

SAMUEL MOSER, Who Blames His Church FOR MURDER of His Wife and Children AND For His Own Attempt to KILL HIMSELF, On Trial For His Life at PEKIN, ILL.

Pekin, Feb. 16.—Sam Moser, coming from the scene of the courthouse, returned to his cell, where he was waiting for the jury to be called. He was looking at the jury box with a look of intense interest. He was looking at the jury box with a look of intense interest. He was looking at the jury box with a look of intense interest.

ATTEMPTED SUICIDE AND ARREST OF THE MURDERER IN SALT LAKE. Salt Lake City will remember the sensational attempt at self destruction made by Moser in this city on May 17th last. He had just arrived here the night before. He was a fugitive from justice and was fleeing from his own fears as well as from the law. As soon as possible he secured a Chicago paper and reading an account in it of his own awful crime he hastened to the Jordan river and jumped in with the intention of committing suicide. He did not succeed and placing a revolver to his head he blew a hole in it. Again he failed and disgusted and bedraggled he climbed out upon the banks and a little later was taken to the police station where he told the "Deseret News" the story of his diabolical deeds. He said that four days before he had murdered his wife and three sons. He shot them down in an extraordinarily brutal and cowardly manner locked their bodies up in the home, and fled. He was kept in jail here for a short time and then sent back to Illinois in company with Sheriff Mount, of Tazewell county where the crime was committed. Subsequently Officer Palmer, of Salt Lake, who is now in attendance upon the trial for the life of the murderer obtained a \$200 reward for his capture. After his arrest he gave as the motive for his crime a ban which the Amish church had put upon him. He claimed that the church had expelled him from its fold, brought discord into his family, practically separated him and his wife and brought such mental misery upon him that he thought the killing of them and the suicide or hanging of himself was the best way out of it all. He did not manifest then nor since any regret for the deed. He was indicted, and his trial is now in progress at Pekin before Judge Puterbaugh. His father and mother have taken sides against him, and the authorities of the Amish church will contradict on the stand all his statements as to the church having broken up his home. The customs and methods of this peculiar church will be interestingly revealed during the trial. Moser, it is claimed, is a perverser, not insane, and his statements as to the church having provoked the murder are not believed. The accompanying article is written by a special correspondent of the Chicago Times-Herald and will be read with much interest.

"Was he good to you when he was at home?" Not a muscle moves—no change in expression. "Is the church right in this case?" Still the awful silence. An Amish farm house is near the Moser house in which the murders were committed. Drive to the door and knock as long as you will. No one answers. The house is full of Amish people, but none comes to the door. Perhaps a blind quiver of a curtain to show that some one is peeping, but you will not be admitted. You are not of the faith—you are unclean—and the doors are closed to you and yours. But the Amish people are coming to Pekin if their church is put on trial in this case, and they are going to testify against Sam Moser. They believe him guilty of an awful crime and that he was prompted to the deed by his own inward wickedness and not by particular feeling toward the church. Murder has been practically unknown to these Amish people, and so is theft, and lying, and bastardy. But one case of bastardy has ever been brought to the attention of the authorities in connection with the community, and the guilty party in that case was banished from the church. As to the origin of the Amish in a historical sense, Mrs. C. H. Ummell of Bloomington, who was a girl friend of Mrs. Sam Moser, and Jacob Kopp of the same place, who was raised a Mennonite, but has departed from the teachings of that sect because of the

TAEWEWELL COUNTY AND ITS GREAT PROSPERITY. TAEWEWELL COUNTY, the center of the Amish strength in Illinois, is one of the most prosperous counties of the State, and Pekin is its beautiful and wealthy county seat. In early days the county was somewhat noted for being the center of a daring band of horse thieves, and also a place where the members of the old "whisky ring" practiced many of their fine arts. The law has practically ended the operations of both classes of criminals, and the county is filled with a law-abiding set of people. The soil is black and rich, and the Amish are coming to get it know what they were about when they bid up the price for it to extremely high figures. Coal mines abound, great stock farms, and an elk farm. Pekin is a city of about 15,000, nine miles from Peoria, having one of the best hotels in the State in the Tazewell House, and the prettiest road mare for fast travel in the form of Midway, owned by John St. Orney. The people of Pekin are wealthy and above the average in intelligence. But they have never paid much attention to the growth of the Amish community until the Moser murder brought it directly under their eyes. They generally think that Moser should pay the full penalty of the law for his crime.



BARKER, BEHIND BARS, IS UNREPENTANT. DEATH, OR WORSE, AWAITS KELLER.

Here is a graphic picture of Thomas G. Barker showing how the accused man appears at the present time. He is haggard with excitement and sleeplessness but professes no remorse for what he has done and believes he will be acquitted. He declares that under like circumstances he would repeat his act. He hopes Keller will die, despite the fact that such an event would make his case more serious.

AMISH RULES AND REGULATIONS NOW PRACTICED. BISHOPS, preachers and elders of the church must take no pay. When the Lord's Supper is served in the church the feet of the participants must be literally washed. No one must be idle, man, woman or child. The church is supreme over all the acts of its members. Kissing of wives and fondling of children in public is frowned upon. Wall paper with figures on it is not allowed in the houses. Pictures are not permitted on the walls nor in houses. Carpets are forbidden. Only that which is plain and simple is tolerated. The church arrange all marriages. The bride has her husband selected for her or the groom his bride. The church in making these selection does it for the purpose of interbreeding the sexes and producing averages or raising tone. Thus the bright girl is married to the lazy man or the bright man given the most slovenly girl in the community. After the wedding, which takes place in the church, bride and groom do not see each other for a week, then they begin living together. No one can be admitted to the church without confessing all past sins and making atonement for them as far as possible. No buttons can be worn on clothes. Only 14 knots and eyes are used. It is forbidden to sit for a photograph. One must not go to law. All property and money for community use. If one is without money and land all must help to secure him the same. Children must be obedient, kind and gentle. Tale-bearing is forbidden.

peculiarities of their religious faith to services and mode of dress, says: "The Mennonites have a liberal representation in this state, with McLean, Tazewell, Woodford and Livingston exceeding in population of the sect. It is a religion which was founded in 1525, with views of same originating in Switzerland, and receiving its recognized name in the Netherlands. The Mennonites are Evangelical Christians who, with respect to discipline, baptism, and aid military service, agreed to isolate themselves from other sects and follow in the doctrinal footsteps, as it were, of Menno Simons. They banish from their worship all features not found in the apostolical church: they reject paid clergy, tithes, the holding of civil offices, use of the sword and arms and oaths.

Of the creed which Moser recited in church Mrs. Ummell says: "The creed is adhered to vigorously by the Mennonites five centuries after its adoption, and by the religious adjuncts of the sect, one of which is the New Amish, and the sect to which Moser at one time belonged, but from which he alleges he was expelled and ostracized by his friends because of his shortcomings. This will explain all conflicting rumors as to the ways and wherefores of the non-assistance of Moser's friends, and the little sympathy he finds among those who were nearest and dearest to him. In the Mennonite churches, the bishops, elders, ministers and deacons are usually chosen by casting lots. They neither accept nor receive stipulated salaries, nor any kind of remuneration for preaching or attending to the functions of their religious offices." Speaking of the education of the ministers she said: "I remember the time when not even education was a requisite of a preacher in the Mennonite faith; anyone could preach who felt called upon by the Lord to do so. I even know of one minister who, after he began to preach, was taught to read by his wife, so that he might read the lessons from the Bible to the congregation. But that was the only case that I knew of in which ignorance, for all were possessed of an ordinary education."

THE AMISH FAITH AND THE AMMISHADDAI PEOPLE. AND these are the names of the men that shall stand with you. Of Dan; Ahieser, the son of Ammishaddai.—Numbers, chapter I. He spoke the Lord to Moses in the wilderness of Sinai, and out of the Amish faith, known in this country, and especially in central and western Illinois, as Old Amish, New Amish and Egli—the people of the Amish. The distinctions between the three titles are: Old Amish is liberal and tolerant. The foreign nationality in this country paying the most attention to this faith is the Mennonite, once of Russia, and with whom wherever they settle, spread out over the land to the absorption or extermination of the American farmer. They have colonies of great wealth in Ohio, and in Tazewell and Woodford counties, this State. The people are peace-loving, their form of worship had its origin in the doctrine of infant baptism, oppose the taking of oaths except for adultery, and will not have magistrates in their communities. They also oppose the act of voting, of wearing jewelry, of wearing a mustache, of manifesting worldly vanity in any manner. Their church is for the establishment of the Kingdom of Christ on earth, a community of saints to be kept pure by strict discipline.

PROMINENT IN THE MASSACHUSETTS MURDER PROBLEM—HE MUST FACE CHARGE OF SORORICIDE. FATHER. After Moser's arrest and confinement in the jail here there came to his cell one day his mother. She was accompanied by a younger son. The two stood in front of the bars. The mother put her hand through and touched Sam's hand. After that she stood for a while and looked at him. There were no tears, no exclamations, no upbraidings. She simply looked at him. Then she said to the brother: "It is time for us to go home." That was all. Since that time no member of the family but the brother has called to see Moser. The father secured a bill of sale from him of his land, and that is all he has had to do with him. He hopes that he will be punished, and although worth now between \$100,000 and \$125,000, will contribute nothing to his aid. Questioning the old man is useless. "Will you not fight for your son?" No answer but a stare out over the snow-covered fields. "Did not the church persecute him?" Silence, except for an uneasy moving of the feet. "Was he not wild and reckless as a boy, and did he not abuse his wife?" Still silence—silence of the kind that you cannot cut over. Cannon would not make change—obdurate, unyielding, uncompromising. It is the kind of silence which declares: "I am right, against all the world, for the Lord God of Hosts has made me one of His chosen people." The mother comes and to her the question is put: "Will you not try to save your son?" Silence—pursed lips, wrinkled face.

MOTHER. Mrs. Fosburg, mother of the dead girl and of the man accused of her murder is making untiring efforts to prove the innocence of the latter. She has all faith in her unfortunate son.



Here is a striking picture of Robert L. Fosburg, Jr., who is charged by the police of Pittsburg, Mass., with fatally shooting his sister, May, in August last. He declares a terrible mistake has been made and states that burglars killed his sister. The above picture also shows Miss May, the murdered girl.