

DESERET NEWS.

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - Nov. 5, 1879.

THISTLE VALLEY UTES.

AN incorrect statement in regard to the Thistle Valley Indians has been freely circulated, and in justice to these sons of the forest who are learning the arts of civilization, and settling down to industry and peaceful avocations, we consider it our duty to state the facts. A report was published to the effect that Brother John Spencer, who is in charge of the settlement in Thistle Valley, had stated that his Indians had left the valley and gone on the war path, but would return to their farms after hostilities had ceased.

We learn from this gentleman that the report is without foundation. He says he has never given any such information as this to any person, and his Indians are engaged in their usual occupations and have neither gone on the war path nor have any desire to do so. They wish to remain at peace, have no disposition to shed blood, but are guided by a good spirit and are industriously cultivating the soil. He feels highly indignant that such a falsehood should have been published and that his name should be associated therewith. He is of the opinion that it was fabricated by certain persons who have sold their land in Thistle Valley and received their pay for it and now would like to see the Indians driven away that they may regain possession. The Thistle Valley Indians are of the Ute tribe, but have severed their tribal relations and are citizens of the United States. They live in houses, dress as white citizens, cut their hair, cultivate beard and moustache, and are anxious to adopt the ways and customs of civilization. Anything that would tend to destroy the good work of their reclamation from the Indian life should be opposed by all right-minded persons.

Brother Spencer informs us that he had a visit last Wednesday from Tabby, chief of the Uintah Utes, who stated that he wished to maintain friendly relations with the whites, and had counselled his people not to have anything to do with the Indians who had gone on the war path, but to remain at the agency in peace. They had listened to his counsel and had a peaceable disposition. A few wild young bucks had left the agency and it was not known whether or not they had joined the warlike Utes, but they did not any of them leave until after the Thornburgh disaster, so that the report that some of the Uintah Utes were engaged in that fight is entirely untrue.

Tabby said that he and his people had kept their agreements with the government, but good faith had not been kept with them. They had been plundered and moved from place to place until they were now far up in cold and cheerless valleys, away from their former warm and pleasant locations, and yet their oppressors were not satisfied but coveted even their present places in the mountain tops. He complained of cheating agents who had swindled them out of supplies. He had good feelings toward Colonel Critchlow, the present agent, and intended to see that no harm should come to him.

We hope that as much diligence will be shown in contradicting the false reports that have been published about these Indians, as was exhibited in creating and circulating them, and that nothing will occur to disturb the peace and good spirit that prevails among the Utes in Thistle Valley.

OFFICIAL PARTIALITY.

It is frequently insinuated, and sometimes broadly declared, by Judges and Prosecuting Attorneys that "Mormon" juries are partial in their verdicts to those of their own faith. This is certainly untrue, and no one is justified by facts in making such an assertion or intimation. But on the other hand there are

numbers of instances on record where "Gentile" Judges and Attorneys have been partial in their actions toward accused "Gentiles" and against accused "Mormons."

We are forcibly reminded of this by the different tactics recently pursued in the Third District Court, in regard to two cases which are in some respects similar. In one case two persons, not "Mormons," were indicted for an assault with a deadly weapon. The man assailed was most unmercifully beaten and seriously injured—so badly that his life was despaired of—and the provocation was, as alleged, his calling one of his assailants a vile name at some previous time. They were allowed to plead guilty of assault, and escaped by the payment of a fine. In the other case a policeman arrested a tramp who, not relishing the idea of being put to work on the streets, attempted to escape. The officer called on him to stop, and when he refused to do so fired at him, wounding him in the leg. The man recovered and has left the city. The officer was indicted for assault with a deadly weapon. He offered to plead guilty of assault, but his offer was contemptuously rejected.

Why this difference? The indictment in each case was for the same offence in law, and if there is any favorable difference it is on the side of the officer's. He may be considered rash. We are not defending his course. We do not apologize for the shooting. But it is certain that his motive, however much he may be blamed by some people, was a better one than that which prompted the other offence. He considered it his duty to arrest the tramp, and having done so, was determined that he should not escape. Excess of zeal is far more pardonable than revenge. Yet an officer who, it is claimed, exceeded his duty, cannot have the same legal privilege as private citizens guilty of gross violence for the gratification of malice and anger. And why not? The answer is plain. The officer is a "Mormon," the other parties are non-"Mormons." Now see on whose head should be placed the cap of partiality.

COMMENTS FROM GEORGIA.

FROM Georgia papers containing accounts of the trial of Jasper N. Nations, for the murder of Elder Joseph Standing, it is evident that the jury yielded to the popular feeling rather than the claims of justice, and that the Court was also influenced by the prevailing sentiment. Nations' trial was a test case; he, with Andrew Bradley and Hugh Blair, having been arrested and a separate trial being demanded. The indictment of the grand jury was found against David D. Nations, Jasper N. Nations, Benjamin Clark, William Nations, James Faucit, Hugh Blair, Joseph Nations, Jefferson Hunter and Mack McClure, of the county of Catoosa, and A. S. Smith, David Smith and Andrew Bradley, of the county of Whitfield. These names should be kept on record.

A Dalton correspondent of the *Chattanooga Daily Times* speaks of the trials as "the celebrated Mormon cases," and says:

"The most important point in Judge McCutchen's charge was this. His Honor charged the jury that if two or more persons combine to do an unlawful act not having as its object the destruction of human life, and in the commission of such an act one of those engaged in the act goes beyond the purpose and intention and commits a homicide, he alone is guilty of that offense and the others in the party are not guilty of homicide in any of its degrees, either as principals or accessories."

The jury returned a verdict of "Not Guilty" after a few hours deliberation. The State will not prosecute the others for murder as this was a test case.

Yesterday a verdict was rendered in the case of the State vs. Hugh Blair, for riot and false imprisonment.—Blair was one of the parties engaged in this affair, and the evidence, to my mind, was about enough to convict of guilt. But it did not convince the jury. The State is now trying Andrew Bradley for the same offense.

Public opinion is against the Mormons and public sympathy with the prisoners."

The same paper contains the following letter from Elder John Morgan, written for the purpose of removing the impression that might be made by the press calling the trials "Mormon cases," that the culprits were "Mormons" instead of "Christians."

"DALTON, Ga., Oct. 22

To the Editor of the Times:

Relying upon the fairness and unprejudiced position that the *Times* has ever assumed, we beg leave to call your attention to an item in today's issue, headed "Mormon Murderers." After reading the article carefully the conclusion of the public must be that some "Mormon" has been guilty of the crime of murder, whereas just the contrary are the facts of the case.

A Mormon Elder, by the name of Standing, was set upon by a mob of twelve men and cruelly murdered; these twelve men were not by any means Mormons, but on the contrary Christians, seven of the twelve being communicants of Christian churches, one of them prominently paraded before the public in the *Atlanta Constitution* as a "member in good standing of the church at Tunnel Hill." I quote from the columns of the *Constitution* of August 22d. These men have been baptized and regenerated, have been made partakers of the "good word of God," are followers of the meek and lowly Jesus, pray for their enemies, partake of the sacrament, the emblems of the broken body and shed blood of the Savior, whose teachings were that "eternal life abideth not in a murderer," and "peace upon earth and to man good will." These men were not "Mormons" by any means, and allow us to defend the memory of Joseph Standing from the imputation of being a Christian; if these men are Christians; if they and their advisers and abettors are to be admitted into the city that liege of four square," we beg the privilege of locating in the other place, as we think it much preferable.

Very truly,

JOHN MORGAN.

The *Atlanta Constitution* says:

"Never has a case in the annals of the criminal courts of this country excited the interest which has invested this trial."

The *Constitution* gives a very favorable personal description of Elder Rudger Clawson, the chief witness, and says:

"His language was accurate and concise, his enunciation clear and distinct, and his manner graceful and self-possessed. He certainly evinces education and cultured training."

We agree with Elder Morgan in his sentiments about the pious "Christians," recognized members and communicants of churches, who imbrue their hands in the blood of innocence and mutilate the dead. If heaven is to be their place of abode in the great hereafter, we shall prefer a home in another region, where murderers cannot enter and hypocrites find no rest.

MISDIRECTED MAIL MATTER.

A CIRCULAR letter has been issued to postmasters and publishers on the subject of misdirected mail matter. It contains some items of general importance to which, as requested, we direct special attention. Under recent orders issued by the Post Master General, all mail matter not addressed to a post office is unmailable, and must be forwarded at once to the Dead Letter Office, unless the envelope bears the name of the sender or other indication whereby it may be returned to the sender for better direction. Military Posts and Forts are excepted from this order.

Places at which there is no Post Office, are called "Locals" in the nomenclature of the "Department," and henceforth letters or papers addressed to "Locals" will not be forwarded, unless it be to the Dead Letter Office. Persons mailing anything to people living at "Locals" should be careful to insert in the address the name of the nearest Post Office.

Another order of the Department states that "Matter addressed to places which are not post offices, or to a State in which there is no such

post office as that named in the address is unmailable."

To illustrate this the circular says:

"A letter directed to Sacramento, Nevada, or to Virginia City, California, or to either of these places with the State omitted is unmailable, and must be sent to the Dead Letter Office. Why? For the reason that there are six post offices, each in a different State, by the name of Sacramento, but no post office of that name in Nevada. Consequently, how can a postmaster determine whether the letter should be sent to Illinois, Kentucky, Missouri, Nebraska, Pennsylvania or California? The same reason holds good when applied to Virginia City. There are 7 postoffices called Philadelphia, 3 New York, 8 Cincinnati, 15 Louisville, 4 Chicago and 4 St. Louis. There is only one, in the United States called San Francisco, consequently mail matter directed to San Francisco is not likely to be sent to the Dead Letter Office, as a postmaster can complete the address with safety. It may not, however, be very long before there may be several postoffices by the name of San Francisco in other States or Territories."

The carelessness exhibited by some people in regard to addressing mail matter is marvellous. Letters, postal cards and newspapers are posted without the name of the town for which they are intended, or the county is omitted, or the State or Territory is left out, and sometimes no address at all appears. All this is troublesome and costly to the Postoffice Department, as well as productive of loss or chagrin to the sender and the person for whom the letter or paper is intended. A little care and attention in mailing will save a great deal of vexation and expense.

KILLED BY KISSING.

KISSING is an ancient and almost universal custom, varying somewhat as to the points of contact, and its meanings and objects. Used in sincerity it is a token of the deepest affection, but is often perverted to the purposes of rank hypocrisy. Love and lust, which though so vastly different, are sometimes taken for each other, both express themselves by this means; but there is as much difference between the holy kiss of chaste affection and the burning kiss of concupiscence as between lawful liberty and unbridled licentiousness.

But it is not our intention to enter upon a critical or extensive discussion of this subject, to applaud or condemn the practice, or offer any reflections upon its common tendencies or effects. We only wish to refer to one feature of the custom which in our opinion is "more honored in the breach than in the observance;" that is, kissing the living who are afflicted with contagious disease, or the bodies of those who have fallen a prey thereto.

Friends will call upon a sick person, and the ladies are almost sure to kiss the patient if a female or a child, and children are permitted to kiss their sick juvenile relatives or playmates. The consequence is, in numberless instances, the spread of contagion. There is no doubt in the world that that most fatal disease, diphtheria, has been imparted and carried from place to place and person to person through contact by kissing. The daughter of Queen Victoria, who died of diphtheria, in Germany, contracted this foul disease in this simple manner.

Kissing diseased persons, especially on the lips, in which the inhalation of the breath of the patient is so likely, should be resolutely prevented. Sympathy, excessive kindness, sincere affection generally prompt the act, but there is death in it, and the practice should be stopped. The sick person can be assured of the good wishes and sympathetic feelings of relatives and friends in other ways, and when the danger attending such close contact is more generally understood, the custom will pass into disuse of thus saluting the sick and bidding farewell to the dead.

This may seem a small matter to write about, but we have reasons for believing that it is of great importance, that it has considerable bearing upon the public health, and that the heading of this brief article might, in many instances, form an appropriate epitaph.

MEETING IN ARIZONA.

In the *Expositor* of October 24th, we find the following notice of a meeting called by one of our missionaries:

"MORMONISM.

I will deliver a discourse on the above subject at the Court House in Phoenix, at 10 a.m., Sunday, the 26th inst. All are cordially invited. D. W. JONES."

The *Expositor* kindly adds:

"We recommend the above to all who desire information on the subject of Mormonism."

That paper seems to be disposed to treat people of all classes, creeds and parties with fairness and courtesy. It is so rare that non-"Mormon" journals manifest an absence of prejudice against our people and faith that we take pleasure in noticing the course of the *Expositor*, which is an able paper and is published by James Reilly at Phoenix, Arizona.

LIST OF PASSENGERS.

Per S. S. Arizona, sailing from Liverpool October 18th, 1879.

SALT LAKE CITY.

Fenelon Flinois; Ann, Emma, Walter, Wm, and Alice Wisson; Agnes, Dougal, Andrew, Elizabeth, John and Robert Wilson; John and Elizabeth Wallace; Barbara, Andrew and William McPherson; Elizabeth, Mary and Elizabeth Smith; Alfred Pixon; Robert and Anna Davies; Mary Clifton; Amelia and Lorenzo Roden; Elizabeth Ward; Esther Coop; Elizabeth Newton; Joe, Charlotte, Mary, Anna, Susannah, Ada and Edith Kershaw; John, Sarah, Emily, Edith, John, Chas., Harold and Agnes Ann Mounteer; Laura Rose; Joseph Fones; Christian, Magdalena, Rosina, Ernest, Karl and Nicolaus Murri; Orson Page; John K. Henderson; Richard Tassell; Mary Ann, James, Thomas, Charles and Walter Watson; Geo. Gray; Joseph Rudman; James and Joseph Webb; F. J. May; Edwin and Walter Steadman; Sarah Ann Arnold; Henry Rampson; Frederick Webb; Jane and Wm. Evans; Ann Morgan; David Williams; Sarah Beat; Jennie Walsh; Pauline, Adolph and Emma Thiede.

OGDEN.

Niels, Inger and Rasmus Rasmussen; Jesse Sime; John and Angus McPhic; Mary, James, Ellen, John, Jesse, Agnes, Beatrice and Thomas Cunningham; Thomas Steel; James Clark; John Reeces; John, Elizabeth, Mary E., Sarah and Emily Abbott; Ann Laugh-ton; Charles Briggs; Mary Bailey; Ann Stacey; George and Flora Waterman; Ruth Jacobs; Ambrose, Sarah, George, John and Mary A. Hill; Wm., Janet and Mary E. Gurney; Anna M. and Ruth Briscoe; Emma Steadman; Henry, Harriet and Sarah J. Whatman; Mary and Richard Griffin; Eliza and David Lindsay; Thomas, Mary, David and Samuel Evans; Alice, Mary, Edward, Evan, Janet and Llewellyn Jones; Maria, Sarah, James, Mary, Maria, Joseph, Rosa, Laura and John Farrow; Sarah Cope.

LOGAN.

C. L., Nicoline and Fred Petersen; James, Agnes, Mary, William, Robert, David and Agnes Pardie.

PROVO.

Jas. Robinson; Euphemia Armstrong; Isabella and Robert Ferguson; Margaret Barclay.

YORK.

Kate Curtis; Sarah and Enoch Burton; Richard Haines; Mary A. Bowen.

NEW YORK ONLY.

Christian Pedersen; Agnes Cunningham; Timothy and William Parker; Jane Stephens; Charles, Thirza, Walter G. and Dalling Crane; Sarah J. and Harriet A. Verity; Angelina Coop; Charles, John, George and Mary A. Steadman; Lewis, Caroline and Thomas Hill; David Morgan; David Llewellyn; Keziah, Hyrum J. and Marg. J. Owen; George, Emma, Elizabeth E., George, Emily and Anna Everett; John, Elizabeth, Emma, Rachel, John and Elizabeth Smith; Clara May; James Abbott; John R. Watson; S. W. Sears.