption from censure and punishment under such circumstances?

For instance, they catch up some piece of gossip about the supposed marriage of some married man to a reputable young lady, set afloat by thoughtless or malicious persons, and adding thereto such insinuations and comments as their vile imagination may suggest, they publish the groundless slander with the names of the parties, and when asked for their authority, refuse to furnish it. This has been done time and time again, and the names of ladies and gentlemen have been paraded before the public as living in relations that are under the ban of the law, when no such intimacy existed or was contemplated. And when the slandered persons resent this, these scribes pretend that the parties have no right to be indignant, and proclaim that the natural anger of a lady or gentleman thus assailed is "one of the funniest things" imaginable.

Suppose we put the polygamic part of this question aside, and take the case of a gentleman who is unmarried, and who finds his name held up before the public in connection with that of a young lady with whom he has no other relations than those of common friendship; and it is stated as a matter of fact that has been established by proof that the parties have entered into a secret marriage; that added to the lie are comments and insinuations detrimental to the character of the lady and gentleman thus abused. Would the fact that the alliance might be considered no positive disgrace to either party, by themselves or the public, be any ground of exemption for the consequences of the falsehood? And if the cowardly scribe who wrote up the lie with malicious object and intent, would not contradict the falsehood or give his authority for the libel, would the general public consider the man to blame who, finding he had no other recourse, inflicted personal chastisement on the slanderous creature that thus outraged him and the lady whose name and fame had been made the subject of gossip and ridicule? Suppose each party thus publicly misrepresented had other matrimonial intentions, would it be no libel or cause for indignation to have their names coupled together in a disreputable public print as married, and that under suspicious circumstances?

Well, if a single man would have cause for vigorous action in such a case, would not a married man have

still more cause for anger? No matter what his views might be as to the rightfulness of plural marriage in principle, no matter if the young lady assailed should hold similar opinions, no matter if an alliance between the parties would not be considered improper by their friends and co-religionists, the fact that the report was untrue and placed them in an improper light before the public, would be enough to stamp it with infamy. And when added to this are the facts, that the object of the vile personal libel was to hold up the parties to animadversion; that the writer looked upon the relation with which he charged the parties as criminal; that the effects are liable to lead to a suspicion that the accused gentleman is ineligible to vote or hold office, and to start a prosecution that, no matter how great his innocence of the charge, would entail upon him much trouble and expense, are there not grounds enough to excite his indignation and that of the young lady, and to relieve his case of any of those elements of fun which excite the risibilities of the "American Gentlemen" who live by slander and vent their cowardly spleen behind the safeguards of the "liberty of the press" and the friendliness of official authority?

Now we wish it to be distinctly understood that we do not advocate the policy of violence. Anything that tends to mobocracy is wrong in principle. The law ought to be strong enough to vindicate itself. A legal wrong should have a legal remedy. Revenge is a motive to which men and women should not surrender themselves. Let those who break the law be punished by the law. We shall here be met with the objection that a libel suit against impecunious slanderers would only yield trouble for one's pains. Quite true. But there is the criminal law. Those malicious defamers of the reputation of ladies as well as gentlemen pretend to be very anxious for the prosecution of a certain class of offenders, and are so eager in this direction that they would punish people even for opinion's sake. Well if they break the criminal law, follow them up with the criminal law.

We shall be asked, is it likely they will be punished? That remains to be proven. Probably not, possibly yes. How can you tell this till you try? How do you know that the courts will screen the rascals till you give the courts a chance? Those who remain all the time on the defensive will not make much headway. The "Mormons" have submitted and borne abuse and suffered the traducing of esteemed ladies as well as venerated gentlemen, by the blackguards who have had perfect impunity in their dirty work, until it is supposed the "Mormons" have not the courage to do anything else but exercise patience and let silence show their contempt.

Any one with the feelings of a gentleman would respect the quiet dignity of a slandered but quiet people. But the persons to be dealt with exhibit only the qualities of the bully and the blackguard with their libellous impudence, and cannot comprehend anything short of some kind of force, in this direction. What should be done? Resort to the bludgeon, the knife and the revolver? No, indeed. That would be getting down to too low a level, and would be in opposition to the principles on which we place our chief reliance. But there is a law against libel, and a penalty is attached which ought to be meted out to those assassins of reputation, who have plied their cowardly and murderous trade unpunished for years, except in a few instances of meagre personal chastisement.

We think the law should be appealed to for the protection of ladies and gentlemen from the vile attacks of groveling penny-a-liners and sneaking Paul Prys, in whose eyes no privacy is sacred and no person exempt as a mark for slander. A general movement in this direction sustained by public sentiment and, if needful, with public funds to pay expenses, if it did not bring the same punishment that would be meted out to a "Mormon" offender, would at least tend to make the culprits careful, and in time would make the business of the salacious scandal monger an unprofitable trade to follow in Utah.

FOR THE SOUTH POLE.

It is announced that Nordenskjöld, the renowned Arctic explorer, will soon start upon an expedition to the South Pole. His northern voyage in the *Vega* was one of the best conducted and fruitful in Arctic exploration history. Of late the North has always been the mark of the explorer in preference to the South. Half a century ago Southern exploration was the favorite. Cook, in his second voyage between 1772 and 1775, penetrated deeply into the frozen South, but made no discoveries. Bisco, in 1834, discovered between 64 and 68 degrees of south latitude Graham and Enderby Lands. The former was also touched by Howell in 1821 and called Trinity Land, and by Palmer later and called Palmer Land. In 1836 Dumont d'Urville reached Graham's Land and two years later discovered south of Australia, Clarie and Adelle's Land. The year 1840 saw Sabrina Land added to the known Southern country by Baleny. The next year Ross forced his way through the ice belt and discovered Terror and Erebus—two lofty mountains—the latter a volcano—and discerned rocky land near the seventy-ninth par-