

have tasted of these heavenly gifts, those who have experienced the influence of the Spirit of God in their hearts—what is there that you would exchange it for? Nothing upon the face of the earth, not even the earth itself. There is nothing a true servant of God would exchange that Spirit for if he once had it.

Therefore, let us be faithful, let us be humble, let us be meek, let us be lowly, let us put away every influence that is not of God; all anger, all evil speaking, all falsehood, all deception, all dishonesty.

God bless you, my brethren and sisters. May He fill you with His Holy Spirit; may He lead you who are tempted, or any of us who are tempted and tried, to resist temptation and give us strength to overcome, that we, too, may attain unto glory and exaltation in the presence of our God.

God bless these mourners. Let the Spirit of God rest upon them, is my desire. Let these boys and these girls, and these brethren and these sisters, emulate the example their father, friend and brother has shown. Let them look forward to the time when, if they are faithful, they will be reunited with him, and not only with him, but with all the faithful, all the holy, and all the pure, to dwell together eternally, which I ask in their behalf, and in the behalf of all, in the name of Jesus Christ. Amen.

THE WORK AND RESPONSIBILITY OF THE SLANDERERS.

THE infamous libel against Mr. Blaine and his wife, for that is what we are bound to regard the story of the Indianapolis *Sentinel* until the gentleman's denial is disproved, is not any more atrocious than many slanders that have been published by the foul and incendiary sheet issued in this city, professing to be the mouthpiece of the "Gentiles."

Utterly false and detestably vile attacks have been made through that sheet upon the personal character of prominent ladies and gentlemen of this community. Over and over again it has admitted to its columns communications—pretended or otherwise—of the dirtiest kind, involving nothing but the reputation of individuals. The object in view could be naught but the gratification of personal spite and that prurient appetite that in a certain class is always ravenous. No public service was rendered by their publication, no public interest demanded it. The paper that has been made their fitting receptacle was the journalistic sewer into which they naturally flowed, and while their purpose was dastardly the only effect on the public mind was evil and corrupting.

No libel suits have been planted that we are aware of, for the simple reason that decent and sensitive people have been loth to notice the sheet in which the foul calumnies have appeared, and to give more publicity to the scandals; and the impecuniosity of the authors of the outrage precluded any likelihood of recovering damages, while the composition of the courts gave little promise of justice in such cases.

That such a paper can live in this community is an argument in favor of the peace-loving disposition of the great majority of the people and of the kind of advice they receive from their leaders. It is claimed by the vile thing that the people here are compelled to obey orders. Also that instructions have been given to raise a mob against the slanderous sheet. The fact that it has been permitted to lie on without limit, to libel the living, to defame the dead, to attack the private character of men and women young and old, to blaspheme against names held sacred in all Christian circles, and to pour out torrents of invective upon the people and their creed, is proof that its stories of desired riot and contemplated violence are as false as its assaults upon private character.

Nor is it true that the *DESERET NEWS* has ever counseled or wished for retaliation. We have ever advised contemptuous silence. We have practiced it as a rule. We seldom notice the disgraceful organ of the slanderer, the pimp, the prostitute and the cowardly assassin of good names, who, skulking behind a venal and vagabond press, shoots ink and gall at those whom he dare not meet face to face. It is only on some extraordinary occasion that we ever refer to its villainy or its existence.

We have charged that a great portion of the responsibility for the recent murder of "Mormon" Elders in Tennessee, rests upon the preachers and writers of this city who promulgate falsehoods about the Latter-day Saints. Prominent among them is the sheet in question—the Salt Lake *Tribune*. It is responsible in this way: Foul and venomous slanders, representing our Elders as murderers, seducers, adulterers, and everything that is vile, with concocted stories of outrages that never occurred, are published in that sheet and sent to places where the Elders labor. Once in a while certain stories are admitted to be untrue—the editors were "deceived," of course. But while the lie is sent to do its work, the refutation does not follow. Preachers are supplied with these infamous fabrications and they retail them to their hearers. People who do not read are told these things and their minds are inflamed against the Elders. Pure-minded and self-sacrificing missionaries from Utah are held up as designing and lustful scoundrels, and mobs are organized to drive or murder

them. The masked mobocrats commit the deeds of blood, but the promoters and promulgators of the lies which deceive the illiterate and barbarous marauders, are the instigators of the crime. They are in the sight of heaven bespattered with the blood of innocence. Murder is breathed in the sentences they have written, assassination in the sentiments they have published. Making and loving lies, they have stirred up the ignorant to do that which they dare not accomplish in person, and so they are "accessories before the fact."

There are preachers in this city who are equally responsible before Eternal Justice for the deeds in Georgia and Tennessee. At the revival meetings among the denizens of the backwoods and mountains in the South, the falsehoods they have told are repeated with embellishment, and the result is, the gaping wounds of martyred servants of Christ calling on heaven to avenge the blood of innocence. It is easy to make the connection; it is simple to fix the responsibility.

What then? Do we advise retaliation. For the thousandth time, No! We never have advised it. We have always counseled patience. And we now say, leave it to Him who will render unto every man as his work shall be. But we want the lying and murderous hypocrites, clerical and secular, to understand that we know and appreciate their work and its results.

A CHANGE WANTED ON THE UTAH AND NORTHERN.

THE officers of the Utah and Northern could make a change in their running time, which, in our opinion, would be of great advantage to many of their patrons without loss or inconvenience to themselves. Indeed we think that probably it would be a gain to the road as well as to a portion of the public. We will explain.

On the arrival of the afternoon Utah Central train at Ogden, there is a wait of over two hours before the Utah and Northern passenger train pulls out. This puts all the Cache Valley passengers away into the night before they can arrive. Why not save the most of that two hours by starting earlier from Ogden? The answer would be, probably, connections have to be made farther north and passengers do not want to wait at an inconvenient point. Very well. Then, after the way-passengers have alighted, say as far north as Franklin, let the train slow up, the through passengers will be mostly asleep, and make connections at the regular time. This would make the trip a little longer in time for the long distance passengers, but it would be passed in sleep, which would be pleasanter from the slower motion.

It is much the same on the down trip. People in Cache Valley have to get up in the middle of the night to catch the train for Salt Lake, and then wait over two hours in Ogden. Let the sleeping passengers have a little longer time on the down trip till Franklin is reached, and then the Cache Valley people would have nearly two hours more repose and could catch the early morning train without inconvenience, reaching Ogden in good time to make connection with the Utah Central evening train.

Please consider this, gentlemen. You'll lose nothing, but rather gain a little in increased local patronage by the proposed change of time.

THE LATE ELDER W. S. BERRY.

WE learn from Judge Geo. W. Bean, of Sevier County, who is intimately acquainted with Elder W. S. Berry, one of the victims of the Tennessee massacre, that he was about forty-six years old, and was born in the State in which he met his cruel fate. When he was a young child he removed to Nauvoo, Illinois, with his mother. He passed through the privations incidental to the experience of the Saints in that part of the country, and came to Salt Lake Valley in 1848, being then about ten years old. He lived for a time on Cottonwood, a short distance south of this city. From there he went to live at Spanish Fork and thence, fifteen years ago, to Kanarra, Iron County, where he was esteemed as one of the most solid and upright citizens, being truthful, honest and every way exemplary. He is the head of a large and worthy family, being the father of fifteen children. His family are affectionately devoted to him, and his assassination has plunged them into the most terrible grief. His mother is over eighty years old, and it is apprehended that the shock of the news will endanger her life.

Elder Berry had a fine personal appearance, being about six feet in height and powerfully built, his weight being about 180 pounds. He was somewhat slow and deliberate of speech and endowed with a remarkable degree of good sound sense. When he spoke his utterances indicated wisdom and were unexceptionable. His disposition was most kind and genial.

PEDDLING, AND EXCHANGING PRODUCTS.

ROCKVILLE, Aug. 8, 1884.

Editor *Deseret News*:

Dear Sir,—Will you please to ex-

plain the law relating to peddling licenses, and how it will affect the residents of southern Utah.

Almost every family on the Rio Virgen, either goes or sends a team with molasses to Iron, Beaver, Sevier or Sanpete counties to exchange for flour for the consumption of their families. This is exchanged a few gallons at a time for wheat, as the purchasers may wish. Have they got to get a license for this, or can they do as in times past, without breaking the law. If they cannot, it will be a very serious hardship to those people who are dependent on these counties for their breadstuffs.

Respectfully yours,
W. T.

The law to which our correspondent alludes was passed at the last session of the Legislature, and provides that "No person shall be permitted to carry on the business of merchants, retailers, peddlers," etc., etc., "Without first obtaining a license therefor from the county courts in their respective counties." We do not understand this to cover the cases mentioned in the above letter. The intent of the law is not to prevent the inter-change of commodities among the producers thereof, but to place the merchant and the peddler on an equitable footing. It is not fair to charge a license fee for carrying on a business in a store, and none for the same thing without a store. The storekeeper pays rent, or is at similar expense for the use of money invested in a building of his own, while the peddler retailing the same kind of wares has no rent to pay. The business of the peddler is similar to that of the merchant, the only difference being that one is stationary and the other itinerant. If a license should be paid by the former it ought to be paid by the latter.

But the position of the farmer who raises products of a certain kind and exchanges them for other products, is different from that of the peddler or the merchant. Would any one claim that a farmer who buys groceries or dry goods with molasses, wheat or potatoes should be required to take out a peddler's license? We think not. Why then should he be considered a peddler if he buys wheat with molasses or molasses with wheat, or makes an exchange of any other kind in the way described by our correspondent? We understand the new law to apply to those who "carry on the business" of peddlers and not to persons who carry on the business of farming, and who for mutual advantage go to other settlements and exchange products with those who raise something that they need but cannot produce with the same profit or facility.

The law is just and reasonable as it stands and construed according to its language and plain intent, but would be unjust and unreasonable if made to apply in the manner complained of by our correspondent. If a license should be demanded under such circumstances or a prosecution be attempted, let the farmer contest the matter, and a judicial opinion would soon set the question at rest. We think the farmers are safe in proceeding as of old, unless they go into the business of peddling for a livelihood.

THE TRAGEDY IN TENNESSEE—INTERESTING PARTICULARS.

THE *Utah Journal* of present date contains some interesting particulars connected with the scene of the recent tragedy in Tennessee, which we clip for the benefit of those of our readers who do not take the *Journal*. They were given to that paper by Brother J. D. Westbrook, who joined the Church at Cane Creek, where the murders were perpetrated, and was baptized Dec. 12th, 1881, by Elder Thos. Merrill of Richmond, Cache County. He was born and reared at Cane Creek and was warmly attached to Elder John H. Gibbs, one of the martyrs, who interested himself in the young man's welfare and procured his emigration to Utah, through the kindness of Brother J. F. Wright of Paradise, where Brother Westbrook is now staying. Following are extracts from a lengthy interview published in the *Journal*:

James Condor, the head of the Condor family, owned a farm at Cane Creek of about 300 acres, and was considered to be in good circumstances. His wife's maiden name was Melinda Carroll. She married a man named Hutson, by whom she had a son, John Riley. Her first husband died, and she married James Condor, by whom she had a son Martin and two daughters Rachel Ann and Lovisa Jane. The present sheriff of the county, John Carroll, is a brother to Sister Condor.

During the early months of the present year a strong branch of the Church was built up at Cane Creek, mainly through the labors of Elder Gibbs, and a log meeting house was built by the Saints. Ever since the work of the gospel began to get a foothold here, the Elders have at frequent intervals been threatened with violence or death by mobocratic spirits in the vicinity. On the 11th day of May last an armed mob destroyed by fire the Saints' meeting house, and it is understood that they intended at that time to kill or drive out of that region the Elders who were laboring there. This they did not accomplish, however, as the Saints had so many friends, among whom was the

sheriff of the county, who was present when the meeting house was burned.

David Hinson, one of the mobbers who was killed, was a local preacher, of the Methodist persuasion. Brother Westbrook thinks, and it may hence be inferred that he was a leader of the mob. He lived on Brushy Fork of Cane Creek, about seven miles from the Condor farm, and was about thirty years of age.

Brother James Condor, the father, was baptized about five years ago, by Elder Argyle, so Brother Westbrook thinks. All his family were friendly to the Elders, but none of them were baptized until the 31st of last January, when his wife, Sister Melinda Condor, his oldest daughter Rachel Ann, aged eighteen years, and Sister Condor's oldest son, named John Riley Hutson, aged twenty-seven (by a former husband) were baptized. An account of Brother Condor's son Martin, who was aged twenty years on the 3d of last March, is given in a letter from Brother Gibbs. His daughter Lovisa Jane, aged about fourteen, was baptized in May last.

Brother Condor's son Martin and his step son John Riley Hutson had always been devoted in their friendship for the Elders, had often armed themselves and traveled with the missionaries to protect them, and had always shown a disposition and desire to stand between them and all harm from their mobocratic enemies. These two young men were dreaded by the mobocrats of the vicinity. The latter had often made threats of violence towards the Elders, and in order to be prepared for them Martin and his half brother John Riley, each always kept a loaded double-barrelled gun hanging over the two doors of the Condor farm house, ready for instant use.

There was a branch of thirty-one members at Cane Creek before these three were killed. Of these, twenty-two have been baptized by Elder Gibbs since the first day of last January. The other nine were baptized at various times within the last five years by different Elders who have traveled and labored in that region.

I. T. Garrett, at whose house the mob found an Elder, as stated in the first press dispatch, is spoken of by Brother Westbrook in high terms. He met Elders Argyle and Barnes at Indian Creek, five miles from Cane Creek in the summer of 1879 and gave them a cordial invitation to visit him at Cane Creek. They did so and in this way the gospel was first brought there. Mr. Garrett has never been baptized, but he has always befriended the Elders, has armed himself and traveled with them to protect them, and has proven himself to be a noble, brave and honorable man.

All the inhabitants of Cane Creek within a radius of about two miles were Saints except Mr. Garrett and family and his son-in-law Richard Baker and his family. Mr. Baker was favorable towards the Saints. Cane Creek contains about twenty houses and is situated about 16 miles south of Centerville, a station on the line of the Nashville and Tuscaloosa railroad, having a population of about 1,500. It is in the midst of a rugged, rolling timber country.

The *Journal* also publishes a long letter from Elder Gibbs to Brother Westbrook, replete with good and pure advice to the young man, and recounting the numerous conversions and baptisms at Cane Creek, in which he ministered. It shows the excellence of character of the faithful Elder who has "sealed his testimony with his blood."

HENRY M. KNIGHT ON THE "MORMONS."

SOME of those political campaign fellows are wonderful adepts at drawing the long bow. As an instance, Henry M. Knight, whoever he may be, sent a campaign dispatch from Omaha, Neb., on the 9th, to the Brooklyn *Times*. It appears that he is a member of the Young Men's Republican Club of Brooklyn, and the first part of his telegram shows that the position inimical to Blaine taken by that organization has given him the gripes. But he professes not to accept as true that the club has gone over to the enemy, and gives a wondering and anxious world, whose fate it seems must hang upon his opinion, we understand that he believes the Brooklyn youngsters still cling tenaciously to the plumed knight. Since Mr. Knight has thus expressed himself it will be in order for the great Republican party to heave a big sigh of relief, for an opinion expressed by him is nothing short in value of an established fact, at least so he esteems it himself.

The latter part of the dispatch is amusing, and as some of our readers enjoy a joke, we present it in full:

"I have lately traveled extensively through Ohio, Indiana, Illinois, Iowa, Nebraska and Utah. The only opposition to Blaine of any consequence that I have seen on the entire trip is from the Mormons. They are raising a fund of \$250,000 for the Democratic campaign treasury on conditions from those high in the councils of the Democratic party that Utah is to be admitted as a State without meddling with polygamy. Every Mormon is an enthusiastic democrat, and I heard

Caine, the Mormon delegate to Congress, in last Sunday's services in the great Tabernacle at Salt Lake City, denounce the republican party for its hostility to Mormonism.

This twin relic of barbarism should be wiped out of existence if ever Utah is admitted as a State. The polygamists are solid for the democracy. I have talked with scores of influential Mormons in Salt Lake, Provo, Ogden, Moab, and other points in the Territory, and every one favors the election of Cleveland. A fellow-feeling makes them wondrous kind.

There is no understanding whatever between "those high in the councils of the Democrats and the Mormons," and as the latter never have had and do not have now the slightest intention of spending cash to the amount of 10 cents on the campaign, Mr. Knight has gone off wrong. The falsehood is either used as a thin, unadulterated subterfuge to gain prestige for the Republican party on the ground of the Democracy affiliating with an unpopular community, or the Brooklyn young man has dipped a willing ear into the slime bucket of the infamous organ of the anti-"Mormon" rule or ruin clique in this city.

It appears terrible to Henry M. Knight that the Hon. John T. Caine should express himself as opposed to the unconstitutional legislation introduced in Congress against the best interests and inimical to the unalienable rights of the great majority of his constituents. We hope, however, that Mr. Knight will consider the extenuating circumstances in the case, and remember that a large number of prominent Republican journals also denounced the Hoar bill as an atrocious and inexcusable measure.

Mr. Knight must be specially gifted; (no doubt about that so far as his own estimate goes.) He is far-seeing. He "talked with scores of influential 'Mormons' in Salt Lake, Provo, Ogden and 'Moab' and other points of the Territory and every one favors the election of Cleveland." This remarkable man should not be lost sight of. He has the faculty of ascertaining the opinions of a few scores of people and then making up a logical conclusion from them as to the views of a hundred thousand or so whom he has not consulted on the same subject. His method of reasoning is only surpassed by the process by which Governor Murray made 1,300 votes of more avail than over 18,000. Mr. Knight should be at once secured as a member of the anti-"Mormon" political clique here, to which circular contrivance he might be a valuable acquisition.

The inhabitants of "Moab" should rise up en masse and tender a vote of thanks to Mr. Knight for bringing them into such marked prominence. But "where is Moab?" may be asked by many unacquainted with this nucleus of a great modern city? It is an infantile but thrifty settlement, of the age of about two or three years, situated in Emery County, the seething mass of whose population amounts to about a score of families more or less.

Mr. Knight should continue to make himself conspicuous. Let him continue in the course of originality on which he has started. He should iterate and reiterate the new phrase of "twin relic of barbarism" then by way of variety, yell, "down with the Mormons." He can do this with safety, as they are not supposed to have any friends. He can thus gain a little cheap notoriety at a small cost. He is evidently a young politician and should be encouraged. We hope this will meet his eye that he may be induced to continue the war-whoop against the most maligned and abused people on the face of the earth. They are supposed to be down and it is the privilege of every little insignificant whipper-snapper to kick them, it is such a noble employment.

"HAPPY HOMES."

"SEEK ye out of the best books words of wisdom." This is a divine injunction to the Latter-day Saints. One of the best books lately published—apart from those sacred records which stand preeminent—is a work by Samuel Smiles entitled "Happy Homes and Hearts that Make Them." The author has become famous wherever the English language is spoken by his works on "Thrift," "Self-Help," "Duty" etc. They are all good but the present volume is even better. It should be in every household. Its sentiment is pure and wholesome, its language simple yet graceful, its instruction valuable; its hints timely and its whole tendency elevating and ennobling. The volume contains 644 pages of letter press, is embellished with numerous handsome engravings, and handsomely bound. Joseph H. Farry & Co., are the agents, and we confidently recommend them and the book to the patronage of our people. Every library, public and private, in this Territory should contain a copy of "Happy Homes."

Situated in the desert about a quarter of a mile from the western gate of the city of Jeddah, is an object of interest to Christian and Mussulman alike—the grave of Eve, or, as she is called in Arabic, "Sittat Hawwa," the mother of mankind. The tomb is regarded with great veneration by the numerous pilgrims who visit Jeddah, and few fail to worship at the shrine.