

armed that they would know all on enough, and despite expostulation were hurried off away further from the house, deeper into the woods. On the way the party were met by a young lady, Miss Mollie Hamlin, who, it transpired, had seen the gang pass by their house in the morning and had been sent to warn the young men of their approach. Some of the men accosted her with: "We've got your brethren, and we'll attend to you hereafter." While going along, Ben Clark, the Baptist deacon referred to, struck Elder Clawson with his fist in the back of the head from behind. The latter staggered and nearly fell, but recovering himself cast one look at his cowardly assailant and continued his way. His self control exasperated Clark, who soon afterward raised his cudgel to strike again, but was prevented by his companions. The Elders were told that it was the intention of their captors to give them a "sound thrashing," and were repeatedly asked of the whereabouts of President Morgan, if he was in Salt Lake and when he intended returning to Georgia. In response to a remark by Brother Clawson, that he was under the impression that the United States was a country of religious liberty, one of the mob said: "There is no law in Georgia for Mormons, and the Government is against you."

Stopping beside a spring to rest, three men on horseback left the main party for the purpose of finding a more secluded place for the punishment of the Elders, and one of the mob said: "Gentlemen, I am captain of this party, and I want you to understand that if after to-day you ever come back to this part of the country, we will hang you up by the neck." The others also abused the brethren in the vilest language. About 20 minutes after the halt, the three horsemen returned, and riding up exclaimed: "Follow us."

It was at this juncture that Elder Standing, by some means, secured a pistol from one of the party, and thoughts of former threats of death and of the cruel torture to which they were about to be subjected rushing through his mind, he arose to his feet, and levelling the weapon at the horsemen, exclaimed: "Surrender." As quick as thought, one of the mob seated on the left of Elder Standing, arose and fired into his face. The ball entered just above the left eye, putting it out, and made its exit about an inch above on the forehead. He reeled twice and fell with scarcely a groan. All eyes were then turned on Elder Clawson, who glanced quickly around to take in the situation, when one of the men, thinking he intended to escape or offer resistance said, "Shoot that man."

Thinking his last moment had come as he gazed into the muzzles of the twelve weapons, Elder Clawson folded his arms and quietly said "shoot." His coolness and resignation again staggered the cowardly crew and they lowered their guns. Brother Clawson then turned his attention to his companion and while he was examining the wound one of the men drew near and said "Well, he shot him self, didn't he?" Seeing the necessity of caution, the Elder replied "I don't know."

Others took up the ingenious subterfuge and endeavored to persuade him that his brother had accidentally killed himself while bringing his weapon into position. He remained silent, not caring to reply that he had witnessed the act, and that Elder Standing had had his weapon a ready pointed away from himself when he was shot. He was allowed to go to Holston's house for assistance, Elder Standing already having breathed his last, and on reaching there, asked Mr. H. to take care of the body while he went to Catoosa Springs after the coroner. About 5 miles from the place, he met several of the assassins, who asked him where he was going. He pointed west, and thinking he was leaving the country, they offered him no opposition, but rode quickly away. Arriving at his destination, Elder Clawson telegraphed to Governor Colquitt, of Georgia, to the Prosecuting Attorney of Whitfield County, and to President Morgan at Salt Lake.

An inquest was held over the body the same night, when beside Elder Clawson's testimony, the evidence of those who had seen the mob in the vicinity and recognized them, was adduced. Examination of the body showed that besides the first shot, the fiends had stabbed

the body repeatedly and fired a charge of shot into his left cheek. The following is the verdict of the coroner's jury on the event, published in the *Independent Headlight*, Dalton, Ga., on the 26th ult:

"We the jury sitting upon inquest over the dead body of Joseph Standing, having heard all the evidence in the premises, and having made examination of the dead body, find that the deceased came to his death by gun and pistol shots, or both, inflicted upon the head and neck of deceased, said wounds consisting of 20 shots or more from guns or pistols in the hands of David D. Nations, Jasper N. Nations, A. S. Smith, David Smith, Benj. Clark, Wm. Nations, Andrew Bradley, James Fawcett, Hugh Blair, Jos. Nations, Jefferson Hunter and Mack McClure, and in view of the above stated facts we, the jury, do hereby recommend that the coroner of said county do issue a warrant for the arrest of the above-named parties forthwith."

Brother Clawson says the general sentiment of all good citizens in the neighborhood of the place where the horrible deed was perpetrated, is one of abhorrence for the murderers and sympathy for the deceased.

After seeing to the encasing of the body, Elder Clawson started with it for home, and arrived last night, as stated, having been met at the Ogden depot by the Y. M. M. I. A. of that place and escorted to the Utah Central train, and on the arrival here being received by a large multitude at the depot. The body was taken to Sexton Taylor's, to prepare it for the funeral on Sunday morning.

Elder Standing would have been 25 years of age on the 5th of October.

THE FIREMEN'S TRIBUTE.

Resolutions of Respect to the memory of our much respected friend and brother Fireman, Joseph Standing.

Whereas, We have learned of the death of our brother and fellow fireman, at the hands of a mob, while performing his duty as a minister of the gospel, near Varnell, in the State of Georgia,

Therefore, Be it resolved, that we, as his brethren, deeply deplore the act that robbed us of a fellow laborer, and feel to sympathize with his parents and relatives.

Resolved, That we, as members of the Wasatch Engine Co. No. 2, to which he belonged, deeply regret his loss and desire to emulate his example.

Resolved, That we attend the funeral and show our respect to the remains of our honored co-laborer.

Resolved, That we condole with each other in this bereavement and tender this token of respect and love to his relatives and friends in this affliction that has befallen us.

Resolved, That the apparatus of our company be draped in mourning thirty days, and that we present a copy of these resolutions to his relatives and publish the same in the *DESERET NEWS* and *Salt Lake Herald*.

Committee—Frank May, A. R. Wright, Jr., H. C. Cushing, T. Watson.

RESOLUTIONS OF RESPECT AND CONDOLENCE ON THE DEATH OF ELDER JOSEPH STANDING.

Adopted at a meeting of the Y. M. M. I. A., July 26th, 1879:

Whereas, We have learned with profound sorrow that our beloved friend and brother, Elder Joseph Standing, was assassinated near Varnell Station, Georgia, on the 21st inst., by an armed mob, and

Whereas, No provocation existed for the wicked deed, he being cruelly shot and murdered while in the quiet discharge of his duty, as a missionary, and

Whereas, His connection with the Mutual Improvement organization (he having been President of an association) renders it especially proper that some fitting recognition of his virtues while living and the circumstances of his lamentable death be had among us; therefore, be it

Resolved, That we, as members of the Y. M. M. I. A., universally

deplore the dastardly deed that has robbed us of the society of a valued friend and co-laborer, the ministry on earth of one of its most earnest and efficient workers, the cause of truth of a valiant advocate and defender, and society of one of its most worthy members.

Resolved, That while we bow in submission to the dispensation of Providence which has deprived us of our brother, and leave it to the Almighty to visit retribution upon his murderers and their abettors, we express the unqualified indignation toward them which every true lover of liberty must feel at learning of the shocking deed.

Resolved, That while we strongly condemn the men who in so cowardly a manner deprived him of life, we regard as no less guilty those in our own midst, who, by sending false reports to the world, slandering the Saints under a cloak of religion, and villifying and traducing the character of Elders sent abroad, have incited lawless men to murder a defenceless and unoffending servant of God.

Resolved, That we recognize the great importance and responsibility of the office of a missionary, and feel to ever honor and sustain with our faith while living, and cherish the memory when dead of the Elders who go to the nations as heralds of the Gospel of the Son of God.

Resolved, That we extend our heartfelt sympathy and condolence to the bereaved parents and relatives of our deceased brother, and assure them of our conviction that he has won for himself a martyr's crown, that his memory is embalmed in the hearts of all true Saints, and that he has but gone to labor in a more extended sphere.

Resolved, that a copy of these articles be sent to the parents of the deceased, and forwarded for publication to the *DESERET NEWS*, *Salt Lake Herald*, *Juvenile Instructor* and *Woman's Exponent*.

JUNIUS F. WELLS,
President of the Territorial Central Committee.

O. F. WHITNEY,
Secretary.

THE FUNERAL SERVICES OF ELDER JOSEPH STANDING.

At 10 a.m., on Sunday morning, the 3rd inst., the Large Tabernacle presented a grand and solemn appearance, the arrangements, previously announced, for the obsequies of Elder Standing having been strictly adhered to. The various orders of the Priesthood occupied about one half of the main body of the hall, the galleries and other portions of the building being occupied by the public. There was probably, in all, a congregation of not less than ten thousand persons.

The stand was tastefully draped in black. A vase of beautiful flowers was placed at each end of the four aisles. The casket was also appropriately decorated with flowers, giving the whole a chaste and solemnly beautiful appearance.

After the opening exercises, Elder George Q. Cannon addressed the congregation. He began by reading from the 23rd chapter of Matthew, commencing at the 34th verse, and from the 6th chapter of Revelation, 9th, 10th and 11th verses.

He showed the importance of the messages of servants of God, and especially so in this generation, coming, as this did, at a time when the people did not believe in present revelation. Though the Latter-day Saints were comparatively a small people, that would not exempt the world from the penalties of the rejection of principles of truth, for the Lord had restored the authority to administer in the ordinances of the Gospel, and those who were honest in their desires to serve the Lord could obtain a testimony of the truth of the principles taught, by seeking for it in a proper manner. Hence those who rejected the gospel were either those who were too indifferent to investigate the principles of salvation, or those who "loved darkness rather than light because their deeds were evil."

The principles that Elder Joseph Standing had taught were such as were calculated to make men better, to exalt and ennoble them. He had gone forth clothed with the authority of the holy priesthood, having laid aside all earthly considerations and ambitions, though in a feeble state of health, to proclaim the principles of life and salvation to the world; realizing, from his own experience,

that those principles were of priceless value to mankind. He went forth, full of zeal, to spread those glad tidings to his fellow man; and while engaged in this labor of love, he was called to lay down his life as another martyr to the cause of truth.

The Latter-day Saints were not the ones to mourn, but rather those who had committed the dastardly act, and the county and State in which it was committed had cause for sorrow, for the time would come when God would hold those to a heavy account who shed the blood of His servants. Those who were called to suffer for the truth's sake had great cause to rejoice in anticipation of the blessings present and eternal, that they would receive for such suffering.

President John Taylor next addressed the congregation. The occasion that had called the Saints together was a miserable comment upon the boasted civilization and freedom of this Government. A young man had gone forth in the flower of manhood to proclaim unto his fellowmen these principles which were calculated to exalt them eternally, and for this he had been murdered. The Saints had occasion rather to feel proud than to give way to feelings of grief other than that of natural sympathy for family and friends bereaved; for he had gone to join the martyrs Joseph and Hyrum and the noble army of God's servants who had fallen victims to the hate and intolerance of the wicked, but the miserable recreants, who had imbrued their hands in the blood of an innocent man would carry the consciousness of their guilt with them, and would lose all respect in this life and all hopes for eternity. Thus would miserably perish all who fought against the people of God while Zion would roll on triumphantly despite the efforts of her enemies. He did not cherish feelings of revenge against those who had perpetrated the deed, but rather felt to pity them.

Both discourses will shortly be published in full in the *NEWS*.

The choir sang the anthem, "Rest, Spirit, Rest." Benediction by Elder Erastus Snow.

At the conclusion of the services, the Quorums of the Priesthood filed out first to the conveyances, which were arranged in the order of procession heretofore given; the carriages of the band, of the family of the deceased, of the Apostles and others, and the hearse, formed in the east part of the Temple Block; coming out of the east gate they headed the procession, which was over half a mile in length.

On the road to the cemetery and during the consignment of the remains to the tomb, the Martial Band discoursed sweet and solemn music.

On arriving at the grave an appropriate hymn was beautifully sung by the Union Glee Club. The dedicatory prayer was offered by Counselor D. H. Wells.

An especially noticeable feature of the occasion was the sweet and appropriate hymns and anthems sung by the Tabernacle choir, particularly the solo by Miss S. E. Olsen.

Outrageous Proceedings.

COWARDLY ASSAULT ON A. M. MUSSER, ESQ.

Yesterday afternoon it was whispered about town that an alleged doctor named Bane, had beaten Mr. A. M. Musser. The rumor was soon after confirmed, and a reporter called on Mr. Musser, at his residence in the 13th Ward, to get an account of the affair.

Soon after the close of the funeral services at the Tabernacle, yesterday, two men, named Henry Bane and G. W. Elliott, the former said to be an adopted son of M. M. Bane, Receiver of the land office, called at Mr. Musser's house and asked to see the gentleman. He and his wife were sitting in the dining room and their 14-year old son was reading in the parlor. The boy invited them in, saying he would call his father. They waited at the door, however, until the gentleman came, when Bane presented an envelope, remarking that he delivered it "with the compliments of Mrs. Bane." The envelope was thus addressed, "Mrs. General Bane, Salt Lake City. Kindness of Mrs. Clements;" and was empty.

Mr. Musser had just taken the paper, when Bane seized him by the lapel of the vest with his left

hand, and, bringing forth his right hand, which, until then he had kept behind him, commenced an attack upon the head of the defenseless gentleman, the weapon being a rawhide whip about two and a half feet long and nearly an inch thick at the butt. The first blow was a heavy cut across the temple and partially stunned Mr. Musser, whose son immediately stepped forth to interfere. Elliott then interposed and pushed the boy back into the room. Mrs. Musser, hearing the scuffle, then stepped out, and seizing Bane, finally got possession of the whip, whereupon the two fellows walked off and got into a buggy standing in front of General Bane's house and drove rapidly away. Information had been conveyed to the City Hall, and officers succeeded after a sharp chase in overtaking the fleeing travelers. They were brought back and gave bonds for their appearance on Wednesday morning.

The blows dealt were about 12 or 15 in number, and though causing some pain and presenting an ugly appearance, are not dangerous. The attack was wholly unexpected and unprovoked, and as such is cowardly in the extreme. It is supposed that certain articles in the *Salt Lake Herald* provoked the anger of the assailant in this case, and that he, thinking Mr. Musser to be the author of them, took this method of obtaining revenge. The attack seems to have been made wholly on suspicion, as we have heard no proof that the injured gentleman was the writer of the objectionable letters. But even if he were, the action is entirely unjustifiable, as no individual is compromised by them.

Comments will be in order after the examination. Until then we refrain.

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ESTRAY NOTICE.

I HAVE in my possession:
One bay HORSE, 5 or 6 years old, branded OH on right shoulder.
If not claimed within ten days from date, will be sold at the estray pound in East Porterville, Morgan Co., Aug. 7, 1879, at 2 o'clock p.m., to the highest responsible bidder.

L. W. PORTER,
District Poundkeeper.
Porterville July 29th, 1879.

ESTRAY NOTICE.

I HAVE in my possession:
One red and white spotted COW, eight or nine years old, branded something like C on the left hip and 8 on left thigh, crop off and upperbit and underbit in left ear and crop off and upperope and slit in end of right ear.
Which if not claimed and taken away within ten days, will be sold to the highest bidder, on Saturday, the 9th day August, 1879, at the Estray Pound in Gunnison, at 2 o'clock p.m.

ROBERT G. FRASER,
District Poundkeeper.
Gunnison, July 30, 1879.