DESERET EVENING NEWS.

TRUTH AND LIBERTY.

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JARMAN IN ENGLAND.

The Police Put His Mobs to Route in Birmingham.

TWO STREET FIGHTS IN HEREFORD.

The Violence of Jarmanite Mobs Stopped by English Policemen.

The following items of correspondence, written by Elders S. A. Blair, Mayhew H. Dalley, Geo. F. Jarvis, L. J. Jordan, G. H. Baugh, Philip Hurst and H. C. Barrell, to President George Teasdale, and published in the *Millennial Star*, give an account of the proceedings of Wm. Jarman in Cheltenham, Worcester, Hereford and Birmingham:

CHELTENHAM, Oct. 26, 1888.

I will give you an outline of Jarman's proceedings here the past week; that is, as far as I have been informed by parties who attended his show.

He began on Monday evening, the 15th of October, and continued every evening during the week. The stream of lies that I have been informed he has said about us has made me tired, and I had to ask the people to desist telling me any more. I did not have anything to say to any of the Jarman crowd, but went about my business as usual. The police have not taken any action against him, but watched him very closely; and on one occasion, when he was telling the people the Elders' address, a policeman stopped him, and he soon changed the subject.

I am also informed that Barnfield was trying to talk to a crowd of people in the street on Sunday evening; but he did not get a very good reception, for the people laughed at him, and he had to leave, when a crowd followed him to his lodgings and hooted him, and some say he

DREW A REVOLVER

and said he would shoot the first man that touched him.

Jarman gave a lecture "to men only" on Saturday, and the police did not interfere with him, though he used some very obscene language.

I feel thankful that the Lord has protected us thus far. Nothing has occurred to mar our peace, only our feelings have been hurt by the many falsehoods that have been told about us. But our cause has been well advertized in Cheltenham, and I think it will have a good result. I have heard of several that are now inquiring after the truth. Brother Green informs me he is expecting to baptize [illegible] shortly. He is doing very well in selling the Voice of Warning. Brother Rhees has sold a few of the Book of Mormon.

Jarman has not shaken the faith of any of the Saints; on the contrary, he seem to have strengthened them; so the Lord has overruled his evil intents. A very few of the Saints went to see and hear what he had to say, but they came away disgusted.

BIRMINGHAM, Oct. 25, 1888.

Jarman commenced dishing out his filthy trash in the Corn Exchange, Hereford, on Monday evening, the 8th inst, and continued until the following Sunday evening.

A rabble, led by an individual with pistol and bowie-knife, and two uniformed bullies, surrounded Brother Lawrence's residence on Thursday and Friday. Barnfield, the principal spokesman, demanded from Sister Lawrence a copy of the *Millennial Star*, and accused her of secreting "two Salt Lake murderers," and of keeping a house for Elders to seduce young girls and ship them off to Utah to be murdered. He declares that the Jarmanites had

DRIVEN ALL THE MORMONS

out of London, Bristol, Sheffield, Merthyr, Cardiff, and other towns, and asserted that they were going to tear down all the Mormon places of worship and residences—mentioning especially the headquarters at 42 Islington, Liverpool—and drive all the Mormons out of England. He boasted of how they had served Elder Brough at Cardiff, and of having worn the velvet ribbon out of Brough's hat as a memorial of bravery. He declared that President Teasdale and all the Elders have their hands stained in blood, and that over 5000 people have been murdered in Salt Lake City. A great many impertinent questions were asked, and many false accusations made; yet Sister Lawrence boldly and fearlessly defended the cause of truth. The neighbors, disgusted with the filthy language used by the leaders of the mob, called them a lot of scamps, and cried shame on them for interfering with a quiet, inoffensive neighbor.

This happened before Elders Jarvis and Hurst reached Hereford.

After interviewing the superintendent of police, and being assured protection, Elders Jarvis and Hurst, assisted by the Lawrence boys, distributed tracts in the principal streets. Each day—Thursday, Friday and Saturday—they were shouted at as two Mormon murderers, and accused of murdering Jarman's boy.

The officers of the law discharged their duties manfully in

RESCUING THE BRETHREN.

A mob, led by prominent Jarmanites, collected in front of Brother Wellington's residence while the Elders were there; and a man with pistols buckled to him knocked at the door. The crowd shouted for the Elders to come out; but, being treated with silent contempt, they finally marched off.

On one occasion the mob marched up to Elder Jarvis while he was distributing tracts, and questioned him insultingly. Jarman turned to the crowd, saying, "Here is a Mormon murderer from Salt Lake; he has been through the Endowment House and has taken an oath to cut my throat; look here, he is preaching polygamy in the tracts he is distributing." A gentleman, addressing Jarman, rebuked him. Jarman took out his book, and demanded the name and address of the speaker, which the gentleman unhesitatingly gave. An officer threatened to lock Jarman up if he didn't move on. The crowd's attention being directed to Jarman and the policeman, the Elders walked away without further molestation.

Sunday, about 3 p. m., a mob led by Barnfield surrounded the residence of Brother Lawrence, evidently intending to disturb our meeting and wreck the premises. The rabble shouted, "Here are the Mormon devils and cut-throats; here are the Salt Lake murderers! Dalley, Jarvis, why don't you come out and stand your ground?" As signs of

FORCING AN ENTRANCE

into the house were manifested, I went upstairs, opened the window, and sat on the sill. I was received with hoots, cheers, and shouts of "Here he is; here's the Mormon devil; here's the Salt Lake murderer; boo, baa." "Give the man a chance to speak." This drew the crowd from the back windows to the front, to see the "Mormon monsters." As opportunity was afforded I addressed them, defending our character and protesting against the lies that incited such lawless proceedings. Barnfield interrupted me several times with abusive language, but I succeeded in bearing testimony to the people. A young man—a stranger to us—who had been pointed out by a Jarmanite as one of our "bullies," sprang forward, remarking, "I am bully enough for you," and struck Barnfield in the face. A free fight ensued; clubs were brandished in the air, and the crowd rushed into a timber yard, where more clubs were obtained and used most freely. A policeman finally dispersed the crowd.

In the evening, while we were engaged in a prayer meeting, the Jarmanites collected on the streets, and while endeavoring to incite a mob against us, another battle was engaged in. We were informed that in both fights the Jarmanites were defeated. "Their own way have I recompensed upon their heads, saith the Lord God."

The Latter-day Saints in Hereford remembered the Sabbath day, and endeavored to keep it holy, singing praises unto the Lord, imploring His divine aid and protection, and tendering heartfelt gratitude unto Him for shielding us. The pretended reformers and exposers of Mormon life desecrated the Sabbath,

QUARRELING, PROFANING, FIGHTING,

and bearing false witness; in fact, shame and disgrace characterized all their proceedings and deeds. "By their fruits ye shall know them."

Jarman is now giving the people of Worcester a treat (?). Elders Jarvis and Baugh are also in Worcester distributing tracts, etc. I saw bills yesterday, announcing that next Monday evening and during the week the good people of Birmingham would be favored (?) with Jarman's presence.

The superintendents of police in Worcester and Birmingham assure us of protection in our rights to worship God according to the dictates of our conscience.

BIRMINGHAM, Oct. 27, 1888.

As Elders Jarvis and Baugh returned from Worcester last evening, they noticed a crowd of people assembled on Oldsquare, Corporation Street, listening to prominent Jarmanites dealing out the usual scandal against the "Mormons." The Jarmanites announced their intention of visiting the Latter-day Saints' Chapel on Sunday (tomorrow), and extended a general invitation to the "Brums" to attend and hear for themselves that the "Mormon" doctrines are unscriptural, etc. They declared that the "Mormons" have a bible of their own—the Seer—which is never allowed to leave Salt Lake.

Recognizing Elder Jarvis, Barnfield announced the presence of a "Mormon" missionary, and challenged him to debate. Elder Jarvis declined, but the crowd insisted so persistently that he finally went on the platform and addressed them as follows: "Gentlemen, I am an Englishman by birth. I have lived among the 'Mormons,' and know what these men have been telling you about that people is false. It is impossible for

SUCH WHOLESALE BUTCHERY

as has been reported, to be practised in Utah. It would be a disgrace to the United States government. Utah is a dependency of the United States as much so as Canada is of England. Its principal officers—governor, secretary, district judges and marshals—are appointed by the President of the United States. United States soldiers are stationed there to assist, if necessary, in the enforcement of the law. We challenge the world to gainsay our doctrines from the Bible."

After speaking a short time in this strain, Elder Jarvis, though hemmed in rather close, succeeded in forcing his way out of the crowd.

In Worcester this week, mobs, headed by Jarman's uniformed and armed bullies, collected twice in front of Brother Ball's residence; they also gave Sisters Elton and Bannister a visit, shouted for the Elders, and used considerable abusive language. Many of the neighbors expressed disgust at the filthy assertions made.

Arthur W. Collins, supposed to be a member of the Worcester Branch, went to Brother Ball and, after procuring all the information obtainable concerning the traveling Elders, time and place of meeting, etc., returned with a mob in less than an hour.

Brother Spokes and I interviewed the chief of police, his first assistant, and the chief detective, and I saw the chief inspector, all of whom assured us protection if necessary.

BIRMINGHAM, Nov. 1, 1888.

Early last Sunday afternoon the streets around our place of worship were

FILLED WITH PEOPLE

apparently much excited. It was rumored that the Jarmanites had been there would be a riot, and inviting the people to oppose the wicked "Mormons."

About meeting time two prominent agitators entered our chapel, and one of them, Mr. Barnfield, after purchasing two *Stars* from President Dalley, solicited permission to ask questions after meeting. President Dalley informed him that as our meetings are for the purpose of worshiping the Lord, we would not permit any questioning, as it would only lead to a discussion and create a disturbance. Barnfield, turning to Elder Jarvis, asked why he went away on Friday night, saying: "You would have had fair play." Elder Jarvis told him that the extent of his fair play was very well understood, and that he went away to mind his own business, as that is the "Mormon" creed.

Meeting was opened as usual at 3 p. m. Barnfield and his companion sat together near the door, but the latter, after tearing out hymn 297, "The God that others worship," etc., from a book lent him by Brother Beckett, went out and read a portion of it to the mob. While Elder Jarvis was speaking, Barnfield left the meeting. Three other Jarmanites soon entered and interrupted the meeting, laughing and talking. President Spokes asked them to please keep good order or leave the room, as we had met to worship God, and did not wish to be disturbed. Two of them left peaceably, but the other used some abusive language and acted unbecomingly. A policeman being called in, took him out, and we concluded our meeting without further interruption.

During our services, Barnfield and his confederates were holding a meeting in the streets, inciting their hearers

TO MOB VIOLENCE,

through their inflammatory, false assertions. As some of the Saints were leaving the chapel they were surrounded by the mob, who hooted, threw fowls' heads, stones and mud at them. The crowd followed Mr. Meredith, using vulgar and abusive language, calling him an old "Mormon," shouting "there goes old Brigham Young! He has got about thirty-five wives," and threatening to murder him. He was struck in the face with a stone, and several other missiles struck him in various parts of the body.

A delegation of three gentlemen, from the neighborhood, came into the chapel and invited someone to discuss with the Jarmanites, and refute their statements if untrue. President Spokes explained the impropriety of discussing with such unprincipled falsifiers. He told them Jarman had been met in public on several occasions, and defeated, though he would not acknowledge it, but made excuses of being sick and not able to discuss. President S. also informed them of the disgraceful proceedings in Wales. These gentlemen were very fair-minded, and could see the wisdom of not discussing under such circumstances, as it would most likely end in disturbance.

While the above conversation was going on, the policeman outside announced that duty called him elsewhere. No sooner had he left than the mob commenced their work of destruction. They broke twelve panes of glass and kicked in a panel of the inner door. Presidents Dalley and Spokes went out among them, and the guilty parties scampered like cowards. As these brethren went to the police station they were shouted at as "Mormon murderers," "seducers of young girls," "Brighamites," etc. Stones were hurled at them, but fortunately they missed their mark. Barnfield and his men having excited the mob, watched them doing the damage until a short time before the

ARRIVAL OF THE POLICE,

when they sneaked off. When returning to the chapel, President Dalley was followed by a mob, mostly young boys, who hooted, shouted and sang disgusting songs. He tried several times to speak to the people, but could not get a hearing on account of the noise; at last he succeeded and addressed them about as follows: "You are setting the 'Mormons' a fine example. If you want to reclaim them, why don't you undertake it by showing them the superiority of your actions and principles? The Latter-day Saints have been holding meetings here for over thirty years, and have always been quiet and inoffensive, as the people of this neighborhood can testify. We respectfully invite all to our meetings who will come with prayerful hearts to investigate the principles we teach."

A number of people, residing in the immediate vicinity, proved to be our friends, and did not join the mob. One young man closed the shutters and saved the balance of our windows from being broken. While doing so, he was knocked off a stool on which he was standing. He assisted us in keeping the door closed against the mob, and in various other ways.

As soon as convenient, after the proceedings were reported to the nearest police station, two officers came to our rescue.

DISPERSED THE MOB,

arrested two of the guilty parties, and took the names of several others.

Two of our worthy sisters, Louie and Lizzie Spokes, who went out after the meeting and tried to prevent the breaking of windows, were shouted at and surrounded. They fearlessly defended the cause of truth, and refuted the false assertions of Jarman's followers. Several strange gentlemen complimented them for their integrity, firmness and lady-like deportment, and assured them protection.

P.S.—Nov. 2, 1888. Our meeting last night was held without disturbance. Two detectives were present during the services, and two others and one policeman were on duty outside. The officers of the law reassured us that we shall be protected. Several of the boys, incited by the agitators to break the windows, have been caught, and would have been punished as the law directs, but it was deemed advisable to release them on condition that they make good the damage done.

BIRMINGHAM, Nov. 6th, 1888.

We are informed that at Jarman's meeting for males only, last Sunday morning, the hands of over 1000 persons went up assenting to

TEAR DOWN OUR CHAPEL

and give us a final "send off." Being forwarned by an ex-member of the Church, President Spokes reported their intentions at once to the nearest police station.

Before opening our meeting at 3 p.m., Superintendent Shaw, the inspector, with several assistants, were stationed on the street near the chapel, and three plain-dressed policemen took seats inside. While singing the first hymn one of Jarman's principal men entered, with a parcel of books and papers under his arm, apparently meaning business, but the superintendent and inspector followed and soon ordered him out, which, judging from his countenance, annoyed him considerably.

The Jarman agitators then led a crowd of people to a piece of waste ground and held a meeting, after which they marched towards the chapel, but were driven back by the police. Barnfield told his followers that our meetings were public, and that the police had no right to prevent them from attending. They then organized and made a second attempt to approach the chapel, but the police formed a line across the street and again

DROVE THE MOB BACK.

About forty strangers attended our meeting, of whom probably twenty were Jarman's disciples. A few questions were asked and answered, but nothing occurred to cause any particular disturbance.

Several stones were thrown at the windows during the evening services, but the capture of a youth about sixteen years old put an end to that phase of the outrage.

We realize that the Giver of all good has heard and answered our humble petitions for protection from the wicked and ungodly.

On Saturday, Elders Barrell and Jordan were followed by Barnfield and other Jarmanites, who hooted and did not succeed in raising a mob, but

ON THE RAILWAYS.

What They are Doing and Propose to Do.

Pueblo, Colo., Nov., 27.—A Rio Grande freight train ran straight through a Missouri Pacific freight car that was standing across the track at the crossing of the two roads near the river. The freight car was cut squarely in two pieces. The Rio Grande engine and three cars were wrecked. The engineer and fireman jumped.

A "family meeting" of the Union Pacific agents will be held in Omaha December 10. The meeting will be the first of its kind ever called by the Union Pacific, which is following the example of other roads in this respect. It is intended for the purpose of getting the agents together and becoming acquainted with each other, and of talking over the plans for the coming year's traffic.

An exchange notes the heroic action of a fireman on the Missouri Pacific road. A freight train went through a bridge near Eldorado, Kan., November 16, and plunged into the stream. Fireman Kellogg was thrown a distance of fifty feet and badly hurt, but he crawled to the wreck where Engineer Spencer was caught between the engine and tender and held up the imprisoned man's head and kept him from drowning for almost an hour until they were rescued.

It may look a little strange for a general manager to step down to the position of division superintendent, as is the case with G. M. Cumming, who goes to the Wyoming division of the Union Pacific as was noted yesterday, but in this case the change is undoubtedly preferable. The general managership of the St. Joseph and Grand Island road is not as big an office either in point of influence, salary or power as the superintendency of either the Nebraska or the Wyoming division.

The Denver and Rio Grande now has ten large sixty-ton locomotives on the road from Philadelphia, which are said to be the largest ever brought to the West. They are the standard gauge and were made by the Baldwin works. They also have twenty five cabooses en route from Chicago. Thus the road is keeping pace with the rapid growth of the state by supplying increased facilities for carrying the commerce of the Rocky Mountain country.

The outlook for the railways at present is very bad. Notwithstanding the existence of numerous elaborately organized associations and agreements for the maintenance of rates, rate cutting is going on from the Atlantic to the Pacific. Even the great eastern trunk lines cannot maintain faith with each other, while in the west and south the numerous competitors for the traffic of a given region are virtually injuring themselves as well as their rivals by taking business at rates which in many cases they admit are unprofitable. With few exceptions the net earnings of the roads are much smaller than in previous years and very many even of the great companies are drifting steadily in the direction of bankruptcy. Should that calamity occur, with its terrible injury to all other interests, it will be the result of two distinct causes—the hostile action of the public as embodied in state and national laws and the bad faith of railroad officers toward each other.—*Denver News.*

The financial statement of the Denver and Rio Grande for the month of September shows:

	1888.	1887.	1886.
Gross earnings.....	$721,272	$753,551	$649,034
Operating expense..	430,015	416,772	371,863
Net earnings.....	$301,257	$336,779	$276,171
Miles operated.	1,462	1,317	1,317

For the first week in November the same road shows a decrease in the earnings of $31,500 and for the second week a decrease of $30,800.

McCook, Neb., Nov. 26.—Bert Johnson, night yardsman at this place, was run over and killed in the yards here tonight. His foot became fastened in a frog and his body was badly crushed. Death was instantaneous. He leaves a young wife, they having been married only a few months ago. Mr. Johnson has been quite unfortunate, having had a narrow escape in a wreck at Alma about three months ago.

An exchange says: There seems to be every indication to encourage interested people in feeling and believing that the Illinois Central corporation proposes an extension of its line from Sioux City to Salt Lake. Mr. P. A. Hill, late chief engineer of the road, who surveyed and established the route, says, however, that the Illinois Central had nothing whatever to do with it. According to recent statements a syndicate of New York capitalists had the work done and paid for it, especially the first 200 miles westward from Sioux City across Nebraska. The parties were strangers to Hill, and he was referred by them to a leading banker of Sioux City for assurance that the contract was a safe one, and through this banker he received his pay as soon as the job was completed. The work was consummated, Mr. Hill received his pay, and since then the enterprise has been at a standstill. It is all right to have outside parties do the surface negotiations in a scheme of this kind, but railroad men know very well who the real backers are, and they say Illinois Central. There is little doubt that the road will be built 200 miles out into Nebraska next season.

The Union Pacific has just issued a book of instructions to agents and conductors regarding the new "Golden Gate special" between Omaha and San Francisco. Besides the regular limited or unlimited ticket the passenger on this luxurious train must purchase an extra fare ticket entitling him to a berth and meals en route. Half fare passage tickets may be purchased, but no half fare extra fare tickets. The smoking cars are not to be regarded as conveniences for the accommodation of local business. Each local or other passenger must be provided with accommodations in the Pullman, and if all the seats or berths are occupied, he cannot be carried. Regular first class single trip tickets, limited or unlimited, through or local, and U. S. transportation orders will be accepted, but only when the person has one extra fare ticket. No passes or special tickets will be accepted. The price for extra fare tickets will be as follows: Omaha to San Francisco, $42; Cheyenne, $18; Laramie, $14.50; Green River, $21; Ogden, $25. The first train of the new line will start from Omaha on December 5, and returning will leave San Francisco on the 8th.

A third rail is not being laid on the D. & R. G. from Cañon City to Leadville, Colorado. That portion is but a branch line, and the gauge will be changed when the main line adopts the standard gauge.

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" " three months "		2 50

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" " three months,		.50

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TO MEET THE REQUIREMENTS OF the lately-enacted Territorial law, providing for a marriage license being issued by the Clerk of the Probate Court of the county in which the intended bride resides before a marriage can be legally performed, there has been issued from the press at this office a supply of licenses of approved form, which Probate Clerks will do well to avail themselves of. The law also requires that the person performing the ceremony return with the license, within thirty days after the marriage, a certificate over his own signature and countersigned by two or more witnesses present at the ceremony stating the date and place of the marriage. These certificates, suitable for either a civil officer or an Elder of the Church to use, can be had at this office in any quantity, and Probate Clerks ought to keep some of them on hand also, so that if necessary they could supply the person applying for a marriage license with a certificate also, to provide against the possibility of the person who is to officiate in performing the ceremony not having one to furnish them with.

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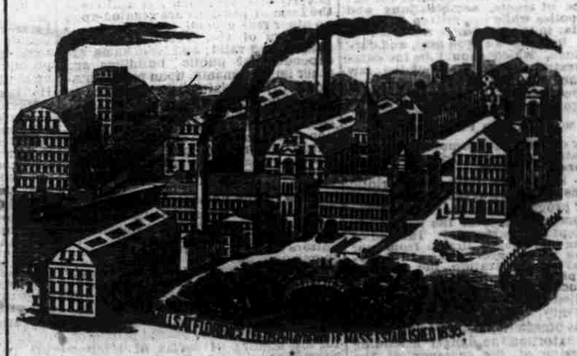

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