

ing which the manners of the time betrayed. It was 'merry England,' as they called it then. It was not yet stern and constrained. It expanded widely, freely, and rejoiced to find itself so expanded."

"Let the people of Utah rise out of the dust, stand upright, inquire within, lean on themselves, look about them, and try in a large way to be men, as they were born to be. Let them know nobody more puissant than themselves. What is a game of billiards, a glass of beer, a cup of coffee, cigar, or other petty vice, in the span of a strong human life, filled with endeavor in the right direction? The Territory, like the rest of the land, is still in its infancy, still in the pulp of babyhood. It has yet to be made. There is work for men, whose first and last quality is strength, manliness. The day of trifles, and of crouching and cowardice, of criminal surrender to the first howling dervish who calls himself a priest and presumes to speak in the name of the Almighty, has lasted long enough. Let a new era dawn in which men shall dare to be men."

The chief advocate, supporter, apologist and defender of the grossest vices in this city, is and has been the paper that now, in its hatred of the municipal authorities, wilfully lies about the men who are engaged in the repression of those evils. The murderer is in custody, the local law is against gambling, the officers are vigilant and fearless in spite of the repeated efforts of the Tribune—the vilest paper on earth, to incite roughs, bullies and liquor-sellers to resist the police in the discharge of their duties, and there is no city of its size where order is preserved as well as in Salt Lake. It now pretends to abhor that which it advocated three years ago and blames the city for evils that it has recommended and championed. And the creatures who fill its columns with their venom, blow and bluster and sputter when their villainy is exposed, and call themselves "American gentlemen."

HONORING THE MARTYRS.

THE MEMORIAL SERVICES IN THE TABERNACLE.

The services in honor of Elders William S. Berry and John H. Gibbs took place, as announced, in the Tabernacle yesterday afternoon, commencing at 2 o'clock. There was a vast congregation present, every seat being taken in the body of the hall, while but little room remained in the galleries. The seats of the Priesthood were also largely occupied, and on the stand were President Joseph F. Smith, President Wilford Woodruff, and other Apostles and Elders, including the Presidency of the Stake.

On either extremity of the Seventies' stand a floral emblem was placed, while another large one rested immediately in front of the communion table below. The one on the right hand represented the "Gates Ajar," with the white dove of peace floating over them, the floral parts being composed of various colored German asters, with phlox, smilax and ferns intermingling. The work was done by the family of Brother James Dwyer, with the assistance of his gardener, and the flowers were gathered from the parterres surrounding his home. The emblem on the left was a broken column, covered with white German asters, around which was woven a wreath of smilax, terminating at the top with white wax berries. The base was of snowy dahlias, sweet alyssums, and sprigs of featherfew. This was executed by Brother John Reading, with flowers furnished by himself.

The emblem in front of the communion table was an original design composed by Brother George Hamlin of the 19th Ward. Resting on a white marble slab was a parallelogram "planche de fleurs," 30 by 20 inches, containing the initials of the martyrs, wrought in white pansies on a dark purple ground of coryphillum (suggesting mournful pensiveness and bonds of affection,) encircled by a wreath of sweet alyssum emblematic of modest worth and excellence. In the centre was a crystallized white cross, symbolizing the icy finger of death and the martyr's fate. From the corners, out of clusters of white roses, dahlias and asters, typical of purity and fidelity, rose aloft from the mournful cypress four date palm branches, bending and meeting together in the centre, (signifying victory over the grave) and supporting a martyr's crown of golden immortelles, studded with floral jewels. Surrounding the base of the piece, was a broad band of carnations, signifying the sea of blood, through which the martyrs reach the shores of Paradise. Attached to the design was this inscription: "Tribute to the memory of the late lamented martyrs, Elders

William S. Berry and John H. Gibbs, who were slain for the testimony of Jesus Christ, at Condor's Farm, Lewis County, Tennessee, Sunday, August 10, 1884." The author of the design, Brother Hamlin, was indebted to the generosity of Hon. Wm. Jennings, for most of the flowers used in this elegant piece of work, and also to Mrs. Dallas, of the 17th Ward, both of whom responded with hearty willingness to his request, and parted readily with the choicest treasures of their gardens and conservatories.

The services commenced promptly at the hour named. The choir sang the hymn:

"Creation speaks with awful voice Hark! 'tis a universal groan."

Prayer was offered by Counselor D. H. Wells.

The choir sang:—

"Sleep thy last sleep."

The congregation was addressed by PRESIDENT JOSEPH F. SMITH.

We have met this afternoon, as usual, to attend to our Sabbath duties and worship the Lord, to administer the sacrament, that we may witness that we do remember Him and are willing to keep His commandments. But in connection with our usual services, we design to commemorate, in fitting remarks, the sad and sorrowful event which has brought gloom to not only the families of our beloved Elders who have been slain, but to the whole people called Saints through the world; an event which will carry sorrow to the hearts of all right-minded people everywhere. It is sad to reflect that men in the peaceful pursuit of their calling should be inhumanly butchered in this land of religious freedom, and it must be a source of sorrow that such scenes can be enacted in the midst of this enlightened nation. We are here to join the families of these Elders in holding services at the same time as they will be held in their respective homes. The bodies were brought to Utah last Friday. Elder Berry's remains were sent home from Provo, by special train, and word has been received that the body passed Cedar City at 4 p. m. yesterday, and would probably reach home about 9 or 10 o'clock last evening. Elder Gibbs' remains were forwarded on Friday to their destination and services are being held there over them to-day. The congregation of the Saints meet to commemorate this event and to petition God from our hearts that like scenes may never occur again until the winding up. The speaker counseled moderation in those who might be called upon to speak on this occasion, that they preach charity to all men, that no words of condemnation be even uttered against those who had taken the lives of some of the best men who lived in this century. He said that our prayers should be in behalf of the bereaved families of our beloved brethren who have met death in this violent manner, and prayed the blessing of God upon them and upon the congregation, that while we express our horror at crime and violence of every kind, we still remember our mission of peace on earth and good will toward men.

PRESIDENT A. M. CANNON

Read a position of the 10th chapter of the Second Book of Nephi, Book of Mormon, commencing at the 10th verse. Continuing, he pictured the sensations of the aged father of Brother Gibbs, looking upon the remains of a beloved son who left him but a few weeks ago to carry glad tidings to the children of men. Little did he think of the fate that awaited him in his having been called so suddenly to leave this earth. Not only a father, but the whole people mourn him, yet in their mourning they should be able to cry, "O God, Thy will be done." He referred to the incident in the life of Brother Berry's mother, when she was robbed of two sons and the wife of one of them by the hand of the red man, and the circumstance of his father's journeying to this western country. This widowed mother might have expected better things of her country, it seemed to him, than that her son should be cruelly put to death by men of his own State, while singing a hymn and preparing to preach the Gospel of peace. In the present hour she is forced to realize that she has only one son left to represent her father and his father—noble sires who fought to maintain liberty against the kingly oppression which Nephi said should never exist upon this continent. The speaker exhorted the Saints to teach their children their allegiance, that they should never cherish their lives at the expense of liberty, for if they cannot live to teach their children this it is better to die. It is better to die as freemen than to live as slaves. It is better to lay down life willingly and gladly than to relinquish one principle of our revealed religion. He prayed that the love of liberty might be established in the hearts of the Saints, that they might be willing to make such a record, if called upon, as the two Elders had done, and closed by imploring the blessing of God upon the widowed mother, the widowed wives and the fatherless children who mourn to-day, that the latter might grow up equally willing to sacrifice their lives for true liberty, as their fathers have done.

ELDER JOHN MORGAN

said the circumstances under which we have met are peculiar. We are here

engaging in memorial services over two Elders who have fallen in the forefront of the fight while bearing the gospel banner to their fellow-men. We should also remember the two brethren who have laid down their lives without having been permitted to gather with us, and our sympathies should go out in behalf of the mourners who have not had the experience in the gospel that we have. He bore an earnest testimony to the purity of character of the murdered Elders. They and those who fell with them, and those who now labor there are men whom God delights to honor. When men allude to the patriots who fought to establish freedom and the great American nation, they do so with reverence; and if they are worthy of this, what shall we say of those who fall to-day to establish religious liberty and in defense of the Kingdom of God? All honor to their names, and they will go down to future generations as martyrs for the truth. We recognize the truth of the words, "Vengeance is mine, and I will repay, saith the Lord," and can afford to leave it to Him. If their blood shall cry un-avenged from the soil of this nation, there is still a court where justice and judgment shall be rendered to all men. In his associations with the people of Tennessee the speaker had met many scores of fair-minded, brave people, who would bow to-day in sorrow that such a thing should have occurred in their State. There are thousands there and in the South who will regret it, and will be anxious to see the men punished who committed it. This he believed to be true of the people of the south generally, where the Elders have met with persecution, and in the case of Elder Standing, with death. Still, this had come from the press and clergy. The first cause, however, emanates from this city of Salt Lake, and men who bring these things about, walk our streets unharmed and presume on their security to belch forth their violent slanders about us. Regarding the Elders in the South, all efforts, he said are being made to protect them. They have been instructed to keep quiet for the present; but if the world imagine that the death of two Elders or a dozen will stop the progress of truth, they reckon without their host. The nations will be warned and there are plenty of Elders who are always willing to lay down their lives in that calling. The shedding of the blood of these two brethren and the crack of the guns which slew them will not have been in vain. The blood of the martyrs will be the seed of the Church as it ever has been, and the heads of liberty-loving people in this nation, over this crime, are not bowed for naught. Of our brethren we can say they have fought the good fight and have kept the faith. The real ones to be mourned over are the misguided men who slew unoffending preachers of the gospel. He urged the Saints to train their children to protect the liberties of men everywhere and under all circumstances, and declared that in this day, when the civilized world claims to have reached almost perfection, such crimes will ever remain as a dark stain upon the nation's history. In closing, the speaker invoked the blessing and comforting influences of the Spirit of God upon the Saints and upon those who live near the scene of the crime, and who are in danger of their lives; also upon the aged mother so cruelly wounded, that she might have the opportunity to gather with the Saints and perform work for her dead in the Temples of the Lord.

The choir sang the first, fourth and sixth verses of the hymn commencing

When first the glorious light of truth Burst forth in this last age.

PRESIDENT WILFORD WOODRUFF:

He had listened with attention to the remarks of the previous speakers. He had not time to dwell upon the virtues of the deceased nor the consequences upon the nation for the shedding of the blood of the Lord's anointed. John the Revelator beheld, in his vision on the Isle of Patmos, the altar of God and under it the souls of them that were slain for the word of God, and for the testimony they held. And they cried with a loud voice, saying, "how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They were told that they must "rest yet for a little season until their fellow servants also, and their brethren that should be killed also as they were, should be fulfilled." Eighteen hundred years had elapsed and their brethren were being slain for their testimony. The speaker had witnessed many scenes like the present. He hoped he would not be called upon to behold many more, because they were most sorrowful. Persecution had been directed against all people who had lived in godliness, and we were having our turn. The Gospel fulness had been restored in these latter days through Joseph Smith. The Prophet lived fourteen years after he organized this kingdom, and by him every key of the Priesthood had been restored and was now held by men. We were commanded to preach the Gospel, the principles of which were unpopular. It is the same now as it was in the days of Jesus and His Apostles. If those who persecuted and slew them had known what would have been the result to the Jewish nation, they would not have acted as they did. So it is to-day with this nation. We would be under condemnation did we not declare the message we have to deliver. The Elders are sent forth without purse or scrip and these two who had been slain in

Tennessee would receive a martyr's crown. It was infinitely more desirable to be in their position than that of those who produced their death. It was now as anciently; the servants of God are called upon to offer the Gospel to the people and when they did and their message is rejected it is for them to cleanse their feet and testify of the fact to their Father in heaven, and woe unto those who repudiate the glad tidings of salvation and their bearers. The speaker had several times seen the blood of the martyrs shed in this dispensation, but although the Gospel message had been carried into nations afar off, in not one had the life of one of the Elders been taken except in this nation. The fact rendered him sorrowful for his country. He had no vengeful feeling in his heart in relation to those who committed these fearful deeds; they were in the hands of God. The Saints should pray that God might have mercy upon this nation and upon all people. So far as the shedding of innocent blood was concerned there is no forgiveness for that sin in this world nor in the world to come. While we desire to avert such scenes as the one we commemorate, if we can consistently, we must not desert the cause of truth under any circumstances.

BISHOP O. F. WHITNEY

Was the next speaker: When the Son of God was on his way to the cross, to be offered up as a sacrifice for a sinful world, we read that there followed him a great multitude out of Jerusalem, weeping and wailing because of the fate he was about to meet. But He turned to them and said, "Weep not for me, daughters of Jerusalem, but weep for yourselves and your children." The noble character of our Savior was shown in this, as well as in his later remark, when he was hanging upon the cross, in the agonies of death, calling upon his Father to forgive his murderers for they knew not what they were doing. We, as Latter-day Saints, have no vengeance in our hearts because of the sad event which has recently taken place, for we leave the result with Him who has said vengeance is His, and He will repay. Nor can we weep for those who have gone from our midst as martyrs for the testimony of Jesus. They are not to be wept for. But we can weep for those who have shed their innocent blood. We can weep for those who are responsible for this cruel massacre, for we know, as Jesus Christ knew, what will come upon them and upon all who are responsible for it. I bear my testimony to this congregation that it was for no crime or misdeed that these men's lives were taken. I know and feel that they were pure and holy men of God. Why then were they killed? There has been an effort on the part of certain individuals and on the part of some newspapers throughout this land to make it appear that they merited their fate by some misdeed or other in the locality where they were laboring. Why were they killed? I will answer by asking why the son of God was crucified, and why His Apostles were put to death, with scarcely an exception? The answer is found in the Scriptural promise that all who live godly in Christ Jesus shall suffer persecution, and for this cause, said the Savior to His Apostles anciently, "When they put you to death they will think they do God service." But "blessed are ye when all men shall speak evil of you, shall revile you and persecute you, and say all manner of evil against you, falsely, for my name's sake, for so persecuted they the prophets which were before;" but "great is your reward in heaven, if you endure faithful to the end." I know that this is the case with these brethren. They have manifested their faithfulness to the end. They have sealed their testimony with their blood. They have witnessed unto God that they were true and faithful unto death, and He will give them a crown of eternal life. My prayer is that God will be merciful to their murderers. May God be merciful to the people in whose midst these terrible things have taken place, for these men went forth to warn them of judgments that are coming. They took their lives in their hands and went to proclaim the message of life and salvation to the people of Tennessee and of these United States, as other Elders go forth to all nations, to warn them of the judgments of God that will surely follow the rejection of His Gospel. They have done their work, have sealed their testimony with their blood, and that testimony is in force, and has been from the hour it was uttered, upon all who listened to the sound of their voices. May God bless His servants and cause the message of life and salvation to be taken to every nation. May it gain fresh impetus—and I know that it will—from this terrible deed, until the honest and pure in heart shall have heard the glad tidings and gathered to the gathering place of Israel, the only place of refuge. For the days are coming when all who will not take up their swords, must needs flee unto Zion for safety. May God bless this congregation and those who mourn, the widow and the fatherless, and all who desire to do right, is my prayer for Christ's sake. Amen.

ELDER T. B. LEWIS:

Two weeks ago to-day, in Tennessee five men were slain and a woman was seriously wounded by a ruthless mob. Before a proper judgment could be rendered in relation to this murder, its character and the circumstances which led to it must be understood. The Elders who have preached the Gospel

as the two martyred brethren were doing, can most fully appreciate the event. The brethren go forth to deliver the message of salvation, armed with a solitary weapon—King James' translation of the Bible. In all the statements in relation to the black crime committed in Tennessee, there does not appear to be any charge or foundation for one against those who were so cruelly butchered. They were about to engage in the worship of God, according to the standard book upon which Christians profess to found their religion. The speaker had perused a letter from the deceased Elder Gibbs, in which its writer spoke of good times spent on Cane Creek where he was slain. It referred to his rejoicing in the outpourings of the Spirit of God. His letter and its genius showed him to be imbued with the spirit of salvation and a man of God. The speaker had profound respect for a man who was ready to lay down his life for principle, if called upon to do so. Elder Lewis continued to speak upon the principles of human liberty, and of the ultimate peace which would cover the earth when every man would meet a brother and a friend, which condition would evolve out of the work in which the Latter-day Saints are engaged. No matter what may be the character of the circumstances through which the Saints may be called to pass, it was for them to cultivate patience, long suffering and mercy. He invoked the blessing of God upon all the people.

ELDER CHAS. W. PENROSE:

We are here to show respect to our brethren who have been slain, to console with the widow and the fatherless and to witness our devotion to the cause for which these brethren have laid down their lives. It was popularly believed that Jesus was the last of the prophets, and this idea has to be met by the Elders who go out to preach the Gospel. The speaker referred to the 23d chapter of Matthew, to prove that the Savior himself said prophets, wise men and scribes should be sent out, some of whom would be killed, which was partially fulfilled in the acts and death of Christ's Apostles. The speaker read from the 24th chapter of Matthew to prove that the period of the sufferings and death of his disciples, was not the time referred to in the Savior's words. We are living in the time which the Lord portrayed, when false teachers should arise, and the bearers of his Gospel be hated of all men for his name's sake. It was in this day in which we live that the Gospel of the Kingdom was to be preached to all the world as a witness to all nations and then should the end come. We testify that we are living in that day, that the Kingdom of God is upon the earth, and because of their preaching of the Gospel of the Kingdom the Elders are slain, the Prophet and Patriarch had to lay down their lives, and their brethren were driven from city to city, from place to place until they came to these mountains. They have proclaimed that all the world has gone astray, the priests as well as the people, and have called upon them to repent of their sins and be baptized for the remission of their sins. Judgment will follow these testimonies, and we leave justice and vengeance to Him who rules and says He will repay. We wait His providences knowing that we are in His hands. In answer to the question as to whether the Elders would be called home from lands where the truth is met with pistols and the gospel with shotguns, the speaker, speaking for himself, said, he thought that they would not, for there were honest people to be warned, and as long as this was the case Elders would be required and would be found willing to take their lives in their hands and go to warn them. They would be willing to go to this very place where this massacre took place if it were necessary. The speaker awaited the day when the crumbling bodies of these martyrs will be re-visited, when their immortal spirits shall return in glory, when the sun of righteousness shall arise with healing in its wings and warm their sleeping dust, and they shall be raised, their bodies and spirits being united to receive the gift of eternal lives, to be decked with the martyr's crown, and surrounded by their wives and children who would be the beginning of their kingdom, enter into endless exaltation with perpetual increase. He closed by invoking the Spirit of God upon the widows, the fatherless, the bereaved mother and upon the congregation.

The choir sang:

"Nearer my God to Thee."

Benediction by Apostle Brigham Young.

FROM DEATH'S DOOR.

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