

DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

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WEDNESDAY, - SEPT. 3, 1884.

MEMORIAL CEREMONIES AT LOGAN.

THE ARRIVAL OF THE REMAINS OF ELDER GIBBS - THE SERVICES ON SUNDAY.

LOGAN, Utah, Aug. 23, 1884.

Editor Deseret News:

Fifteen minutes before midnight of Friday, the 22d inst., the remains of the late Elder John H. Gibbs, who was

RUTHLESSLY SLAIN

for the word of God and the testimony of Jesus, at Cane Creek, Lewis County, Tennessee, August 10th, 1884, arrived at the Logan depot. At half-past ten a vast number of the citizens of Logan assembled near the Tabernacle on Main Street. Included among this last was President C. O. Card and many other leading Elders of the Church in the Cache County Stake of Zion.

The High Priests, Seventies, Elders and other quorums of the Priesthood were largely represented, as were also the various other institutions of the Church.

At 11 o'clock

A TORCHLIGHT PROCESSION

off immense length formed and took up its march to the railroad depot and meet the remains of our martyred brother. The train was led by the Fire Brigade, the Logan and Plain City brass bands. The people stepped to the beat of the bass drums and the solemn sounds of the numerous brazen instruments.

There was a large number of vehicles from Paradise, Hyrum, Millville, Providence, as well as from this city in the procession, at the head of which was that of the father of the

MURDERED SON.

The train was on time so we did not have to wait. On its arrival the remains were transferred from the baggage car, which was draped in mourning, to the vehicle prepared for them. President Card made a few brief remarks appropriate to the occasion, in which he thanked the people for the sympathy and the respect shown by them to the remains of the honored dead and the beloved living.

THE CORTEGE

again formed and followed the remains up Second Street to Main, thence to the bridge south. During this march the music executed appropriate dirges. Arriving at the bridge the Fire Brigade, the bands and the Logan portion of the procession counter-marched, and soon after dismissed to their homes. The father of the deceased and friends from the south continued their journey to Paradise.

To-day

FUNERAL SERVICES

were held in the Tabernacle here, and in the meeting houses in all the Wards of the city.

At 2 o'clock p.m. a large congregation assembled in the Tabernacle in this city. The meeting was called to order by Bishop Thomas X. Smith. The choir sang:

Mourn not the dead who peaceful lay
Their wearied bodies down.

Prayer was offered by President C. D. Fjelsted. The choir next sang:

He died the great Redeemer died,
And Israel's daughters wept around.

The sacrament was then administered, after which the congregation was addressed by Elder Joseph Hall, Presidents Thos. B. Ricks and Samuel Roskelley. The speakers in the course of their remarks treated on the persecutions, afflictions, sufferings and

MARTYRDOM OF THE SAINTS OF GOD

in ancient times and in the last dispensation. They spoke at some length of the assassinations of Latter-day Saints in the early history of the Church, the murder of Joseph and Hyrum Smith, the killing of Elder Joseph Standing, and the more recent tragedies at Cane Creek, Tennessee, in which our beloved brethren John H. Gibbs, Wm. S. Berry and the brothers Condor were ruthlessly slain for the word of God.

The speakers offered words of condolence and sympathy for the widows, the fatherless and those who have been so suddenly bereaved of near and dear friends in so barbarous a manner.

The remarks of the speakers were listened to by the vast assembly with great attention and deep interest, and all responded with a hearty amen to the prayer that God would soften the afflictions of the friends of the deceased,

and give them strength to bear their sorrows with fortitude.

Presidents John Taylor, Geo. Q. Cannon and Apostles Teasdale and Lyman went to Paradise and held services there.

L. H. J.

THE HEROIC VICTIMS OF THE CANE CREEK TRAGEDY.

THE memorial services held at the Tabernacle on Sunday, had special reference to the martyred Elders, Gibbs and Berry, the funeral ceremonies over whose remains were being, at the same time, held at Paradise and Kanarra, respectively. Necessarily the speakers, in their allusions to the victims of the tragedy, made more particular reference to the Utah missionaries who had sacrificed their lives for the truth. The respect for the memories of the murdered Saints in the minds of all who took part in the services and the entire community, is equally deep for those of them who had never had the privilege of gathering with the main body of the Church as for the Elders who were slain while on their mission of mercy. The keen sympathies of the members of the Church everywhere are not only awakened in behalf of the bereaved relatives of the martyrs who reside in this Territory, but are aroused to equal intensity for those now residing on Cane Creek, Lewis County, Tennessee—the father, mother, sisters and other relatives of Brothers Condor and Hudson. They are our brethren and sisters, and have acted a noble part in one of the most terrible ordeals through which human beings could be called to pass.

The full force of the generous impulses manifested by the Condor family can scarcely be realized without an analysis of the circumstances of the tragedy. It does not appear from the details so far as developed that the mob were inspired with an original intention of killing any of the Condors. Everything connected with the affair shows that they were thirsting for the blood of the Elders from Utah, whose lives they had evidently pre-determined to take. For the better execution of this diabolical purpose the mobocrats seized upon the head of the house whom they found at the front gate. The brave man was overpowered by superior numbers, but not subdued. He felt that the Elders were in deadly peril and called to his son and stepson—Martin Condor and J. R. Hudson—to get their guns. This request for the boys to prepare to defend the Elders was obeyed with alacrity, but the murderer Hinson gained the house before they did, secured the gun hanging on hooks above the door, and at once began the bloody work by shooting and killing Elder Gibbs. In the meantime a gun was pointed at Elder Thompson through the back door. This weapon was seized by Elder Berry, not with any apparent idea of fighting the mob, his message being one of peace and not physical resistance to attacks of persecutors, but to divert the deadly aim from the person of his brother missionary. In this position he was himself shot and killed by another of the assassins.

In the meantime young Condor reaches the interior of the house. He is unarmed and defenseless, but the brave youth does not flinch a moment in the very face of death. He springs upon Hinson for the purpose of disarming him. The murderer tries to shoot him and fails, but the heroic boy, willing to place his own life between death and his brethren is shot dead by another member of the mob.

In the meantime young Hudson had bounded up a flight of steps to the loft, procured a gun and as rapidly descended. Being seized by two of the mob, he tore himself loose from their grasp and shot and killed Hinson, and then was slain himself by the mob. The pouring of a promiscuous volley through the window by the mob and the wounding of Mrs. Condor, the mother of the two murdered boys, was the last act of the terrible tragedy.

From the beginning of the attack of the mob the idea that pervaded the minds of Brother Condor and two boys was that the lives of the Elders were in deadly peril and that they must defend them at the imminent risk of their own against overpowering odds. As the massacre proceeded, they saw their worst fears realized regarding the missionaries, and that their own danger would be increased by resistance, which, however, the young men heroically maintained to their latest breath. They laid down their lives in defense of the servants of the Most High God, and their memories will be embalmed in the hearts of the Saints forever.

For Brother and Sister Condor and the members of their family generally the deepest sympathy and regard are entertained, and although strangers in a sense to the great body of the Saints, every faithful member of the Church cherishes for them a feeling of friendship and is inspired with fervent good wishes for their welfare.

CONTEMPTIBLE TRICKERY.

THE disreputable tricks employed to influence public sympathy and opinion in the present campaign are so numerous and of such a depraved character, that they indicate a condition of deep demoralization throughout the coun-

try. As a notable instance showing the species of subterfuges resorted to, we quote the following, which is going the round of the republican journals with accompanying condemnatory comments:

"Stanwood Blaine, the first child of Mr. and Mrs. James G. Blaine, was born July 18, 1851, and died when about three years old. He was buried in the cemetery at Augusta, Maine, and a simple marble slab, bearing the dates of his birth and death, was erected to mark his grave. That was about thirty years ago.

A day or two ago the stone was defaced by some unknown person, to read July 18, 1850, instead of 1851. Photographs of the mutilated stone have been taken to send all over the country. Mr. Blaine was married in 1850. Comment is unnecessary.

The question is whether this sacrilegious deed was a Democratic or a Republican act. None of the journals of the former party attempt to show that the stone was not defaced. They are generally silent on the subject. Why do they take that position? Because every Democrat who is not semi-idiotic knows that such an incident could only injure the cause of Mr. Cleveland and aid that of Mr. Blaine, its direct tendency being to create popular sympathy for the latter.

Viewed in this light, it may well be doubted that the date on the tombstone was changed by agents of the Democracy, unless it transpires that the policy of the latter is to give aid to the Republican party. The side of the contest which is the more likely to gain profit by the tombstone trick is the most likely to have performed it, unless it was perpetrated by some senseless member of the Democratic party for whose doings the organization could hardly be held responsible. An incident of that nature should have no influence either way upon thinking citizens. It is a trick of the vilest type and we hardly imagined that such grovelling subterfuges would be resorted to outside of the radius of the villainous anti-Mormon political clique in Utah. We had thought that the falsifying and murder-inciting gang of "Mormon-eaters" whose head quarters are in this city, held a species of monopoly, as a class, on the most extreme and debased phases of meanness, for they have descended to lower depths of rascality than we had previously conceived it possible for persons in human shape to reach. It appears, however, that their counterparts are to be found in other portions of the country. So much the worse for the country.

MRS. STANTON ON DIVORCE.

MRS. ELIZABETH CADY STANTON is out with an article in the North American Review on "The need of liberal divorce laws." The learned lady takes issue with Judge Davis, of the Supreme Court, who favors a general marriage law for all the States, and more stringent measures in relation to divorce. Mrs. Stanton is decidedly in favor of measures rendering divorce more easily attainable. We deprecate every measure and policy tending to disrupt family ties as leading to social disorganization, and we therefore differ widely from the lady's main proposition and line of argument. In the course of her article, however, she expresses some sensible thoughts and in places, perhaps unintentionally, hits the priestly opponents of polygamy some hard raps over the knuckles. For instance she says:

"Judge Davis is equally unfortunate in his facts of ecclesiastical history. He calls monogamy 'an Hebraic Christianized idea.' The Hebraic part of that idea was pure polygamy; the Christianized part was the unchanged polygamy of the early Christian church, except where and until it came in contact with the monogamic Greek and Roman civilizations—omitting the Germanic and Norse monogamy from the account only because Christianity reached them after its modification by Roman civilization. Neither Christ nor his disciples ever attempted to change polygamous into monogamic marriage."

Here is another paragraph:

"It is said that the Bible is against divorce. When those who are opposed to all reforms can find no other argument, their last resort is the Bible. It has been interpreted to favor intemperance, slavery, capital punishment, and the subjection of women; and now, in the face of the most pronounced declarations, and the example of 'men after God's own heart' and his chosen people for centuries, we are told that it condemns divorce. The one form of marriage recognized in the Bible is polygamy, both in the Old Testament and the New. It was at a Jewish polygamous wedding that Jesus performed his first miracle, and polygamy was practiced by Christians for centuries."

According to this statement, not only does the Old and New Testaments sustain the polygamic form of marriage, but Mrs. Stanton affirms, without qualification, that Christ not only did not utter any expression antagonistic to it, but sanctioned and virtually approved it by his presence at and participation in the festivities connected with the consummation of a union of that character. Here is a hard knot for

clergymen who loudly denounce that kind of marital relation as immoral and barbaric.

WHAT WE CLAIM AS A RIGHT.

Some of the speakers on Sunday openly charged the responsibility of the murders upon the Government of the United States. Their claim is that they have a perfect right to teach and preach anything they may please to in the name of religion, whether it is lawful or not, and that it is the duty of the Government to protect them in this right.

We need not say that the foregoing morceau is taken from the editorial columns of the Salt Lake Tribune. It is a wilful lie about the "Mormons," and that is enough to fix its authorship. No speaker who addressed the vast congregation at the memorial services on Sunday, either directly or by implication, charged the responsibility of the murder of the Elders in Tennessee upon the Government of the United States. That is an invention of one of those creatures whose soured soul is in a continual ferment about the "Mormons," and therefore bubbles over with the froth of falsehood and the spawn of malice. The only remarks as to the responsibility for the crime in Tennessee apart from the personal guilt of the murderers, were made by Elder John Morgan, who correctly placed it upon those persistent slanderers "who walk the streets of this city unarmed," among whom is the wretch that wrote the paragraph quoted above.

What object do such persons have in view in thus misrepresenting the utterances of public men? Their object is to stir up and keep in agitation the anti-"Mormon" spirit, which finds vent in violence among the lawless, and in hostile legislation urged on by a more cultivated class. Most of the bitterness of feeling that prevails in reference to our faith and people arises from prejudice caused by a misunderstanding of the facts, and this is the result of falsehoods, concocted chiefly in this city, and persistently repeated until they are believed abroad.

No speaker on Sunday said anything that could be fairly construed to intimate anything like the first statement in the paragraph at the head of this article. It is a lie, straight, simple and intentional. We are not so ignorant or foolish as to implicate the Government in a crime with which it had no connection and which it is not required to redress. The authorities of the State of Tennessee, and of Lewis County in particular, have some responsibility in relation to the discovery and punishment of the assassins. But this does not rest upon the National Government. It has not been intimated by the "Mormons" that the Government is either to blame for the crime or under obligations to punish the criminals.

Now, as to our claim of the right to teach and preach our religion. Freedom of speech and of the press is one of the guaranties of the Constitution. Under that guaranty we have the right to preach what we believe to be true, no matter if all the world thinks it is false, if we can peaceably get any one to listen to our teachings. We have as good a right to preach "Mormonism" as Catholics have to preach Romanism, or as infidels have to preach Ingersollism. We have no right to interfere with them, they have no right to interfere with us. Will any sane person attempt to deny this?

Suppose it is true that the practice of plural marriage has been made a crime by statute; or going further, suppose it is as wrong and immoral as its opponents try to make it appear. Still we have the right to explain our views concerning it, in public, in private, by voice or by the press. There is no law against its advocacy. If such a law should be enacted it would be in open violation of that clause of the Constitution to which we have alluded. If people do not choose to read or listen to the arguments in favor of our belief, they are at liberty to refrain from giving their attention. We do not force our opinions upon them. If they can only be met with violence it exhibits a "powerful weakness" on the part of those who dislike or dispute them. It shows that they cannot find reasons strong enough to bring against them or they would not resort to force.

As we have substantiated by irrefutable evidence, our Elders do not go from this place to preach that which the law forbids in practice. But we maintain that if they did go out with that special object, so long as they broke no law—and there is no law against such preaching—they could not be lawfully punished nor interfered with. We have a plain and indisputable constitutional right to preach polygamy in any part of the United States where the people are willing to listen to us, so long as we make no disturbance of local regulations. We have just as much right to preach in favor of polygamy as other people have to preach against it. If not, where is the law that forbids one more than the other?

If we have the right to freedom of speech and of the press, we also have the right to be protected therein. That is a proposition that cannot be denied more than the other. We claim the protection of the law wherein we do not violate the law. But we claim the protection of the Government only in the legitimate sphere of the Govern-

ment. The paragraph quoted above says we claim that it is "the duty of the Government to protect" us in preaching "anything we please in the name of religion." We need not deny this to people here. The fact that it is stated in the disreputable sheet we have named is sufficient to indicate that it is either a direct lie or such a perversion of the truth as to make it nearly the same. We hold the authorities of any State, county or city responsible for the infraction of its laws to protect the rights of citizens, when those officials make no proper effort to vindicate those laws. The General Government is not required to protect an Elder in the right of free speech in Tennessee; that is the duty of the local authorities. But in any place over which the Government has supreme control—exclusive jurisdiction, it would be required to protect a "Mormon" Elder just as much as a Methodist preacher in the exercise of his constitutional rights. And if bigoted and missionary courts, such as we have had in times past in Utah, should attempt to interfere with a "Mormon" in the sacred right of free speech, it would be the duty of the Government at the proper time and in the proper way, to protect him in his guaranteed liberty.

Taking the quoted paragraph in its intent, it is a falsehood from beginning to end. Viewing it as it stands, the first sentence is a wilful lie. The second is a prevarication. It is all intended to deceive. The "Mormons" claim nothing in this connection but that which is the claim and right of every citizen in this land of liberty. We accord that right to others. We do not attempt to interfere with it. And one of the clearest proofs of this is the fact that the creatures who pen paragraphs like that we have quoted, have lied about the Latter-day Saints for years, which they have no lawful or moral right to do, and have advocated the most unjustifiable, inhuman and oppressive measures for our political and social destruction, without being molested and almost without being noticed by tongue or pen. They have the right to their views and the free expression thereof (though this does not include the right to libel), and we have the right to ours, with the same limitations. And for the protection of these and other rights, laws are enacted. Let those laws be enforced within the legitimate sphere of their operation, and "Mormon" and "Gentile," "Christian" and "Infidel," will alike be sustained in the constitutional right of free speech, and protected in the exercise thereof. This is all we ask, this is what we expect to maintain.

ANNIVERSARY.

SEVEN years ago yesterday, about four o'clock in the afternoon, Brigham Young passed to the other life. The sensation that was created by the demise of so great a man and so strong a character is doubtless more or less vivid in the minds of those who were then residing here. It will also be remembered by many people in other parts of the earth, as his fame was wide, notwithstanding he was neither understood nor appreciated by the world at large. Those who were the most closely acquainted with him admired him most, and had the clearest and broadest estimate of his greatness. So striking were his characteristics that even his detractors were often impelled to admit the remarkable nature of his powers, intensified and quickened as they were for a special purpose, by a divine and intelligent inspirational influence.

Brigham Young is, according to the faith of the Latter-day Saints, though obscured from the vision of the natural eye, still operating in favor of the same cause, in the furtherance of which he took so prominent a part in his earthly career. That cause is the redemption of the human race—the salvation of the living and the dead. And although his course is in another sphere, the effects of what he accomplished here largely exist, and will not only endure through the cycle of time, remaining as monuments of the magnitude of the work he performed in the flesh, but their echoes will reverberate beyond, and roll through the countless eternities.

Brother G. Q. Cannon, son of Bishop David H. Cannon, the youth whose death was noted in the News of yesterday, was a most industrious and exemplary young man. A short time since his father was on a somewhat protracted visit to Logan and other parts of the north, returning home last month. In a letter to his brother, President A. M. Cannon, the Bishop writes that the deceased had been all that he could desire during his absence, actively superintending the affairs of the family, having cut and put up the hay, procured supplies of fuel for future use, and acted in other respects like a good, dutiful and thoughtful son.

We feel assured that our friends will thank us for bringing before their notice articles which have no superior among the many that fill our markets. We refer to the celebrated Dr. Price's Special Flavoring Extracts. We have used them, and can recommend them as the best article in domestic use.