

DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

PRINTED AND PUBLISHED BY THE DESERET NEWS COMPANY.

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WEDNESDAY, - AUGUST 27, 1884.

THE NEWS FROM TENNESSEE.

THE news from Tennessee is not reassuring. Intelligence has been received from Brother Roberts that the life of another Elder has been attempted, the intended victim of the murderous assault being wounded. It is uncertain whether Elder Roskelly, an account of an attack upon whom appears in another part of the paper, is the person referred to or not. As the attempt to assassinate him occurred as early as August 8th, and the information regarding the assault to which Brother Roberts refers reached the latter through the dispatches, this appears scarcely probable. More definite information regarding it will be awaited with anxiety. It appears also that such is the state of feeling among the vicious, intolerant and murderously inclined in Chattanooga, that Elder Roberts believes it would be unsafe for him to stay in that city, and he will probably remain for some time in Nashville.

There is a way by which the murderous element in Tennessee can be repressed, and the perpetrators of such barbarous and bloody scenes as have been enacted prevented in the future. It is for the county and State authorities where they have occurred to at once enter upon a relentless pursuit of the criminals, that they may be discovered and the full penalty of the laws they have broken be inflicted upon them. We do not wish to pass a hasty judgment on the subject, but it does seem from the inaction of the civil officers, so far as we can learn, in regard to the Cane Creek murders, that there is but little ground for hope that anything like vigor or earnestness will be exhibited for the vindication of the law.

BEARING WITNESS TO THEIR OWN FALSEHOOD.

At the Methodist conference in Ogden, last Friday, a question was discussed that is quite interesting in view of statements that have been repeatedly published from Methodist sources. It was proposed that text books be introduced in the Methodist day schools, in uniformity with the text books used in the "Mormon" (District) schools.

This was a very good suggestion from the standpoint of the Methodist teachers, because a pupil that has attended a District School in this Territory and is persuaded to enter a Methodist school, could use the same books as before, and thus the expense of getting new books would be avoided. This would remove one objection to the change and help the Methodists in their work of getting as many "Mormon" children as possible under their control.

The great object held in view, when contributions are asked for from the benevolent for Methodist missionary work in Utah, is the rescue of the young from "Mormon" influences by getting them into Methodist schools. It is conceded that Methodism has no power over adult "Mormons," but it is confidently held that if the "Mormon" children can be placed in the control of the teachers in Methodist schools, great results will be achieved. Every means therefore that will smooth the way to the transfer is a help to the Methodist cause.

But what we wish to draw attention to is this: The public, outside of this Territory, have been led to believe, first, that there are no schools in this Territory except those established by the various "Christian" sects; second, when the existence of our District Schools has come to public knowledge, that only "Mormon" text books were used in those schools. Money in large sums has been obtained from the benevolent in consequence of these deceptions.

The necessity of education among the "Mormons" has been pressed upon the "Christian" public, and the alleged absence of schools in Utah worked to its utmost money-drawing capacity. When the fact that a school system has existed almost from the beginning in Utah, extending to every settlement has penetrated the public mind, the falsehood that only "Mormon" books are allowed in the District Schools has been repeated for the same intent, and with the same results, namely the collection of much cash for the purpose of establishing schools without "Mormon" text books. The latter untruth has figured even in Congress. Senator Hoar, just before the close of the last session, had to admit

that he had been misled on this point, and that his statements about it in the Senate were incorrect. Like other folks he believed what had been asserted by so-called "Christian" ministers from Utah.

Now, here is a Methodist conference gravely discussing the propriety of adopting the same text books in their denominational schools as are used in the District Schools which they call "Mormon." What does this prove? First that the stories told all over the United States, that there were no schools among the "Mormons" except the mission schools supported from the East were lies. Second, that the stories afterwards told, that only "Mormon" books were used in the District Schools, the existence of which was at first denied, were just as big lies as the others. Third, that there are no text-books used in the regular District Schools of Utah to which their defamers can find any objection. Let those who have been deceived on this matter, make a note of the discussion of last Friday at the Methodist Conference in Ogden.

THE LATE MASSACRE IN TENNESSEE.

THE following excellent article is from the pen of Hugh Weightman, Esq., M. A., of the University of Cambridge, England:

"The atrocious murder of 'Mormon' Elders in Tennessee calls for the reprobation of the whole world. The most savage tribes of Indians would scarcely have deliberately attacked with deadly weapons unarmed persons, even though they might be deemed marauders in the distorted imagination of their assailants, and might lie under the suspicion of influencing their squaws to embrace either a new faith or to devote themselves to a different life entailing the sacrifice of even their present domestic relationships. Not that any such objects can be attributed to the missionary efforts of the Elders of the Church of Jesus Christ of the Latter-day Saints, although the great founder of Christianity himself has said—'No man hath left husband or wife—or brethren and sisters—or houses and lands for any sake and the gospel's, but he shall receive a hundredfold in this life and in the world to come life everlasting.' The Mormon missionaries, however, cannot be charged with any attempt to separate husband and wife, but rather to convert them both and the members of their families to the principles of their creed with a view, as they conceive, of the realization of the promise of the 'hundredfold in this life, and in the world to come life everlasting.' But we are not concerned on the present occasion with the respective merits of different forms and ideas of Christianity, although, however obnoxious may be some of the tenets of the Latter-day Saints to the citizens of Tennessee, the latter can scarcely be credited with the profession of any form of the religion of the 'meek and lowly' Jesus!

Our present object is to call attention to the moving power which has evidently stimulated this spirit of wild carnage and indiscriminate slaughter, in which it appears even the sex was not spared—a woman being one of the victims, as it is thought, mortally wounded by a ruffian who in his blind fury strove to immolate an Elder, even at the shrine of female helplessness. The moving power, we do not hesitate to say, is the Ruling Power, yes, the ruling power of the United States, Congress, which, by the example it has set of persecution, in its Draconic Territorial proscription code, has endeavored to brand, the greatest portion of the population of Utah as outlaws, unworthy the rights of citizenship, instead of availing itself of whatever civilized penal enactments or the repression or suppression of a practice which, rightly or wrongly may be deemed objectionable and possibly a fit subject for legislation by that palladium of liberty, a jury of the peers of the accused. Other countries and all the States are satisfied with this tribunal. Why, then, should a Territory be placed in a worse position? It is no answer that juries in Utah would not convict. Of course they would not convict without legal evidence. Neither ought they. But the scathing, sweeping, bitter fulminations directed against a whole community in the spirit of revenge for disappointed results—the sinister omens of men more rancorous and vindictive measures in store, and the muttered threats of a resort to violence if necessary, to further coercion on the part of the Federal power have sounded the key-note for a dastardly campaign, of which the advanced posts of the guerilla bands have already availed themselves to the eternal disgrace of humanity, the degradation of manhood and that sway of the Federal Government, which, in the absence of local sovereignty and domestic legislation, should be especially mindful of paternal instincts and the band of unprotected fraternity. The policy is not only fatuous and criminal, but even politically, and as a means to the end, is worse than injudicious—it is suicidal, for never was there a surer prediction than in this case, 'The blood of the martyrs will be the seed of the Church.'

THE METHODIST CONFERENCE, ON UTAH AFFAIRS.

It is customary with the Methodists at their conferences in this Territory

usually held at Ogden, to adopt resolutions on "The State of Affairs in Utah." Some of the most atrocious falsehoods in reference to the "Mormons" have in this way been promulgated, producing effects similar to the scenes of violence and bloodshed in Georgia and Tennessee. We have taken up these resolutions in their time and exposed their diabolical spirit and intent as well as their utter untruthfulness.

This year a very different document on Utah affairs has been prepared by the committee appointed for the purpose. Although a little vague in some of its statements, it is the most respectable and gentlemanly report of the kind ever adopted by the Methodist conference in Utah. We attribute this change to the influence of the presiding Elder, whose name appears last on the committee. Here is the

REPORT OF COMMITTEE ON THE STATE OF AFFAIRS IN UTAH.

Utah presents to the civilized world a condition of affairs that is anomalous in its character and tendencies. The mission of the Christian churches and schools in this Territory is to allay and not to arouse antagonism; to assist in arresting the tide of immorality, lawlessness and violence that threatens its welfare and to help in advancing the moral and intellectual status of society.

We deprecate the spirit of antagonism and mob violence so prevalent here and unqualifiedly disapprove of the recent massacre of Mormon Elders in Tennessee. We deplore the existence of licensed iniquity and its resultant evils in this Territory and demand stern legislation for the eradication of these evils, and pledge our co-operation and support of all measures that shall bring about these results.

We protest against the position assumed that the American Nation and the Christian Churches are the persecutors and the enemies of the Mormon people.

We invite the attention of the country at large to the great mineral, agricultural and commercial resources of Utah and to the need of capital and intelligent industry to develop these resources profitably.

We greatly rejoice in the promises of moral and material prosperity so evident here, and in the rapid advancement of all Christian influences and agencies carrying with them their inherent principles of loyalty to the flag, and of the inviolate sanctity of home.

We earnestly urge the necessity of persistent and progressive efforts in behalf of Utah, on the part of all the Christian churches of our land, and by the government and people of the United States.

(Signed) T. W. LINCOLN, P. A. H. FRANKLIN, T. C. LILFE.

There are some things in the report which call for comment. The only way that the mission of the sectarian schools and churches in this Territory can be fairly determined, is by their attitude and effects. Do they not come here in the spirit of antagonism? What antagonism have they to "allay" except that which they themselves create? They enter the Territory for the avowed purpose of attacking the creed and institutions of the people who dwell here. For this purpose money is sought for and furnished from eastern societies. We are not disputing the right of the Methodists or any other denomination to do this. We merely wish to show that they arouse the antagonism which is deprecated in the report, and that hitherto they have not sought to allay but rather to promote everything of this kind that has existed here.

We are pleased to see the disapprobation expressed of the cruel murders in Tennessee. It is a mark of a Christian spirit. But what is meant by the "mob violence so prevalent here?" It appears to us that there is less of mob violence in Utah than in any populous part of the Union. So with "licensed iniquity." There is nothing here that can be included under that head unless it be the liquor traffic, and that is prohibited in many parts of the Territory.

As to "the position assumed that the American Nation and the Christian churches are the persecutors and enemies of the Mormon people," it would have been more satisfactory if it had been stated who assumes the position. If it is meant to convey the idea that the "Mormon" people assume it, we must say that is only half correct. We do not claim that the Nation—the great American people, are our persecutors. But we think we can show with good reason that the "Christian" sects are both our enemies and our persecutors.

They seek not to convert us by argument and persuasion, but to coerce us by the force of civil law, and even by suggestions of military violence. They clamor to Congress for legislation to inflict pains and penalties upon us, not only for acts prompted by our religious faith, but for entertaining that faith without acting upon it. Laws have been advocated by the chief "Christian" denominations to disfranchise the "Mormons" because they are "Mormons," and to punish the whole "Mormon" people by depriving them of any voice whatever in their local government.

The most radical of propositions for the destruction of "Mormonism," by the enslavement of the "Mormons" and the spoliation of their Church property, have come from those same "Christian churches." More than that,

The persecutions which the Latter-day Saints have had to endure from the beginning to the present time have been started, fostered and prompted by professed "Christian" ministers. The tar-and-feathering in Ohio, the massacres in Missouri, the drivings and martyrdom in Illinois, the mobocracy in various parts of the country, the murders in Georgia and Tennessee, were the work of sectarian preachers, and were incited by inflammatory harangues from religious exhorters and incendiary articles from a professedly "Christian" press. The so-called Christian churches have persistently misrepresented, "Mormonism," reviled its chief exponents and urged extreme measures against them. We therefore take the position that they are both the "persecutors and the enemies of the Mormon people."

Let it be clearly understood that we have no grievance against churches or papers for opposing that which we hold to be true. We concede their right to attack anything that they believe to be false. But we do not admit their right take the course which has been pursued by the so-called "Christian" churches, preachers, lecturers, teachers and writers in relation to the "Mormon" people, and claim that it is indefensible even on their own ground. If "Mormonism" is ever so untrue, if its followers are ever so much deluded, the measures to which its religious assailants have resorted are unchristian, ungentlemanly, unfair and unjustifiable in the sight of God and just men. And among these enemies and persecutors who have resorted to the vilest and wickedest means to effect their anti-"Mormon" purposes, many Methodist preachers, teachers and writers stand pre-eminent for falsehood, cruelty and diabolism.

We are pleased to see the moderation displayed in the report on Utah affairs recently adopted by the Methodist conference at Ogden, and trust it will characterize the future course of that denomination in its mission work in Utah.

THE MARTYRED ELDER, W. S. BERRY.

THE following letter will be read with interest, as it contains some particulars in reference to one of the victims to the late deed of blood in the State of Tennessee. The bodies of Elders Berry and Gibbs are not likely to arrive here until Thursday or Friday of this week:

CEDAR CITY, Iron County, Utah, Aug. 15, 1884.

President Joseph F. Smith:

Dear Brother—In accordance with instructions received from you per telegraph, I immediately visited the family of the late Wm. S. Berry, and in as gentle a manner as possible, conveyed to them the sad intelligence of the death of their husband and father.

Brother John W. Berry, the only surviving brother of the deceased, is depending upon me to inform him when the body of his brother is likely to arrive at Milford, as it is seventy miles distant from Kanarrah, which will necessitate two days' travel by ordinary team.

Thinking that a few items relative to the late Wm. S. Berry would be of interest, I have gleaned the following:

William Shanks Berry was born in Dresden, Weekly County, Tennessee, on the 3rd day of February 1838, who was the son of Jesse and Amelia Berry. The above Jesse Berry, father of William S. Berry, deceased, served in the United States army during the war of 1812—1814, and ranked as colonel. In 1852 he joined the Church of Jesus Christ of Latter-day Saints in Tennessee, emigrated to Nauvoo in the spring of 1844, and died the 6th of August the same year. His venerable wife, Amelia, is still living at Kanarrah, Iron Co., Utah, and is in her 81st year in good health and sound mind; has experienced much sorrow and grief, having had two sons and a daughter-in-law brutally murdered by Indians in 1866, at which time the Berry family were helping to form settlements in Southern Utah.

[Wm. S. Berry leaves two wives and 13 children, the oldest just 21 years old, the youngest 3 months. Brother William was a good, kind-hearted and faithful Latter-day Saint, an affectionate husband and loving father, and much respected by all who knew him; he served in the position as Bishop's counselor a number of years. When the sad news was revealed to them of the death of their beloved husband and father, the outbursts of grief were heartrending and can be better imagined than described. When we consider the service rendered to our country by the father of the deceased, before alluded to, we are startled with the sad news that his son is murdered by a ruthless masked mob in his native State, while in the discharge of his duty preaching the gospel of Jesus Christ as revealed in these latter days through the Prophet Joseph Smith.

Respectfully, your brother in the gospel,  
HENRY LUNT.

A SIGNIFICANT SUGGESTION.

"Mr. Blaine has done right in promptly instituting legal proceedings against the journal that has published an attack upon the honor of his family. But what is Walter Blaine doing in the meantime? He is a man, and rumor

has it that he is soon to be married. There is not a man west of the Mississippi who would not advise him to have immediate private business in Indianapolis. The reason is his mother, his own mother, has been slandered. He should see in a moment what to do. This is one case where he should not consult with his father, but should act on his own responsibility. He should go to Indiana without a moment's delay and should make his business urgent on his arrival."

THE above is clipped from the Salt Lake Tribune, which has made a specialty of slandering men, women and children, and has been for years the willing receptacle of all kinds of filth, contributed by dirty-minded persons with a spite against their "Mormon" neighbors. The mothers, sisters, and other near and dear connections of the young men of Utah, have been assailed in its columns in such a vile and infamous manner, that its immunity from utter destruction has been a standing witness of the patience, forbearance and respect for law, for which the "Mormon" people are shining examples. Our advice has been invariably in favor of peace, self-restraint and non-resistance. The suggestions in the above extract are intended for foreign service. They ought to be equally good for home application. It's a poor rule that only works one way. Young men in this vicinity will do no harm if they cut out the paragraph and paste it in their hats.

COMPARE AND JUDGE.

THE Salt Lake Tribune of this morning has the annexed editorial:

"One more murder is recorded in Salt Lake City. It happened in a den, a den which on a liquor license carried on a gambling game which the license itself expressly forbids. The town is full of such places, the authorities know all about them, but they will not interfere because from such places a revenue to the city is secured. These places are kept open, boys who are mere children are enticed within them and initiated in all manner of vices, and men go there and drink, and gamble and stab and kill, and no one seems to care. And it is all that a few paltry dollars may be turned into the city government."

The Salt Lake Tribune of March 6th, 1881, had an editorial headed "What Utah Wants," from which we make the following extracts:

"Apropos of the new and petty war recently started by the municipal government on the woman of the town, the liquor dealers and the gambling fraternity, one of the 'enemy' said to us the other day: 'It may be a hard thing to say, and perhaps harder still to maintain, but I believe that billiard halls, saloons and houses of ill-fame are more powerful reforming agencies here in Utah than churches and schools, or even than the Tribune. What the young Mormons want is to be freed. So long as they are slaves, it matters not much to what or to whom, they are and they can be nothing. Your churches are as enslaving as the Mormon Church. Your party is as bigoted and intolerant as the Mormon party. At all events I rejoice when I see young Mormon hoodlums playing billiards, getting drunk, running with bad women—anything to break the shackles they were born in, and that every so-called religious virtuous influence only makes stronger. Some of them will go to the bad, of course, but it is better so, for they are made of poor stuff, and since there is no good reason why they were begun for let them soon be done, and the sooner the better. Most men, however, will soon weary of vice and dissipation, and be all the stronger for the knowledge of it and of its vanity. At the very least they will be free, and it is of such vital consequence that a man should be free, that in my opinion his freedom is cheaply won at the cost of some familiarity with low life. And while it is not desirable in itself, it is to me tolerable, because it appears to offer the only inducement strong enough to entice men out of slavery into freedom.'

So far, the Tribune's pretended quotation. Now for its own comments, in the same article:

Freedom is the first requisite of manhood, and if it can be won without excesses so much the better. If it can't, never mind the excesses, win the freedom. It is not you who are responsible, when it comes to that, it is those who have enslaved you. Who is the national hero of the yeomanry of England but Robin Hood, "waging war against the men of law, against bishops and archbishops, whose sway was so heavy; generous, moreover; giving a poor, ruined knight clothes, horse and money to buy back the land he had pledged to a rapacious Abbott; compassionate, too, and kind to the poor, enjoining his men not to injure yeomen and laborers, but above all, rash, bold, proud, who would go to draw his bow before the sheriff's eyes and to his face; ready with blows, whether to give or take."

"Read the first chapter of Book Two of Taine's English Literature, if you would see what ails Utah, and what it needs as a medicament."

"To vent the feelings, to satisfy the heart and eyes, to set free boldly on all the roads of existence, the pack of appetites and instincts, this was the crav-