

## COOK AND MOODY.

WASHINGTON, Jan. 28, 1885.

Editor Deseret News:

That reverend gas bag or bladder, whose other sobriquet is Joe Cook, has been breathing "orful 'ard" about the "Mormons" again. His last blow was on "The Latter-day Saints, or Polygamy and Disloyalty in Utah," and took place in the hall of the Young Men's Christian Association, in New York, which room, according to the paper, was "comfortably filled." He states there are two views of "Mormonism," the far off, or hood-winked, and the near, or proper view. "Until contact with the evils of Mormonism itself relieved my ignorance, I was of the hood-winked view. I am ashamed to say I then believed that the horrors of the system as depicted by the press of the day, was, to put it mildly, highly exaggerated. I believed that many of the stories of outrage which came to us were the result of an over-heated imagination. I then believed that when Brigham Young died, a successor could not be found that would be able to hold this band of ignorant peasants together. Since then, however, I have had the opportunity of studying this question as it should be studied, and as it must be studied to obtain a true insight into its monstrous evils." Now mark this figure, this flight of fancy. I will venture the assertion that no English poet was ever equal to such a flight—it may be given as absolutely without a parallel. I commend it to the poets and poetesses of Zion. "I tell you if this ulcer on the fair sunset of land is not removed by strong constitutional measures it will soon envelop itself with the cloak of States rights." It has been suggested that the Rev. Bladder has made a mistake in his work. He should have said "ulster" instead of "ulcer." Just substitute the former for the latter word and the harmony and perfection of the figure it will be seen is perfect. This digression must be tolerated for the reason that no one human could help pausing and calling attention to the sublime figure above quoted. In the next sentence he called the ulcer by the name of States rights and wanted a government bayonet to puncture it. Cook has made a mistake in his calling. He was undoubtedly intended as a poet of largeness, but let him resume. "I have given this question careful attention. I have studied it in all its aspects. In the heart of the Mormon capital and in the almost inaccessible locality of the State, I have called to my aid and council the leading business men of Salt Lake City, converted Mormons and Gentiles and I say to you that the evils have not been exaggerated by the press; that these stories of outrage are not fables but facts.

"Within six months, at the house of a minister of the gospel in Salt Lake City, we held a council on this question, and the unanimity of all did not surprise me. One day a young woman, the daughter of a good family of the east, who had gone to Utah to do her mite towards reclaiming these poor Mormon women and children, and who taught a Gentile school in one of the small towns of the State, was returning home. As she passed a lonely part of the road in her two-mile walk homeward, a bullet whizzed close to her ears. Being brave she went on her way without heeding this danger. The next night about the same place another bullet whizzed again by her head. She wrote a will, and handing it to her superior said: "That is my will, if anything happens to me open it." The intending assassin heard of it, lost courage, and the girl still lives. Pardon the flatness of this anecdote, but I cite it to show to what extremes these fanatics can go. If a man tire of the galling chain of the Mormon priesthood and secedes, the whole strength of the community is put against him. The water will be cut off from his farm. Everything will be done that can possibly injure him, and he will find neither peace nor prosperity until he again embraces the Church. He will be whipped into submission. And as to the Mormon women. Poor creatures! Whipped often literally, and bullied into submission, is the only thing that ever makes them content with their lot. Is there anything in the Old Testament to support polygamy. Why even the advanced Mormon himself admits that he needs something beside the Old Testament on to which to pin his faith in polygamy and so he gets inspiration. What is the proper remedy for this evil which threatens you and me? Will schools and railroads do it? No. Railroads whirr more ignorant foreign peasants across our country into Salt Lake City than they ever bring back. Don't misunderstand me. No one can possibly think more of schools and railroads than I but they are efficient but not sufficient. The Cullom and the Cassidy bills favoring a commission to be vested with the powers of a legislature is the only thing that will reach this thing. Some say it is unconstitutional. How about Florida and Louisiana? Were they not governed in the same way? Cullom says hands on to this evil. The pastor of Plymouth Church says hands off. Mr. Beecher was shrewd enough to send bullets into the South. Why is he not shrewd enough to send proper legislative bullets into Utah. He says we hope to save India by schools and railroads—moral force. Why not the same rule apply to Utah? Because India has not applied for admission to the Union and because India has no lobby at Washington.

"The Edmunds bill has accomplished much, but not enough. Over the door of Brigham Young's former home is an emblem of an eagle, with its talons fastened into a beehive. I have much sympathy for the beehive, but none for the eagle. Utah ought not, should not, and, I believe, cannot be admitted to this fair Union as a State. I cannot bring myself to believe that this Blue-beard will ever stand side by side with the immortal Washington."

I have heard of men uncovering their heads in the presence of intellectual greatness and bowing to its utterances. After the address of Rev. Tub Cook, uncovering my head was nothing, I felt satisfied the only way of showing how truly and how thoroughly I appreciated the marvellous cogency, the superhuman—superhuman is the word too—profundity of this inflated balloon would be by disrobing and prostrating myself to earth. Moody, called the modern Evangelist, has been here and worked up a temporary furor in religious circles. He has also created a squabble on the color question. Sankey was not along with him, they have, it is understood, dissolved partnership, because of their inability to reach an agreement as to a division of the proceeds made out of the soul-saving business. Sankey claimed that, siren-like, he was luring them to salvation; Moody insisted that his exhortations and powerful appeals did the business for the sinners. Neither would yield, the result was a split in the recruiting corporation. Moody still wants big choirs—showing his appreciation of music—and he still draws tremendous crowds. The local ministers are now following up the craze by gathering as many into the folds of their several denominations as possible. Notwithstanding the fact that these churches strive for the colored people as church members, yet none of the race could get in to hear Moody—and this in the face of the fact that each denomination has colored ministers. The soul saving business here is a peculiar one, and its rules work both ways. The number of churches here (and they are countless) and the wickedness of the people, remind one of a saying by Oliver Goldsmith in one of his comedies. "Some people think they pay every debt to virtue by praising it." The people of Washington think, or seem to think, they pay every debt to religion by going to church.

Of course not, there is no union of Church and State in this country, outside of Utah. One never hears it mentioned, save in connection with the Mormons. Gen. Rosecrans is a candidate for a cabinet position under Cleveland, and among other recommendations announced as largely in his favor is the fact that he is a Catholic. It is urged that this appointment would please a large number of Irish Catholics and bring them back to the Democratic fold. There is no suggestion of church connected with this. Not at all.

## A SAMPLE OF THE JUSTICE "MORMONS" MAY EXPECT.

THE letter from Brother C. I. Kempe, published in this issue, gives us his own version of his trial and conviction on the charge of polygamy, for which he is now suffering imprisonment in the House of Correction, Detroit, Michigan. This statement can be relied upon as being correct in every particular, and it affords us a good idea of how justice and mercy and every rule of evidence and regard for law which are supposed to prevail in United States courts, are ignored by those who are engaged in persecuting the Latter-day Saints under the guise of law in Arizona.

What sane person can blame Latter-day Saints for not voluntarily giving themselves up for trial on the charges brought against them, in view of what may be expected from the example before us in the case of Brother Kempe? The Latter-day Saints are not cowards; neither are they conscious of guilt before the Almighty or in the least ashamed of having practiced that tenet of their religion against which laws have been passed, and the whole power of the courts is now arrayed; but they do not propose to place themselves in the power of such men as Judge Howard and those of his ilk who are determined to persecute and strip them of their substance regardless of law, and they would be foolish if they did.

## FROM A PRISONER FOR THE GOSPEL'S SAKE.

HOW C. I. KEMPE WAS CONVICTED IN AN ARIZONA COURT.

HOUSE OF CORRECTION, Detroit, Michigan, February 7th, 1885.

Editor Deseret News:

I consider myself incompetent to write for the News, but as it is impossible for me to give satisfaction to my many friends and my family by writing once in 30 days, I feel it but just to devote this letter to the public, and give a short account of my history since September, 1884. Sometime in that month Deputy Marshal Donovan came to my house at 12, midnight, arrested me on

A CHARGE OF POLYGAMY, and took me to Prescott, about 315

miles distant, where I gave bonds in the sum of \$2,000 for my appearance in court in November. From there I had to walk 100 miles to get back, having no means to pay for stage fare. At the same time there was a U. S. Commissioner at St. Johns, only 60 miles from my home, and on the road.

In November I attended court, at which an indictment had been presented charging me with having on a certain date in 1883, married maliciously, feloniously and with the force of arms, two wives. There were three counts in the indictment, the third only charging cohabitation.

## THE WITNESSES.

The first witness examined was Judge Bunch, who claimed to have at different times seen me working on a farm where the alleged second wife was living, and to have even heard her ask me for a load of wood. The second was Mr. Stowes, postmaster, who testified that her children (naturally born since 1883) had frequently got my mail, and once she had been in the store when I happened to come in there. The third was county recorder Ruiz, who, as averred, had at divers times seen both of us, but not at once, or together. The fourth was Mr. S. Barth, who had once, very early in the morning (at 10 a.m.) seen me come from the farm where she lived with a load of straw. The fifth was Mr. Huble, who testified that I had said, some two or three years ago, that my wife wanted some trimming. The last witness was a Mr. Hensley, who swore to several falsehoods, none of which amounted to any evidence against me. He had only seen me on the farm, and nearly all the witnesses said I brought two wives with me from Utah in 1880. By request of my attorneys,

## I TOOK THE WITNESS STAND,

stating that I was married to those two women some 20 years ago in Salt Lake City, which relation we continued until December, 1881. My attorneys, Messrs. Rush and Herndon, did their best, and proved me positively innocent of the charge: but the jury, being of our bitterest enemies, took no notice of them whatever, while the declarations of Prosecuting Attorney Wells that it was impossible for him to be in a house occupied by a woman with whom he had once cohabited without going so again, was accepted as conclusive proof that I was guilty, as I had admitted having been in her house.

Prosecuting Attorney Zabriskie's argument was nothing but a

## HARANGUE AGAINST THE "MORMON" CHURCH,

all the members of which, in his estimation, should be punished. Judge Howard's charge to the jury was exceedingly ingenious. They had to find that I was married in Arizona since March, 1882; but if there was circumstantial evidence to satisfy their minds that I had been seen about the place where the alleged second wife lived, it was a sure sign of cohabitation (according to Mr. Wells' admission), and cohabitation in Arizona constitutes marriage; hence I was married since 1882. The fact that the youngest child of the alleged second wife is past four years of age, and the eldest is married and has a child, counted for nothing.

Then on the plea that

## COHABITATION CONSTITUTES MARRIAGE,

and on the supposition (judging me by the amorous propensities of Mr. Wells) that I had cohabited with the woman, the jury found me guilty of marriage, but not guilty on the third count, of cohabitation. "Consistency thou art a jewel."

## THE SENTENCE.

Judge Howard, then taking into consideration that for the last four years I had lost my crops almost entirely and had worked hard in the day time on my farm and at night in my little mill; that my family was destitute; that my present wife with seven children were living in the Mogollan Mountains at least half a mile from any other house, and that their nearest neighbors even at that distance were poor farmers who, like myself, had lost all their crops through frost the past season, and were thus unable to render my wife and helpless children any assistance—taking all these facts into consideration he was so extremely kind as to give me only three and a half years imprisonment and fine me in the small sum of \$500. Now here I am

## A CRIMINAL, A PRISONER,

with no friend to speak to or associate with. But my dear friends must not think I am despairing, for though many an hour is very dark with me and tears unconsciously will steal forward when I think of my poor, innocent little ones, yet I know we are all in the hands of a just God, whom I pray to early and late to have mercy on the human family as long as there is a soul left who will listen to the message of His servants.

The servant is not greater than his master, and our Master had to suffer and die, and not for His own sins either. He gave his disciples to understand, too, that they must expect similar treatment.

I fail to find the first instance in which a message from God has been favorably received by the world, and hence we need not be surprised at the world rejecting that which the Lord has revealed in this day.

The Jews are blamed for rejecting the Savior at His first coming, yet the world to-day have 20 testimonies of the near approach of His second coming for every one which the Jews had of His first, and still their weapons, their prisons and every means in their power are brought into use to destroy those who bear the inspired testimony. All I can say is, I am sorry for them.

## OVER SIX YEARS AS A MISSIONARY.

I have traveled through my native country, through nearly all of Norway and Sweden, and suffered imprisonment, hunger, thirst, cold and persecution of almost every kind for the Gospel's sake for over six years, and though now called to bear still more, I do not feel to give up my religion; in fact, I am more sorry for my enemies to-day than I am for myself, and only hope that some day they may see their error.

With kindest regards to all friends of the oppressed,  
I remain, your brother in the Gospel,  
CHR. I. KEMPE.

## McKEE RANKIN.

WILL THE "MORMON" PEOPLE PATRONIZE HIM? WE RATHER THINK NOT.

SALT LAKE CITY, Feb. 17, 1885.

Editor Deseret News:

We, the undersigned, witnessed the play of "The Danites," as performed in this country and in Great Britain. It is an infamous piece, whose gross and inexcusable misrepresentations are calculated to inflame popular prejudices against the Latter-day Saints. Such was the effect of the presentation of this despicable drama upon the audiences that we believe, from the manner in which those who witnessed it, acted that had it been known that a "Mormon" was present he would have been torn in pieces. The play was performed by McKee Rankin—who, we understand, held the exclusive right of its presentation—and his company. That gentleman was treated with much consideration by President Young and others on a previous visit here, and he appears to have taken to misrepresentation in the most pronounced form by which to show his appreciation, thus laying aside common decency and truth for money-making purposes. We desire that the people should know the character of the person who now asks their patronage, and leave them to choose whether they will spend their money for his benefit. His course has been such as to endanger the lives of innocent persons, and so far as we are concerned we would not, on any account enter the Theatre during his engagement.

JOSEPH BULL,  
DAVID JAMES.

## THAT VOICE FROM DETROIT.

WE are sorry for the man who can read the story told in last evening's News by Brother C. I. Kempe, without sympathetic emotions being stirred within him. His trial was a cruel parody on justice, and his conviction an atrocious outrage, no matter from what standpoint it is viewed.

He is a plain and honest man. The tenderness with which he speaks of his little children, who have been ruthlessly bereft of his paternal care, indicates a heart susceptible of the most gentle and intense emotions. Combined with an unmistakable meekness of spirit, there is evinced a unalterable determination to cleave to his convictions not only in the face of confinement in the felon's cell, and separation from those he so devotedly loves, but if need be he would confront death in any form on the same ground of conscience.

While feeling deeply the irreparable wrong to which he is subjected, he has no anathemas to hurl at his enemies, but is inspired with a similar disposition to that of the Master, of whom he speaks, when suffering untold agony upon the cross—"Father, forgive them, they know not what they do." Yet is it not apparent that those who were the cause of sending Brother Kempe and his associates to prison were not entitled to the palliating condition accorded by the Savior to those who were immediately instrumental in shedding his blood. The men who crucified the Redeemer were ignorant of the fact that they were inflicting punishment upon an innocent personage. Sumner Howard and his fellow miscreants, who deprived three large and helpless families of their natural protectors by casting their heads into prison, acted knowingly, they being well aware that the men they were persecuting were entirely innocent of the offences with which they were charged. But instead of entertaining for those unscrupulous and cruel knaves a feeling of bitterness, he manifests a sentiment of pity, and thus exhibits the essence of the genius of Christianity. In this way he soars above those who have been the means of his incarceration. If justice were to obtain, such men as Kempe would be free and those who have brought them to their present situation would be occupying their places.

Brother Kempe is a typical "Mormon" Elder, and in the leading characteristics he exhibits, probably differs little if anything from his brethren who have been accorded treatment similar to that which

he has been subjected to. The sentiments by which he is inspired only gives an additional proof that no treatment, however arbitrary or cruel, can crush conviction out of the human heart. Those who resort to the process are the worst enemies of their race, and when viewed retrospectively, as they are bound to be in the natural course of time and circumstances, they will accordingly be held up as examples of human depravity worthy only of universal detestation.

Call such men as C. I. Kempe fanatics if you will, they are men. Not only this, but they have evinced some of the higher traits of manhood that have caused the names of persons who have shown them in the past history of the race to be viewed with reverence.

## REFLECTIONS ON WOLSELEY.

WE observe than many journals are taking advantage of the perplexity of the situation in the Sudan to throw disparagement upon the gallant and capable Wolseley. The injustice of such strictures should be self-evident. Wolseley was not responsible for the delay in dispatching a force to relieve the brave and eccentric Gordon, neither is he to blame for taking the Nile route, travel by which was necessarily slow, as it is an open secret that he had no choice, the way by which Khartoum was to be reached being selected by the government from economic considerations. It was no fault of his that he did not reach the objective point of the expedition before it fell into the hands of the Mahdi. The mischief all arose from being too late, and to depreciate the capacity of a soldier who has proved his eminent ability in a number of campaigns which he has conducted is neither just nor magnanimous. When he is supplied with an adequate force with which to begin the Herculean feat of arms before him, and should he fail then, it will be time enough to cast aspersions upon his ability as a military tactician and a manager of large bodies of men in battle.

General Wolseley's career has been eminently successful thus far, notwithstanding the difficulties of his present position. He is not a spurtive soldier. In all his operations he has exhibited but one method. It consists of a concentration of his forces, and until he accomplishes that he never makes any important move, all the fighting up to that point being necessarily incidental and more or less under compulsion. When once the concentration process is completed, he makes up his mind as to the time and manner of attack, and when the striking point is reached he hurls against the enemy his entire power, and up to date his onslaughts conducted after this plan have been irresistible.

Some of the fighting in the campaign so far as it has gone has equalled any of the feats, so far as they extended, ever performed by British arms, and no more could be said than that. The battle fought by General Stewart's force on January 19, was a striking demonstration of British military prowess. The incidental dash by a small body of cavalry through the thick of the enemy's ranks to reach the Nile, procure water for the fainting troops, and return by the same appalling route, was a feat with a few parallels, but not many has surpassed it. While we are averse to war in any shape, men as a rule cannot well suppress a sentiment of admiration for the daring deeds of the brave and intrepid soldier who dashes into battle ignoring every sense of danger to life and limb.

It will be indeed strange if Great Britain will not, by a powerful effort, regain the prestige she has lost by the reverses she has met in the Sudan. And if there is a man in every way qualified to turn the tide in her favor, General Sir Garnet Wolseley has shown by his record that the selection should necessarily fall upon him. And unless the Almighty has some problem in His economy regarding the nations to work out by permitting Great Britain to be worsted in her African difficulty, the re-taking of Khartoum and the subjugation of the revolutionists would appear to be but a question of a short time.

## HE HIT IT EXACTLY.

THE following appeared in the Chicago Inter-Ocean of Saturday morning:

"An Elder of the Mormon Church, in business in Salt Lake City, and at present in this city, in an interview yesterday, while speaking of the Edmunds law, said: The prosecution of Mormons for unlawful cohabitation under the Edmunds law continues. Mormons however complain bitterly of the partiality displayed by the District Attorney in not prosecuting Gentiles for the same offense, although it is notorious that many are guilty. Even the anti-Mormon press declares that the raid is prostrating business. Many Mormons against whom the District Attorney is moving are leaving because they claim they cannot secure justice in the courts, that the juries are packed by open venue, and that bail is refused Mormons pending appeal. The Gentiles are beginning to think they, too, will have to leave or starve, owing to the injurious effect upon business, which would leave Utah in complete possession of the Mormons."