

A DETAILED DESCRIPTION OF THE CANE CREEK MASSACRE.

The following graphic account of the Tennessee massacre, from the pen of Elder B. H. Roberts, will be read with great interest. It appeared in the Nashville American, of August 15: To the American:

Several articles have already appeared in your paper respecting the horrid butchery that took place at the house of James Condor, near the head of Cane Creek, about 11 o'clock Sunday morning, but we hope you will not refuse us space for this communication, as we are able to represent the affair as related by two of the Mormon Elders who were at the scene of the murder and narrowly escaped with their lives; also as related by Mr. Garrett, who lives near Mr. Condor's residence.

Here let me say that we do not ask you to compromise any position you have taken in regard to the Mormon question by allowing this article to appear in your columns. We speak of this because we are aware of the reluctance of editors and public men generally to publish or consider with fairness anything said by a Mormon or in defense of one. We know whereof we speak, for we have written replies to several articles and editorials of infamous character, which were calculated when uncontradicted to culminate in just such savage acts as this in Lewis County; as ignorance has considered itself, when newspapers have freely advocated the use of violence, tar and feathers, the free use of hickory rods, shot guns, etc., etc., to drive from their midst peaceable, law abiding men—at liberty to practically carry out these infamous suggestions, and they have done it more than once.

A Mormon elder, by the name of Thompson, gave out an appointment to preach at the house of James Condor, Sunday morning, August 10. When he and a companion, Elder Berry, arrived on Cane Creek the latter part of the week, they were joined by two Elders who had come up from Mississippi. These two were J. H. Gibbs and W. H. Jones, who had formerly labored in Lewis and Hickman Counties, and had lately been visiting country seats, speaking in court houses and other halls as they could secure them, on the Mormon question.

Gibbs, Thompson and Berry met at the house of James Condor, some little time before the hour to commence meeting, and occupied the time in singing hymns and conversing with the members of the church and friends who had gathered in.

Jones stayed at Mr. Garrett's reading. Mr. Garrett lives a mile and a half, or more, above Condor's residence. Sometime before the time of meeting Jones started for the place of appointment, and when some three-fourths of a mile from Garrett's a mob of some twelve or fourteen disguised men rushed from the thickets upon him, presenting their guns and calling upon him to throw up his hands, which he did, then let them fall, saying that he was unarmed. They compelled him to climb the fence into a corn field, cross it and go up a hill-side, punching him at times with the muzzles of their guns. After making some inquiries of him they left him guarded by four men with orders to shoot him if he attempted to escape; they then left in the direction of Condor's house. Shortly, however, they came back and made further inquiries about the Elders' preaching; they again left, taking all but one of their number, who was left to guard Jones with orders to kill him if he showed any disposition to escape. After the mob left, Jones had some conversation with his guard, who claimed that he had come to befriend the Elders, and promised to let Jones escape, ordering him to run on ahead of him, which the Elder did for some distance. As they came to a stand they heard one gun in the direction of Condor's house—a brief pause, then several guns in quick succession: Jones' guard exclaimed, "My God, they have shot among the women and children!" Turning to his prisoner he told him to run. Jones did so, his guard following with pistol drawn all the time. They continued to run for perhaps three-fourths of a mile, when they came to the forks of a road. Here the guard left his prisoner. As they parted, the Elder told his friend not to go back to the mob or take any part in the affair. Jones made his way to Shady Grove, Hickman County, where he arrived Monday.

For the rest, it is related by Elder Thompson, who escaped from Condor's house, and Mr. Garrett, who lives on Cane Creek, but was not at Condor's on Sunday. He states his part of it as told him by those who were there. They had just finished singing a hymn when a mob rushed up to Condor's front gate; Condor, who was standing by his gate, was seized; but he shouted to his two sons who were out in his orchard; the rest of the mob ran on to the house. Elder Gibbs had just taken up his Bible, doubtless to look over some texts previous to speaking, when a man disguised—which afterward proved to be David Hinson—came in at the front door, crossed the room, took down a shotgun suspended on hooks over the back door, and then took deliberate aim at Elder Gibbs, who was under considerable excitement. Hinson shot him, the charge entering the body under the arm; he clutched the wound and fell against a bed and expired without saying a word. A gun was now thrust in at the back

door leveled at Elder Thompson; Elder Berry grasped it with both hands, but seemed not to struggle as if to wrench it from the one who held it; an instant later some one shot him, and he fell heavily to the floor, dying without a struggle. In the tumult Elder Thompson rushed for the back door. As he came out of the house a gun was drawn down on him, but that instant a woman with a babe in her arms passed between him and the weapon, which was lowered, and he escaped to the woods. While this was transpiring the Condor brothers ran from the orchard to the house. As Martin Condor, a boy of 19, entered the house, he grappled with David Hinson and tried to wrench a gun from him. Hinson drew a derringer and snapped it at Condor, but it failed to go off. Some one else then shot young Condor, killing him instantly, and Hinson stepped out of the front door. While Martin Condor was struggling with Hinson his half brother, James K. Hudson, ran up to the loft to get his gun. As he came back two men clutched him, but he succeeded in wrenching partly away, and shot David Hinson, who was standing in the door yard. As Hinson fell some one said, "I'll have revenge," and shot young Hudson, who lived about an hour, and was the only one who was not instantly killed. A volley was now fired through the window, wounding Mrs. Condor in the hip, but the greater part of it entering the dead body of Elder Berry, who lay upon the floor.

The mob took Hinson's body with them when they retired, and the rest of the dead were buried near Condor's house.

Such is the story of the outrage as reported to me from the sources named.

Doubtless those whose hands are now reeking with innocent blood will strive to palliate the wrong they have committed; they will have their reasons to put forth and strive to justify their hellish crimes; but I know those Elders, and I know they are innocent of any crime. In fact, there is nothing, so far as I can learn, that is even alleged against them, only they were teachers of an unpopular faith. That was the head and front of their offending. Some three months ago, as near as I can learn, a notice was handed to them warning them to leave the neighborhood on pain of violence or death—and it might be as well here to say, that that kind of thing is very common in our experience as missionaries. In this instance, as in nearly all other such cases, it was treated with silent contempt, for we reason like this: are we not in a Christian land of liberty, where every one is free to utter his honest thoughts? there being a positive provision in the Constitution that freedom of speech and of the press shall not be interfered with, every one being free to follow what reason and the promptings of his own conscience shall deem best in religion so long as he interferes not with the rights of others. We have a consciousness that we have harmed no one, interfered with no one, and we claim the sacred privilege to exercise the rights of free men under the laws of the land.

What ever of approbrium may attach to our names because we are "Mormons" it will yet be known that we are firm friends to virtue, truth, justice and liberty. "For one," as said Bryon,

"I want men to be free
As much from mobs as kings—
From you, as me."

We are using every endeavor to get the bodies of the murdered men, that we may take them to their homes, to their wives and children whose society they sacrificed for a season, that they might teach men what they understood to be the Gospel of Christ—and where friendship may perform over their bullet-torn bodies the last rites that man performs for his fellowman.

Concerning the perpetrators of the horrid deed we have nothing to say. The laws of this State have been shamefully outraged, but we suppose there is sufficient majesty in the State to vindicate its own laws without any special efforts on our part to push the matter. We shall work in harmony with the officers of the law. We have no vindictive feelings that cry for vengeance. Those matters are in the hands of the State and county officers, and in the hands of God.

Yours respectfully,
B. H. ROBERTS.

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NOTICE TO CREDITORS.

TERRITORY OF UTAH, County of Tooele. ss
Estate of John Robinson, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Administrator of the Estate of John Robinson, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice, to the said administrator at his residence at Grantsville City, in the said County of Tooele.

Dated at Grantsville City, August 11, 1884.
W. J. ROBINSON,
Administrator of the Estate of John Robinson, deceased. w31 4w

NOTICE FOR PUBLICATION.

[1746.]
LAND OFFICE, SALT LAKE CITY, July 30th, 1884.
NOTICE IS HEREBY GIVEN THAT the following-named settler has filed notice of his intention to make final proof in support of his claim, and that said proof will be made before the Register and Receiver at Salt Lake City, on Saturday, September 6th, 1884, viz: Peter C. Wood, Homestead Entry, Nos. 3322 and 5778 for the N 1/2 of N. W. 1/4 and S. 1/2 of N. W. 1/4 Sec. 8, Tp. 1, N. R. 1, E.
He names the following witnesses to prove his continuous residence upon, and cultivation of, said land, viz:
Daniel Lee, Heber Parkins, John Burtonshaw, Wm. A. Brown of Davis County, Utah.
H. MCMASTER, Register.

BIRD & LOWE, Attorneys for Applicant. w296w