

PRACTICE VS. PROFESSION.

THE fundamental principle of Christianity is self-sacrifice for the good of others. It received its perfect exemplification in Christ, who by His life of self-abnegation and His ignominious death, manifested a love which embraced the whole human race. To be a Christian is, so far as possible, to put aside the selfishness of the world and follow His example. Those who are imbued with His spirit take within the embrace of their solitude the human family. The adoption of the whole life-example of Jesus of Nazareth brings out all that is noble and beautiful in the human character, because to become Christ-like is to reach the closest possible proximity to the perfection of goodness.

These reflections are superinduced by incidents which exemplify the direct opposite of Christian characteristics. When these tendencies are exhibited by people who, according to their profession, ought to stand out prominently as shining examples for their less conspicuous fellows to imitate, the spectacle is all the more sad. As a case in point it may not be amiss to refer to a part of a letter, heretofore published in this journal, written by the Rev. J. Westey Hill and addressed to a Methodist friend of his in South Carolina. Speaking of the Latter-day Saint Elders laboring in the South he said: "Those missionaries should be whipped out of your community." In the Salt Lake Tribune of this morning there is what purports to be an interview between a representative of that paper and Hill. In it this passage occurs:

"Mr. Hill was pleased to learn that his letter to the South Carolina people had had such a praiseworthy result. The holy elders were given a few hours with which to get out of town, and they got, rather than stay and be tarred and feathered."

We regard the act of incitement to whip the Elders as a crime, not only from a moral, but also from what ought to be its not a legal standpoint. This proposition needs no argument to sustain it. The gloating of this person over the mobocratic and liberty-depriving results of his diabolical machinations, renders the offense doubly revolting. The fact that he not only professes to be a Christian but a teacher of the principles enunciated by the meek and lowly Nazarene renders his conduct without the shadow of an excuse.

We have been gratified at hearing expressions of unqualified condemnation of Mr. Hill's attempts to incite persecution against the Elders in the South from non-"Mormons," some of the latter being connected with the church of which Mr. Hill professes to be a clergyman.

MURDERED BY APACHES.

A LETTER from Apostle George Teasdale, written at Colonia Juarez, Chihuahua, Mexico, dated September 20th, gives the details of a shocking tragedy, which occurred at the adjacent settlement of Pacheco. The story is told in the following extracts from two letters from Bishop Jesse N. Smith to Brother Teasdale, and which reached the latter by courier:

"PACHECO, Monday, September 19th, 1892.—I send courier to inform you that our outskirts have been attacked by Apaches. The wife and elder son of Brother Hans Thomsen were killed this morning at Brother Pratt's place, and the younger son now lies at the point of death, being shot through. We have taken steps to gather in all scattered families to this place."

The following was received later by Brother Teasdale:

"PACHECO, Monday, Sept. 19, 1892—10:30 p. m.

"Further particulars are received regarding the terrible tragedy at Brother Pratt's place this morning. Brother Thomsen had left home last evening and came up here to work on the threshing. Just after breakfast this morning his boys had started to the field and when near the corral, where they had gone to feed the pigs, they were fired upon from behind the stable. The older boy Hyrum was shot down and killed. The younger one and the little girl, who had gone to carry the feed pail back to the house, ran towards the house, where the other boy was also shot down from behind the cellar. The little girl, aged perhaps about ten years, was unmolested. The mother was then killed in the door yard, I believe, and the Indians entered the house. Meanwhile the younger boy had slipped away, although severely wounded, and secreted himself where he could see the entire proceedings. The little girl was pushed or tripped when she interfered with them, but was not harmed. While the Indians were ransacking the house, she ran to her brother and possibly thus saved herself from being made a prisoner. The Indians took all the bedding, including feather and straw beds, which were emptied upon the ground; all the clothing, bursting boxes and cutting valises. All the ammunition, guns, and perhaps fifteen head of horses. They started northward, toward the head of the Tinaja Wash. Couriers have been sent to San Pedro and Corrales, in the hope that parties from there can intercept them. We will also send a posse on the trail, under the leadership of Brother George C. Williams, early in the morning. The boy reports that there were five Indians, one squaw and one papoose in the party. They are probably headed for the United States."

Brother Teasdale's letter states that vigorous steps had been taken to pursue and capture the murderers, and that Mexican officials had tendered assistance.

THE account of the murderous attack by Apache Indians on a family of Latter-day Saints in Mexico, published in yesterday's issue, has caused much interest to be felt in the affair and intense sympathy to be awakened for the survivors of the tragedy. The locality of the scene was not at the Pacheco settlement, but at Cliff ranch, twelve miles north of that place. We are enabled to present additional details embodied in the following extract from a letter from Brother Joseph C. Bentley, written at Juarez and bearing date of September 20th:

"Hans A. Tomson and family, formerly of St. Johns, Arizona, have been living on the ranch for some time past, and last Sunday evening Brother Tomson left for Pacheco to start work on the threshing next day, leaving his wife, two sons and little granddaughter at home. Early Monday morning the Indians, seven or eight in number, surrounded the house, and while the two boys and little girl were feeding the pigs, opened fire on

them from behind the barn, killing the elder son Hyrum, aged about seventeen years. The other boy, Elmer, aged about fourteen years, and little girl started to run for the house, when a shot from the corral entered the boy's right side, causing him to fall to the ground. The Indians then rushed for the house, threw the little girl to one side, and meeting Sister Tomson in the door yard shot her, but finding the shot did not cause instant death, picked up a rock and mashed her head with it. They then entered the house, cut open beds, valises and burst open trunks, carrying away to where their animals were guarded by a squaw and papoose all the clothing, guns, ammunition, saddles, etc., they could find, and returned the second time to search for the little girl, whose life they had spared, evidently intending to carry her off a prisoner. The boy after falling managed to crawl into the chicken coop, while the Indians were in the house, where he found his little niece. Here they had remained watching the proceedings of the terrible affair through the chinks of the log coop. After the Indians returned the second time and found the little girl had escaped, they went to the corral and drove off fifteen head of good horses. When they were well out or sight the boy and girl crept out of their hiding place and started for the ranch of brother George C. Williams, some three or four miles distant, to give the alarm, but the boy soon fainted from the effects of his wound and the little girl was left alone to make her way the best she could. On her way she met Brother Sullivan Richardson, who returned to the wounded boy and immediately conveyed them both to Brother Williams' ranch and despatched a messenger to Pacheco. Word has just arrived to the effect that the wounded boy has died."

WEST VIRGINIA CONFERENCE.

The West Virginia conference was held on Saturday and Sunday, September 3rd and 4th, President Layton presiding. Meeting convened at 8 o'clock on Saturday afternoon. President Kimball was the first speaker. Elders Whitehead, Cranny and Brown occupied the remainder of the time.

Two meetings were held on Sunday. Elders Layton, Taylor, Butler, Head, Kroge, Cullmor, Little and President Kimball were the speakers. The two first meetings were poorly attended on account of other meetings in the neighborhood.

In response to an invitation by T. H. B. Shouwer, the Elders and several Saints from neighboring counties met at his residence, where a very interesting meeting took place. President Kimball gave some good advice to all present. The remainder of the evening was made pleasant by songs and recitations.

President Layton and Bro. Head were appointed to labor in Kanawha and Jackson counties, Elders Taylor and Brown in Kanawha and Clay, Elders Butler and Little in Pendleton, Randolph and Tucker, Elders Whitehead and Cullmor in Grant, Mineral, Hampshire, Elders Cranny and Kroge in Upshire.

NICHOLAS WEBSTER,
MOUNT LOOKOUT, September 3rd.

Two Italians were fined \$10 each in New York recently for firing at the statue of Garibaldi in Washington square. It is evident all Italians do not believe in the red-shirted hero.