

DESERET NEWS.

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - MARCH 12, 1879.

PERSECUTIONS AND CALUMNIES.

SALT LAKE CITY,
March 8, 1879.

To the Latter-day Saints:

In conformity with a suggestion and a command given by the Prophet Joseph Smith, March, 1839, (New Edition Doctrine and Covenants, page 389,) the Council have proposed to gather up and preserve a history of all the facts pertaining to the various persecutions and proscriptions endured by the Latter-day Saints, not only in Missouri, but in all other places, from the organization of the Church to the present; including the sufferings endured by the Saints, the outrages and abuses inflicted upon them by their enemies, the calumnies and opprobrium heaped upon them in libellous publications, as well as a careful and truthful history of bodily injuries sustained, unjust imprisonments inflicted, murders and other infamies, together with the loss of personal and real property.

It would be proper also to have copies of all Congressional and other legislative acts, wherein special, inimical or unjust legislation has been had, as well as the action of courts, wherein vindictive, unjust, judicial proceedings have been instituted. We are desirous that a truthful record may be had, in convenient form, for reference when needed for the purposes indicated in the commandment referred to. It would be well also to give the names of the libelers and defamers of the Latter-day Saints and of all who have taken an active part in the mobbings, proscriptions, persecutions and prosecutions, as well as of their aiders and abettors.

Elder A. M. Musser is appointed to attend to this labor, under the direction of the Council and the Church Historian, and the Saints are requested to assist in the matter, and forward their communications to him.

JOHN TAYLOR.

In behalf of the Council of the Twelve Apostles.

BOOKS, PAMPHLETS, AND PAPERS WANTED.

"The duty of the Saints in Relation to their Persecutors."

Referring to the foregoing letter, addressed to the Saints by President John Taylor, I wish to draw the attention of the Latter-day Saints to the following positive injunctions in the article cited by Pres. Taylor: "It is an imperative duty that we owe to God, to angels, and to our wives and children * * * that we gather up all the libellous histories that are being published, and that are in the magazines and encyclopedias, that we not only publish them to all the world, but present them to the heads of government * * * as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call him forth from his hiding place, and also that the whole nation may be left without excuse before he can send forth the power of his Almighty arm."

* * * These should be attended to with great earnestness. Let no man count them as small things; for there is much which lieth in futurity pertaining to the Saints, which depends upon these things."

Much of this information we can get from the historical records and files of the Church and Church publications; but no doubt, there are a great many books, pamphlets, magazines, papers and articles in the hands of the Saints bearing directly on this subject, which would greatly aid me in my labors, if I had them. Statements as to the wrongs endured and injuries sustained should be to the point, covering only reliable incidents from actual experiences, or from well authenticated sources; and it may be well to fortify the more important ones with affidavits. Before we get

through, we hope to compile a volume of facts from the tragic history of the Church, from its rise till now, which will embody the tyrannical, oppressive and unconstitutional, national, state and local measures, special legislative enactments and decrees passed and put in force against us; also all proclamations, decisions, rulings and restrictions; together with an account of the murders, burnings, pillages, confiscations, desecrations, drivings, treasors and treacheries, perpetrated on us, with their attendant approximate cost of property confiscated and destroyed and time lost. Also extracts from the libellous books, magazines, periodicals, editorials, essays and stories, and in fine, everything pertaining to the sufferings of the Saints of God in their half century experiences at the hands of merciless and unrelenting mobocrats and persecutors. Will the Saints please send me all the available data in their possession and in their reasonable power to obtain; which may be kept in the archives of the Church or returned to them as they may elect.

I would like to get copies of the following anti-"Mormon" publications:

"A Brief History of the Church of Christ of Latter-day Saints (commonly called Mormons)," by John Correll, of Mo.

The Acts of the Legislature of Missouri, at the time of the Saints' exodus from that state.

The Governor's exterminating proclamation, and all acts associated with the Saints' expulsion.

"Mormonism Unveiled," by Dr. Hulbert; published by E. D. Howe.

"Mormonism Exposed," by Rev. L. Sutherland.

"Mormonism Portrayed," by W. Harris, Warsaw, Illinois.

"Mormonism in All Ages," by Prof. J. B. Turner, Ill.

"Gleanings by the Way," by Rev. John Clark.

"The History of the Saints," by John C. Bennett.

"The City of the Mormons," by Rev. H. Caswell, London.

"The Prophet of the Nineteenth Century," by Rev. H. Caswell, London.

"Mormonism and the Mormons," by T. D. Kidder.

"Narrative of Some of the Proceedings of the Mormons."

"Friendly Warnings," by a Country Clergyman, London.

"The Mormon Imposture."

"An Excursion to California," two volumes, by W. Kelly, London.

"The Mormons," (illustrated,) edited by Mayhew and Mackay, London.

"Mormonism Exposed," by M. Bowes.

"Mormonism or the Bible," by a Cambridge Clergyman, London.

"Explorations and Surveys of Great Salt Lake Valley," by Captain Howard Stansbury.

"The Mormons, or Latter-day Saints," by Lieut. J. W. Gunnison.

"Mormonism and its Author," by H. Caswell, London.

"Mormonism in Illinois," American Whig Review, vol. xvi.

"Mormonism; its History," etc., by Rev. — Simpson; W. Sparrow, London.

"History and Ideas of the Mormons," Westminster Review, Vol. III.

"History of Illinois," by Governor Ford.

"Mormonism," by J. W. Conybeare, Edinburgh Review, No. 202, April, 1854.

"Utah and the Mormons," by B. Ferris.

"Mormonism Unveiled, or a History of Mormonism to the present time," (1854), London.

"Mormonism Explained," Birmingham.

"The Prophet, or Mormonism Unveiled," illustrated, Philadelphia.

"Incidents of Travel, etc.," by Carvalho.

"Female Life among the Mormons," by Maria Ward.

"The Mormons at Home," by Mrs. B. G. Ferris.

"Adventures among the Mormons," by Hawthornwaite.

"Visit to Salt Lake," by Wm. Chandless, London.

"Twenty Reasons for Rejecting Mormonism," by T. W. P. Taylder, London.

"Mormon Wives," by Metta V. Fuller.

"The Mormon," by a clergyman, (W. B. F.) London.

"The Husband in Utah," by Maria Ward.

"Mormonism," by John Hyde, Jr.

"Fifteen Years among the Mor-

mons," by Mrs. Mary E. V. Smith.

"Geological Survey of Utah," by H. Engelmann.

"Mormonism a Delusion," by Rev. E. B. Chalmers.

"Mormonism Unmasked," by R. Clarke.

"Mormonism an Imposture," by P. Drummond.

"Tracts on Mormonism," by Rev. Edmund Clay.

"History of the Mormons," by Messrs. Chambers, Edinburgh.

"The Latter-day Saints and their Spiritual Wives," by H. T. J.

"A Country Clergyman's Warning to his Parishioners," London.

"The Materialism of the Mormons Exposed, &c.," by T. W. P. Taylder.

"Principles and Practices," by Gray.

"The Mormons in a Fix," by Clarke, London.

"Spiritual Delusions, Illustrated," by Van Deusen and Wife, New York.

"Addresses on Mormonism," by Rev. Heys, Isle of Man.

"Mormonism Weighed, etc.," by Samuel Haining, Isle of Man.

"The Latter-day Saints, etc.," by W. J. Merrish, Leebury.

"Exposure of the Errors of the Self-named Latter-day Saints," by Will. Hewett, Staffordshire.

"Tract on Mormonism," by Capt. D. L. St. Clair.

Beadle's Anti-Mormon Works.

The Stenhouses' "Mormonism."

Mrs. Judge Waites' "Mormonism."

A. D. Richardson's "Mormonism."

Mr. Colfax's Anti-Mormon Speeches.

Rev. De Witt Talmage's Anti-Mormon Speeches.

Rev. Joseph Cook's Anti-Mormon Speeches.

Also complete files or copies of the Peep O'Day; Utah Magazine; Valley Tan; Vidette; Alta Times; Salt Lake Daily Reporter; Salt Lake Leader; Bingham Pioneer; New Endowment; Salt Lake Daily Journal; Daily Press; College Lantern; Utah Mining Journal; Weekly Miner; Evening Mail; Educational Journal; Mining Gazette; Silver Reef Echo; Salt Lake Independent; Salt Lake Tribune; Utah Commercial; Rocky Mountain Christian Advocate; Ogden Freeman; Ogden Times; Corinne Reporter; Corinne Enterprise; Nauvoo Expositor; Warsaw Signal; the True Latter-day Saints' Herald; Plano; The Saints' Advocate; Plano, and any others not in this list.

Respectfully, etc.

A. M. MUSSER.

THE BURTON CASE.

THE trial of General Robert T. Burton, which has attracted so much attention for some time, was fitly closed this morning by a verdict of "not guilty," which we believe will be cordially endorsed by all classes of the people of this Territory, the only exceptions being a very few individuals, whose opinions have no real weight and who are swayed by unreasoning and groundless prejudice.

This case presents some features of a novel character. The Third District court has been engaged in trying one of its own ex-officials for carrying out its own mandates, and the chief witnesses against him were persons whom the court had previously condemned for crime connected with this very case. We do not accuse the present District Attorney with the inconsistency exhibited in this matter (although he is charged by some with excessive anxiety to prosecute it to the last extreme), for the indictment against Gen. Burton was found under the direction of the former District Attorney, being presented at the June term of 1876. General Burton was arrested in August of that year, but was bailed in \$20,000 bonds.

There had been, however, a former indictment which was found at the September term of 1870, but the grand jury which framed it was declared illegal by the decision of the United States Supreme Court in the Englebrecht case, and therefore that indictment was void.

Of the animus that prompted this prosecution we have little to say. That the object in view was the persecution of a prominent "Mor-

mon" there is little doubt in any mind acquainted at all with the facts in the case, for there was no law to be vindicated or claim of justice to be satisfied in bringing the defendant into court.

The facts, briefly stated, are these. In 1861 a religious enthusiast, generally believed to be insane—Joseph Morris by name, who had been a "Mormon," but had been excommunicated for adultery, became a writing spiritual medium, and in consequence of his extraordinary "revelations" attracted the attention of a number of kindred spirits, who gathered with him to a place on the Weber river, north of Kaysville, known as Kingston Fort. Here a community was formed having all property in common, doing no manual labor, but expecting, according to the teachings of Morris, whom they crowned prophet, seer and revelator, and whom they believed to be a reincarnation of Moses, the Hebrew lawgiver, that in a very short time the whole country would come into their possession. They boasted of a speedy occupancy of the houses and farms of the "Mormons," and became so confident and arrogant as to defy the officers of the law and threaten with death any one who attempted to serve legal process. Every person who joined the society had to "consecrate" all his possessions to the general fund and was not allowed to retain any portion if he desired to withdraw.

The means thus received was soon used up, and rumors began to circulate of cattle being taken from the range by the Morrisites to keep them in food. Charges were made before Justices of the Peace, and when the officers went to the camp to serve the papers, they were threatened and abused and no respect paid to their authority. "Revelations" were now frequently given to the effect that the Morrisites were to prepare themselves for the enemy, that is, the "Mormons," who were expected to march upon them and break them up. Arms were obtained by the Morrisites, ammunition gathered up and a regular drill instituted under one Klemguard, who was made captain of their forces. Rifle practice was daily carried on at long range at a large mill race on the river.

At length they carried affairs to such extremes that when three men wished to leave the society, they were brought back by force, heavily ironed and confined without any process of law in a jail improvised by the Morrisites for the purpose. Friends of the imprisoned men laid complaint and made affidavits before Hon. John F. Kinney, U. S. Judge of the Third Judicial District; whereupon a writ of *habeas corpus* was issued by the Court and placed in the hands of Judson L. Stoddard, deputy marshal, who attempted to serve the writ May 24, 1862, after being warned that he would do so at the peril of his life. The writ was burned by the Morrisites, who sent a message of defiance and insult to the Judge.

Meanwhile the incarcerated men were kept manacled in their dungeon. After waiting eighteen days with no further response to the writ from the Morrisites, another complaint having been made, Judge Kinney issued another writ of *habeas corpus*, and also a warrant for the arrest of Joseph Morris, John Banks, Richard Cook, John Parsons and Klemguard for contempt in disobeying the first writ. These were issued to the Territorial Marshal or his deputies. Acting Governor Fuller being advised that armed resistance would be offered, furnished a posse from the militia of the Territory, 150 men being drawn from Salt Lake County who were reinforced on their march by about 100 men from Davis County. Henry W. Lawrence was the Territorial Marshal, but being absent, the duty of carrying out the mandates of the Court devolved upon deputy Marshal Robert T. Burton, who, with great reluctance, assumed the responsibility, which he was bound to undertake by his oath and bonds of office.

On the 13th of June, 1862, Gen. Burton and his posse with two guns, one a six-pounder, the other an eight-pounder, arrived on the bluff overlooking the fort where the Morrisites were encamped. A written message was sent into the camp commanding the parties named in the writ to surrender within thirty minutes, and requiring them in case of resistance to remove their women and children to a place of

safety. After fully two hours waiting without response, a ball was fired over the camp to show that the matter was serious. After an interval another was fired, but this, striking in a plowed field, rebounded, hit the corner of a log house, and thence passed into the bowery, where the people were assembled, listening to a "revelation" assuring them that "the mob" would come no further and would be destroyed by the power of God; two women were killed and one wounded.

The Morrisites then commenced to fire upon the posse with their long range rifles, and, having torn up the floors of their log cabins and wick-e-ups, dug up the earth and threw it against the walls. They lay in these cellars firing through port-holes at the posse. There were very close upon 200 men in these fortifications besides the women and children. During the first day of the engagement Jared Smith, one of the posse, was killed by a rifle ball from the fort. On the second day it rained, and but little progress was made, the firing however, being kept up from the fort, and another gun being brought up from Salt Lake. On the third day, Jones, one of the three prisoners confined in the fort was released and came out to the posse, as did several of the Morrisites who were sick of the affair, all of whom received food and protection from the besiegers. A log house was charged and taken; one more of the posse being shot and killed in the attempt. A mass of willows woven into the wheels and axle of part of a wagon was rolled into the fort by a squad of men, and the Morrisites, whose food and ammunition began to give out, frightened at this new implement of warfare, sent out a white flag. A complete surrender was required and all the arms were ordered to be stacked.

After the stacking of the arms, which by the by was only partially complied with, General Burton, Judson L. Stoddard and the bugler, on horseback, and from a dozen to fifteen others on foot, went into the fort, when a colloquy ensued between General Burton and John Banks, the former stating that all who had borne arms in the fight as well as the parties named in the writ, would be arrested. Morris on request was allowed to speak to his people. He raised his arms in an excited manner and cried, "All who are for me and my God in life or in death, follow me!" A rush was immediately made, the Morrisites crying "H! H!" and some "To arms! To arms!" A portion of them made for the stacked weapons, and Morris advancing was called upon several times by Gen. Burton to "Halt!" As he paid no attention, Gen. Burton, seeing that it was a critical moment and that those who were with him were in imminent danger, cried out "Stop them, boys!" and fired his pistol twice at Morris; Stoddard also fired two or three shots, when some of the posse on the east of the fort commenced shooting. But Gen. Burton raising himself in his stirrups cried out "Cease firing!" The danger was past. Morris lay on the ground dead and Banks mortally wounded, and two women, Mrs. Swance and Mrs. Bowman, who had moved forward at the call of their leader, were also killed.

The Morrisites were now entirely subdued. Some tried to escape by fording the river, but most of them were captured. 140 men were taken to the Burton camp, and the women and children were supplied with food. During the night Banks died. Next morning the prisoners 94 in number, the rest having been released, were taken to Salt Lake City and brought before Judge Kinney, who admitted all but two to bail. Subsequently over ninety of them were indicted by the Grand Jury for resisting the officer and ten of them for the murder of Jared Smith. A long trial followed, at which sixty-six appeared, the rest having decamped from the Territory. The jury assessed a fine of one hundred dollars against each of those tried for resistance—the lowest penalty under the law; seven of the ten were convicted of murder in the second degree, five of whom were sentenced to imprisonment for ten years each, one for twelve and one for fifteen years; two were acquitted and the other was not.

But Stephen S. Harding, of infamous memory, by that time Governor of Utah, pardoned them all three days after their sentence, and turned them loose upon the com-