

A METHODIST MALIGNEE OF THE "MORMONS" IN PHILADELPHIA.

MONEY DRAWN FROM THE POCKETS OF THE GULLIBLE INHABITANTS OF THE QUAKER CITY, BY THE MOST SCANDALOUS LIES ABOUT THE "MORMONS."

PHILADELPHIA, Pa.,
November 3d, 1885.

Editor Deseret News:

Being informed that a minister from Utah would address the congregation at the Tabernacle Methodist Church, 11th Street, on Sunday evening, Nov. 1st, we attended services to hear what he might have to say.

PETER FRANKLIN,

a Norwegian missionary, who has been laboring among the Scandinavians in Utah, was introduced by the pastor of the church.

Mr. Franklin speaks our language very poorly, and doubtless there would have been little interest manifested by the listeners had the speaker been considering anything except the all-important "Mormon Question." The following is a brief summary of the remarks:

"The people now demand that something must be done to check this terrible crime of polygamy. I plead with you to aid in christianizing these 'Mormons.' The solution of the 'Mormon problem' don't rest with the Government; it rests with you. Do not think that polygamy is the only crime of which the 'Mormons' are guilty—it is one of the cleanest of their crimes. A few years ago a man could not go through the Territory preaching the Gospel and be safe; they believe in the terrible 'Blood Atonement.' One of our

NOBLE MISSIONARIES

was obliged to have a double-barrelled shotgun and a rifle to defend himself with. But many have been converted, and now see the pure, elevating and liberating gospel. A few days before I left, the Governor said to me, 'Go on with the good work; we couldn't stay here if it were not for you. The United States will have another war if you don't do something.'

The church is powerful. Their money has great influence in Congress. The "Mormon" element is contagious—it controls the entire Territory of Utah, and is spreading rapidly. In Iowa there are 19,000 Mormons, and one of their Elders actually broke up a Methodist church there a few weeks since; a minister from your city was its pastor.

Joseph Smith received a revelation that a negro has no soul, and they don't think he is a human being.

The whole church is rotten, root, branch and stem, and their only object is to build up a great political power. One said to me that their President would soon be President of the United States and the ex-U. S. President would then be glad to black his boots. Nothing can save our country from "Mormonism" but our Gospel; there is not powder and bullets enough, aided by our lawyers, to rid the country of them. When we tar and feather them, as was done to an Elder in Franklin County, Indiana, a short time ago, it only increases the number of their converts.

Joseph Smith knew it would not do to let the people know he did not believe the Bible, so he sent men to Scandinavia to preach the true Gospel, to avoid the use of tobacco and liquor, and pay one tenth of their means to God. The poor converts go to Utah and are placed under Bishops and

MADE SLAVES OF.

Every American is there merely to make money—he can't believe that fearful humbug.

God spoke to me five years ago while working in the mines, and called me to preach the Gospel. I collected a few Scandinavians together and preached to them—there was not a dry eye in the congregation. Churches have been built. God wants us to convert and make citizens of the people; progress is being made. Mr. —, who is almost king of Utah, has renounced polygamy. Most of the land is owned by Scandinavians. Utah is a beautiful country, and it will pay us financially to capture it.

Brother Nelson, who preached the first gospel sermon in Salina, wished the whole treasury of the M. E. Church might be poured into Utah. Now is the time, my friends,

TO CAPTURE UTAH.

Two thousand of our people formerly paid \$10,000 tithing yearly, besides extra collections for missionaries, taxes to the Government and taxes for temples; the temple in Logan cost over three and a half million dollars. I hear a cry from every part of the Territory—"Send us a Methodist missionary; send us a Methodist school teacher." I have had a great burden on me; for days and nights my soul has had no rest; help lift it off. *I wish you could give me quite a little money to-night. Do all you can, my dear friends.*

The pastor of the church then remarked that Brother Franklin received \$500 last Sunday and hoped his congregation would be as liberal. He then uttered a lengthy prayer for the poor heathens in Utah and prayed that

"MORMONISM" MIGHT BE DRIVEN DOWN TO HELL.

After meeting closed and "Brother

Franklin" was receiving the liberal donation of green notes and shining metal for which his soul yearned, we spoke a few words to the pastor—mentioned the "Golden Rule" and gave him a printed page to read; but imagine the horror of this righteous soul that had just prayed long, loud and fervently for the poor heathens, to find there were several of them present and one had handed him their articles of faith! He did not wish them to utter a word. And "Brother Franklin," who loved their souls so much, wanted nothing to do with them. And yet these deluded people invited him around to their meeting with the assurance that they would listen attentively to what he had to say in answer to any remarks they might make.

Is it strange there is so much prejudice against the people of Utah, when from the Christian (?) pulpits—from which we are supposed to receive nothing but elevating and enlightening sentiments—and especially the pure truth, such falsehoods as these are uttered?

SAMUEL HARRISON,
L. W. SNOW,
A. MILTON MUSSEY, JUNR.

MR. FOULGER'S CASE.

THE THREE INDICTMENTS CONSIDERED.

As there is much comment on the course of the prosecuting officers and of the Judge of the Third District Court in regard to the dividing up of the three years in cohabitation cases, and as one of the cases—that of Herbert J. Foulger—is now being introduced, probably to test the thing, it may be timely to write a few lines on the subject.

The manner in which the three indictments against Mr. Foulger read, would convey to the general mind that that gentleman had committed three distinct violations of the Edmunds law, either by assuming the relation with three different ladies, or having ceased for a period, on promise to the Court, or otherwise, had again resumed his former unlawful status and thus committed two or more misdemeanors under the statute.

This, however, is not the case; neither is it the intention of the officers to so prove or attempt to prove. The "crime of cohabitation," under the ruling of the Court, is necessarily a continuous one. "To live in the habit and repute of marriage," requires more than a brief period of living together. Rulings by leading judges in the east, upon the subject, directly favoring this view, are available to the officers if they are willing to read and be governed by them. To use the pungent language of a prominent non-"Mormon" lawyer,

"ONE SWALLOW DON'T MAKE A SUMMER."

His honor Judge Zane having ruled that cohabitation under this act does not involve sexual intercourse, and he having discharged a prisoner who had seduced and committed "two sexual acts" with his own wife's sister, because sexual sins are not held to be corrected by this law, the crimes and indictments cannot be counted and multiplied by simply extending a continuous and unbroken period of living in this unlawful marriage relation.

If the sexual act were the crime, and it was so ruled by the courts, then each act could be punished, and a separate indictment would be legal, with separate trials and renewed punishments. But if the crime be a continuous living together with two women and the accused has never discontinued and resumed the relation,

HOW CAN HE BE LOGICALLY AND REASONABLY PUNISHED

for three or more offenses? The law does not state any period as being the essence of the crime. It does not say—if a man shall cohabit one week, or one month, or one year, or three years—but "if any male person."

Hereafter cohabitants with more than one woman, he shall be deemed guilty of a misdemeanor," no limit, as will be seen, to the period of that cohabitation being given. The mere fact that he has continued in this relation three years, before he is discovered and prosecuted, certainly ought not to entitle the officers to punish him for every day, week, month or year, which their failure to prosecute has permitted and encouraged.

Whose fault is it that Mr. Foulger, for instance, has not been prosecuted before, if guilty at all? Could he not have been prosecuted as soon as the fact became known to the officers, that he was "living in the habit and repute" of marriage with more than one woman?

It is sometimes asked by way of argument, If a man seduces one woman, and then seduces another, has he not committed the crime? Certainly, and this is admitted. So if a man marries two plural wives, he

COMMITTS POLYGAMY TWICE.

But this is another affair altogether. Mr. Foulger is not accused of increasing his family relations, or even of living with three different women. He is simply accused of living with Mrs. Foulger and one other lady as his wives, and is indicted for this one continuous act three separate times. It is not stated what he was doing between the periods named in the indictments. Are we to infer that he ceased these relations

during the interim, on a sort of spasmodic repentance, and then fell into error again? Or did he maintain the relation with these two ladies continuously, during the entire three years? And is he not also guilty for the interim between the indictments, and if so, is it not a gross neglect of duty for the officers to overlook the interim and allow it to go unpunished? If no special period is necessary, more than one day, as Judge Powers has ruled, might there not be "a day (or at least a night) lost," with its accompanying six-three?

Now if a man steals a calf, under our statutes, he is guilty of grand larceny, and liable to a penalty of ten years' imprisonment. If he is not arrested for three years, should he be indicted once for every year he has kept that calf? Would not the prosecuting officers be making themselves ridiculous if they were to do more than to indict and try the thief once, and that for stealing the calf? They certainly would not attempt to visit upon his head a penalty for their neglect or lack of skill in not catching him before. Hiding is not a crime.

NO MAN IS EXPECTED TO CRIMINATE HIMSELF.

The law does not make it criminal to keep the calf, feed and care for it, till the officers armed with the law tear it from his possession and send the thief to the penitentiary. In fact, if the crime were not detected for four years, the law would bar the prosecution, and the time he had kept the calf, would promote his preservation from punishment. Thus a man who has committed a well known and heinous crime, could escape a penalty of ten years' imprisonment, by the very means taken advantage of in Mr. Foulger's case to triple his offense and consequent punishment.

With all due respect to the judges, and the officers who prosecute, and I do respect them as the representatives of our great government, I must differ with them in this matter, notwithstanding the rulings of the Court hitherto. They may be reversed, and certainly should be, if for nothing else, for the sake of public policy.

Such rulings take the form of law till reversed, however, and may do much injustice before a final decision is reached. Hence it devolves on juries to act with wisdom, and let their consciences guide them when sitting in judgment in such cases. I cannot believe that all the non-"Mormons" here are wicked and cruel. Many are friends to the race, and while themselves prejudiced against polygamy, they would scorn to ill-treat any man or do him an injustice. And I feel confident while the cold technicality of law as established by a ruling may exact obedience for the time, that, as

NOTHING IS LAW IN FACT UNLESS IT IS REASON,

the conscience of the people who are called to sit as trial jurors will preserve them from encouraging spiteful exhibitions of cruelty and malice.

Another thing should be considered in Mr. Foulger's case, the ruling which permits the three indictments is of such recent date that it takes the form of an *ex post facto* law in its retroactive character. It was certainly foreign to the mind of any ordinary person—whatever it may have been to such learned lawyers as grace the bench and the bar, that such a construction could ever be given to the Edmunds law, and it is time enough to begin to punish men when they break a law that is published and declared. The Constitution protects the worst of criminals from punishments not specified in the law at the time of the commission of the crime. If strange and unheard of rulings are allowed to have a retroactive effect who will be safe? Suppose a ruling should declare that the mere visit of a "gentleman" to a house of ill-fame, under the common law, was equivalent to marriage with one or more of its inmates, how many apparently

MODEST YOUNG MEN

would be found to be polygamists on examination and trial? Where would it end? True, they may have no present fears from the powers that be, but "times are out of joint" and a new Daniel may come to judgment, whose rulings might embarrass some who now feel secure.

Hence the necessity of impartial justice, bearing in mind that there is such a thing as retribution, and while "the mills of the gods grind slowly, they grind exceeding fine."

COMMON SENSE.

CONFERENCES ON THE SANDWICH ISLANDS.

LATE, Oahu, H. I.,
Oct. 24th, 1885.

Editor Deseret News:

A general conference of the Y. M. M. I. associations on the Hawaiian Islands was held at this place Oct. 2nd, under the presidency of Elder Geo. Cluff.

The young men and ladies demonstrated the fact of real improvement and commendable progress in rendering a most highly entertaining programme arranged for the event. The associations are working effectively for the advancement of true Christian principles and a marked improvement is noticeable by even the most casual observer.

On the 3d of October a Conference of the Relief Society was held, and the

labors of the members for the past season show they have been zealous in the cause of relieving the destitute among the Saints, beautifying their homes, and affecting a complete change in their housekeeping, by patrolling alter and hearkening to the admonitions of their white sisters.

Sunday, October 4th, the semi-annual conference of this mission of the Church of Jesus Christ of Latter-day Saints began in the Lahu Tabernacle, President Enoch Farr presiding, in connection with twelve Utah Elders. The time was interestingly occupied by foreign and native Elders, in giving counsel, exhortation, etc.

On Monday, Oct. 5th, reports were given by the various Presidents of branches.

Tuesday, Oct. 6th, was occupied by the reading of reports, sustaining of officers, and the delivering of spirited and encouraging sermons, together with the reading of appointments, which were as follows:

Sanford Alfred, Jas. Oswald, Nihipali and Kekuku to the Islands Maui, Molokai and Lanai; R. B. T. Taylor and Kapela to Kona, Hawaii; H. S. Harris, A. J. Merrill, G. L. Kaekapu and M. K. Kou to Kohala, Hawaii; Geo. A. Wilcox and Kealakaibonua to Oahu; A. A. Brim, Jno. R. Tilby and Kaiu to Kauai; Geo. Cluff, general traveling Elder on all the Islands; Isaac Fox, teacher of music at Laie, and J. S. Hyde, teacher of English school; V. R. Miller in charge of stock.

Thus closed one of the largest and most interesting reunions of the Hawaiian Saints held for several years. The labor of the ministry is being prosecuted with greater energy than for many years past. Utah Elders, accompanied by the native brethren are fearlessly blowing the Gospel trumpet and satisfactory returns are being received. The home missionary system is now established on this Island, and the results cannot be otherwise than effectual. All is well.

Yours, respectfully,
J. S. HYDE, Clerk.

OUR CHICAGO LETTER.

PREACHERS AND PROSTITUTES—MORAL STATUS OF CHICAGO—THE CARPET-BAGGER AND OTHER INFLUENCES WHICH THE "MORMONS" HAVE TO BEAR.

CHICAGO, Oct. 30, 1885.

Editor Deseret News:

Between preachers of alleged Christianity and prostitutes of our alleged civilization we are now having an unpleasant time in the east. A preacher is generally a male human animal, and called a priest of religion. A prostitute is generally a female human animal, and called by Lecky the priestess of society. Which of these two classes is the more respectable the inquirer must determine for himself. Prostitution is a very comprehensive term. It embraces male and female, and there is the political, religious and moral prostitute, as well as the carnal one. Of the two evils, the preacher and the prostitute, the former at present seems the more obtrusive and dangerous. The Chicago Tribune pays

A NICE COMPLIMENT TO RELIGION

when it gives a monthly summary of preachers' labors. In its editorial page it calls attention briefly and tersely to the industry of the church and her exponents. Let it speak for itself. Here is what it says:

This month of October, 1885, seems to be a particularly bad one for the clergy. The Rev. Jardine of Kansas City has come to grief; so has the Rev. Downs of Boston; the Rev. Booth of Springfield, Mass., is no better off; and the Rev. Prouty of Beloit, Wis., has met the same fate. In the first case it was a young married woman who was too devout in the sacristy; in the second a young married woman who was too devout at home; in the third an adventuress who wasn't devout anywhere; and, in the last, a milliner who was charming. It has been a dreadful month for the clergy.

It must be admitted in justice and in charity to the clergy that they do not spend all their time debauching the females of their flocks. They find other work sometimes besides breaking up homes, helping divorce courts, destroying the marriage relation and cohabiting without cohabitation. Mr. Downs, when lying transversely on a couch, hatless and shoeless, but with his hands full, was a nice spectacle. How a Utah or an Idaho judge would relish the sight is beyond description. His hands were full, for he had Mrs. Taber, the wife of another, and the mother of two children, in his arms. This was keeping the family pure. If a plurality of fathers amounts to anything, these young Tabors ought to become tabernacles.

Here is another extract from the editorial page of the Chicago Tribune, showing that the preachers are deeply interested in their country and have now taken to discussing pig-iron. Who says we have not

A UNION OF CHURCH AND STATE, let him read:

The tariff question was discussed at an evening meeting of the Episcopal Church Congress in New Haven, Conn., this week. Gen. Henry L. Tremain, of New York, led off in a paper, in which the arguments in favor of protection were strongly stated. He was followed by the Rev. F. A. Henry, a free-trader. Charles Heber Clark, of Philadelphia, next took up the theme, defending protection and claiming that the Creator did not fill the hills of Pennsylvania with coal, limestone and iron-ore with the intent that we should go to England for pig-iron. Bishop Dudley took the free-trade

side. Prof. Sumner held that the protection policy was a violation of the commandment, "Thou shalt not steal." Then Mr. Clark alluded to the calamitous condition of Ireland and India as due to free trade, whereupon the Rev. Frederick A. Courtney, an Englishman from Boston, accused Clark of bearing false witness. This produced a decided sensation and gave an edge to the debate that was not anticipated. After some heated remarks the meeting adjourned, everybody as wise as before it took place and a good deal warmer about the collar. It was queer work for a church congress.

PROSTITUTION

is assuming such alarming proportions in our city, that the earnest efforts of the city authorities are directed towards its eradication. The mayor has held a consultation with the magistrates, so as to accomplish something. Even Justice herself, that ancient goddess, was disposed to turn an honest penny on the head of the unfortunate female. One justice outbid another in his punitive proceedings, and consequently the bulk of the trade was going to the man of cheapest indulgences, through that process of law known as *change of venue*. Now, all the justices have formed a kind of league, and the next thing in order will be the formation of a prostitutes' league. If this latter is organized, the judges will surely go. Taking a modest calculation of 15,000 female prostitutes in this city, and the 5,000 or more mistresses, grass-widows, clairvoyant operators and personal writing young orphans, and this means 100,000 of a population, quite an item at election times. Twenty thousand prostitutes means 20,000 male animals known as pimps and protectors. These 40,000 are the nucleus around which dago shops, assignment houses, small saloons and furnished tenement landlords fatten and thrive. In all, a prostitute organization would mean 100,000 people in a large city like Chicago. Unfortunately we have

WORSE EVILS

in our midst than prostitution—evils that to name them would make a decent man so ashamed that he would want to hide himself. A writer in last Sunday's *Times*, treating on this question of prostitution, says: "Nor is this all; deep as may be the social sin, there are other depths which words cannot describe, and which no decent soul can contemplate without incurring a deadly nausea. There are iniquities in existence which are no whit less damnable than the worst orgies of the most degraded of the ancient cities, whose purification was only effected by sulphurous fires from a wrathful heaven." The writer here mentioned says that after 30 centuries we have no other remedy for the female outcast but a policeman's club or a cheap John justice shop. This is a question deserving of more attention than the mere pow-wow of a few city officials. It is one that might well engage the attention of church congresses rather than pig-iron industries. It is

A BARBAROUS AND INHUMAN PRACTICE

to club a poor wretch of a woman for being what man made her, yet it is being done. But why discriminate against the poor crepuscular creature who prowls in alleyways and in unlighted streets, and give the painted denizen, in silks and satins, of the bagnio free license. Justice ought to be impartial. The magnificent temple sacred to Eros and Venus ought not to have the same protection as that devoted to Jesus and to Mary. Some persons think the war on the "street-walkers" is inaugurated at the instigation of the bagnio keepers, and that these latter have bribed the police and newspapers to carry out the crusade, so as to drive all the trade into the gilded palaces of sin. This did occur once in St. Louis. The bagnio keepers controlled the municipal authorities during alleged reforms of this kind. What a pity moralists don't interest themselves in home matters rather than in far away affairs. We have work at home for all our missionaries and preachers and judges, without sending any of them to Utah, or to Alabama, or to Hong Kong, or anywhere else.

The republican, or rather the

BLOODY SHIRT ADVOCATES of negro disfranchisement in the South now find the tables turned on them in a very ignominious manner. The political analyst of the Chicago Herald proves beyond question from the official figures of the last census that there are 500,000 more non-voters over twenty-one years of age in the North than in the South. The Chicago Tribune says this is owing to the presence of Chinese and unfranchised foreigners. Surely we can't have 1,750,000 Chinese in the North, and these are the total figures of non-voters in the North over twenty-one years of age. As to the foreigners the Tribune said a few days ago that those who are citizens vote six times each on election days. That industry in foreign citizens overbalances the disability of the unfranchised. The next thing in order then is the undue representation of the North. It is amusing to learn that after all the fine oratory that has been wasted by Sherman and Hear about the "Confed." having two votes and the "Old Vet." only one, that the case is exactly the reverse. If we have a million of Chinese in the North, and representation given it on the strength of this element, it is right to inquire into the matter.

This Chinese topic suggests some thoughts in relation to Utah. The western "dispatch" flend harps on the