

THE ANTI-MORMON RIOTS AT BRIGHTSIDE.

APOSTLE J. H. SMITH'S NARRATIVE.

Early yesterday morning Elder John Henry Smith and Elder Samuel R. Bennion waited upon the Chief Constable, with a view to see if nothing could be done to prevent such attacks as were made upon the Latter-day Saints at the Temperance Hall, Ellesmere Road, on Sunday afternoon, as well as to punish the Jarman party for the disturbance they had caused. Mr. Jackson pointed out that the building in which they had held their meeting was not "licensed" for services of that description. The Elders wanted to know if Jarman could not be arrested, but it was stated that Jarman had himself answered that question by leaving the town. All that could be ascertained about him yesterday, beyond the information forwarded last night by one of his friends "that he had lost part of his beard and was very ill;" was that he had "fetched" the apparatus with which he illustrated his lectures from the Vestry Hall, Westbar, and was understood to be proceeding straight to the Midland Station. Elder J. H. Smith, who is a man of great muscular development, is one of the "twelve apostles," and is "President of the European Mission." He is also one of the council of the apostles whose mission it is to preach the principles of the Latter-day Saints, and to call to their assistance when they require, members of the "Seventies," who, on being summoned, must proceed on the same business. Elder J. H. Smith is carrying on a mission in Scandinavia, Germany and Switzerland, and arrangements are now being made to commence operations in Constantinople. There is also a mission in India. Last year 2,000 emigrants, as the result of the European mission, left this country and Scandinavia for Utah. The popular idea that the Mormons pay their expenses out is erroneous. The "believers" must wait patiently until they have accumulated sufficient money for that purpose. In some cases relatives and friends who have preceded them forward funds to aid their passage, and occasionally the authorities at Utah advance loans to intending emigrants, who are bound, however, to pay it back in the land of their adoption. In Sheffield and district, which includes Chesterfield, they have about 180 adherents. The number is declining, as they "keep going West," and the Conference is held annually to receive reports and see how the cause is progressing.

Elder J. H. Smith, the President of the European Mission, was accompanied to Sheffield by Elders Samuel R. Bennion, Reuben S. Collett (6 feet 3½ inches), Thomas Biggs (who is over 6 feet) and Elders Winward and Brown. These occupied the platform at the Ellesmere Road Hall, on Sunday afternoon, and just below them, in the body of the hall, were two local "Saints," Mr. Parkins and Mr. John Favell (the latter of whom had his forehead laid open with a stick).

Elder Smith, in reply to our representative yesterday, stated that the account of the riots gave a very accurate version of what occurred; and "it was as just as he could expect in this country, where there was so much prejudice against them." "When I got to the hall," continued the "Apostle," "I was informed Mr. Jarman was present and there was likely to be riots. What were we to do? I said we had advertised for a congregation, and as they had come we had better open the doors and get to work. There would then be about 100 of our people and probably 300 or more of the Jarman party. The doors were accordingly opened, and in they rushed. We saw we were outnumbered, and that they would have their own way, so there was nothing for it but to put our backs up against the wall and die game. Collett, our giant, opened with a brief address, explaining the principles. He was listened to quietly. After he had finished we consulted with our friends, and it was decided I had better talk a little. My rising was the signal for a great uproar. Jarman did not want me to be heard, I suspect, because he knew I should gain the sympathies of the people. A Sheffield man whose name is said to be Ward, who has been helping Jarman, rose in the body of the hall and asked whether other people would be allowed to speak. I answered that no one would be allowed to speak in that building except those on the platform. At that they made a rush towards us. Several steps in the centre led to the platform, which was as high as the level of a man's breast. Ward was the first at the steps. I told him he could not come on, and stopped him. Then the police came in and the struggle got very severe. Jarman was shouting out at me all sorts of things. One man passed toward to the platform. I was under the necessity of taking him by the seat of his pants and throwing him off—ten feet or so. He came back, and Collett, our giant, got him in the same way and flung him back—he fairly flew—and when he "landed" he did not make a third try. Ultimately the police got Ward out, but Jarman clung about the entrance, and by-and-by they made a fresh attack by the side door, and then there was another warm scrimmage. Down in the crowd John Favell received a violent blow with a stick. Jarman's people gathered about me, and one seized me by the bottom of the pantaloon to pitch me off the platform. What did I do? I just kicked him off. It was not Mr. Jarman, who was six or seven feet away at the time. During this struggle Jarman charged

me with being concerned in the Mountain Meadow massacre. He called out that I was responsible for it, whereas when that was done I was a baby. He asked the crowd to look at me, as I was the man who was responsible for all this. I advised them to look at Jarman's face, and that would satisfy them. No doubt there was a good deal of kicking during the riot, for we were outnumbered and had to do the utmost we could to defend ourselves. I have been accustomed to violent opposition and have got used to it; but I did feel a strong desire to go down among them, and go for them. However, I resisted that desire, and simply defended myself and others. A couple of old ladies, with umbrellas, struck out vigorously at Jarman's people. It was hot white it lasted. In fact, I never saw half-a-dozen men stand as pretty a chance of being pummeled as we did. Toward the end, we went to a room at the back, and the crowd, thinking we were making off, caused the work of clearing the hall to be easier for the police, who locked the doors, and then we resumed our conference. In the evening Mr. Bennion went to the hall-keeper and told him we desired to come and hold our meeting, and would do so, but that we could not be responsible for any damage that might occur to the hall, as we had not the money to pay. The answer was, "That they would have no meeting," and the doors were locked. At the time Jarman and a crowd of over 2,000 people were calumniating outside. I had been warned that I was to get "a dressing" at night. An atheist, who said a word for us outside, was received with a shout, "He's one of them; make him git," and they went for him. We walked to a private house and held our meeting as best we could. An idea seized the rioters that we had gone to the little place at the Wicker, where they proceeded to smash the windows."

"Elder" Smith states that the police acted with wisdom and decision, and being better acquainted with the temper of the crowd than the Elders, quelled the disturbance successfully. He desired Jarman to be arrested that afternoon, as he did not think the opportunity would be afforded again. Jarman's life is well known to him. The "Elder" says Jarman has two wives, both of whom are divorced, and that they are respectable women who have no sympathy with their erstwhile husband. He repudiates Jarman's charge that the Mormons took his family from him, and altogether gives the "Mormon Exposer" what he calls "a very black record." It seems that this is not the first time Mr. Jarman has vigorously opposed the Mormons. He was at the Wicker room a fortnight ago on the same business, and it was there he got to know of the conference.

"One of the Committee" writes to correct "a few mistakes" in the account of the anti-Mormon riots at Brightside. His principal point is that a "gentleman (a respectable tradesman)" was pushed down by Elder Smith, and that "two (small) policemen then walked him out of the hall." This (he says) was the only case where brute force was brought into play in ejecting any one, "proving there was not much rioting." Our correspondent immediately after says that "Jarman lost a good portion of his beard." "I, and many more saw him kicked by Smith." "One of the Committee" adds that "Mr. Jarman is very ill from the apostolic treatment he received," and that the anti-Mormon Committee are God-fearing men belonging to religious denominations. "One of the committee" can scarcely be serious in his statement that only one case of brute force occurred. The elders themselves plead guilty to flinging several people from the platform. "Mr. Jarman is very ill from the apostolic treatment he received," Mr. John Favell had his forehead opened with a stick. Police constable Cookson had a nasty kick on the knee cap, etc., etc. This information was obtained from eye-witnesses of the riots, and it is just possible that "One of the Committee," who took a prominent part in the fray, may have been too much occupied to notice the disturbance in all its bearings.—*Sheffield Telegraph*, December 9th.

AN ACT.

Be it enacted by the Legislative Assembly of the Territory of Idaho: To fix the Amount of the Official Bonds of Certain County and Precinct Officers and to Prescribe Official Oaths and Officers.

Be it enacted by the Legislative Assembly of the Idaho Territory, as follows:

SEC. 1. That all officers elected to either of the following offices, to-wit: County Commissioner, County Sheriff, County Assessor and Collector, Probate Judge, County Treasurer, County Surveyor, County Coroner, Justices of the Peace and Constables, shall qualify and enter upon the discharge of the duties of their respective offices by executing the bond and taking the oath of office as hereinafter prescribed.

SEC. 2. That said officers shall give bond in the following sums, to-wit: County Commissioners in the sum of five thousand dollars each; County Sheriff in the sum of ten thousand dollars; County Assessor and Collector in the sum of ten thousand dollars; Probate Judge, two thousand dollars; County Treasurer, ten thousand dollars; County Surveyor, five hundred dollars; County Coroner, one thousand dollars; Justices of the Peace and

Constables, one thousand dollars each. All official bonds shall be executed by the principal and two or more sureties, and the bond of County Commissioner shall be approved by the County Recorder in office, and all other official bonds herein named shall be approved by the Board of County Commissioners and so endorsed by the Chairman of the Board. All bonds shall be conditioned for the faithful discharge of duty on the part of the official by whom given, and shall be payable to people of the United States in the Territory of Idaho. Provided, that in the counties of Ada, Alturas, Oneida, and Nez Perce the County Assessor and Collector and County Treasurer shall each give bond in manner and form herein prescribed in the sum of fifteen thousand dollars.

SEC. 3. That each and every county and precinct officer shall before entering upon the discharge of his duties take and subscribe the following oath, to-wit:

I do solemnly swear that I am a male citizen of the United States over the age of twenty-one years. That I had actually resided in Idaho Territory for the period of four months, and in this county thirty days next preceding the date of my election (or appointment). That I am not a member of any order, sect or organization which teaches, advises or encourages the practice of bigamy or polygamy or any other crime defined by law, as a duty or privilege resulting or arising from the faith or practice of such order, sect or organization. Or that teaches, counsels, encourages or advises any person or persons to commit the crime of bigamy, or polygamy or any other crime defined by law as a religious duty. That I am not a bigamist or a polygamist, and that I do not cohabit with any woman not my lawful wife. That I do not either publicly or privately teach, counsel, encourage or advise any person or persons to enter into bigamous or polygamous relations or into the relation known as "Plural" or "Celestial Marriage." That I regard the constitution of the United States and the laws thereof and of this Territory as interpreted by the courts as the supreme law of the land, and that I will support and uphold the same, the teachings of any order, sect or organization to the contrary notwithstanding, so help me God.

SEC. 4. That the County Commissioners of each county shall execute the bond and take the oath herein prescribed, before the County Recorder of their respective counties, on the 2d day of January succeeding each general election, provided, that should that day fall on Sunday then they shall so qualify on the day next succeeding, and shall on the next judicial day succeeding their qualification, meet and organize by electing one of their number chairman, and shall on that day accept the bonds herein required of the other county officers, and the chairman of the board shall administer the oath herein prescribed, to each of said officers, and shall cause them to subscribe the same.

SEC. 5. If from any cause the commissioner should fail to qualify at the time herein prescribed, and for the period of ten days after the time fixed, then it shall be the duty of the county recorder to notify the Governor of that fact. The Governor shall thereupon appoint a sufficient number of persons to constitute a full board of County Commissioners, who shall meet within five days after being notified of their appointment, and shall qualify as herein prescribed.

SEC. 6. If from any cause any county officer shall fail for the period of ten days after the qualification of the board of County Commissioners to qualify, by giving bond and taking the oath, as herein directed, it shall be the duty of the Board of County Commissioners to declare his office vacant, and they shall appoint some suitable person to fill such vacancy who shall qualify as herein prescribed, who shall hold the office until his successor is duly elected and qualified.

SEC. 7. That all acts and parts of acts in conflict herewith are hereby repealed.

SEC. 8. This act shall take effect and be in force from and after its passage.

A TRIP TO COLORADO.

SCENES BY THE WAY—A METHODIST CHURCH SERVICE.

DURANGO, Colorado,

Dec. 21, 1884.

Editors Deseret-News:

Thinking that a line or two from your rambling friend would not be altogether without interest to some, at least, of your numerous readers, I seat myself in a congress chair in the grand reception room of the Grand Central Hotel of this grand place, and will proceed as quickly as possible to give you a grand sketch of

A LEAF FROM MY JOURNAL.

Last Tuesday morning, in company with my son Samuel S., I left Salt Lake City on board the D. & R. G. train for Durango, this place, being favored in making the journey by the railway officials and also by my friend W. W. Riter of Salt Lake City, who, by the way, is always interested in all movements looking to the interests and prosperity of the Saints.

We had a very pleasant journey without the slightest accident to mar our pleasure during the trip to Pueblo. Conductors, one and all, treated us with much courtesy and contributed much to our comfort and pleasure by

their gentlemanly treatment, always giving ready and intelligent answers to our numerous questions.

We lay over at Pueblo from 4.05 p.m. on Wednesday till 1 a.m. on Thursday, when, after a comfortable rest and sleep, we took the D. & R. G. train for Durango. On this line we still found the same kind treatment from conductors and all employees that we had from Ogden to Pueblo. Fine cars, good speed and first-class lunch houses, situated just far enough apart to bring you to the table in a condition to enjoy a good square meal, which one is always sure to find at these

WELL APPOINTED "WAY HOTELS."

After leaving Pueblo, I arranged myself and blankets as comfortably as possible and took a real good snooze until broad daylight. The train ran so smoothly that I had no trouble in sleeping soundly. For a new road—only about four years old, I consider the road bed first-class. When I awoke at daylight, we were just entering the eastern borders of the great San Luis Valley of Colorado, which opened out like a great sea in all directions. It is said to be 100 miles in length by some 40 to 50 in breadth, and almost

AS LEVEL AS A HOUSE FLOOR,

with no obstructions like deep ravines, dry washes, or rocks, but one grand prairie, where it looks as if you could run a plough until you wore it out in one furrow.

About 9 a.m. we arrived at Sajara station, where we left the train and footed it about a mile to Richfield, a

FLOURISHING MORMON SETTLEMENT,

of some 300 souls, mostly from the Southern States.

We could scarcely see the town or houses, for the enormous straw stacks. We soon found our way to Counselor Bertleson's, who made us very welcome, and gave us much information concerning the valley and its settlement by the Mormons, he having been identified with the movement from the first. This settlement has produced, the last season,

800 BUSHELS OF SMALL GRAIN

TO THE MAN,

yielding as high as 100 bushels of oats to the acre. Now I consider this, Mr. Editor, a pretty high yield, but before you ask me to discount this statement, you must consider the "mighty highness" of the valley, for I am told its elevation is some 7,000 feet above sea level; this must have something to do with that high yield of oats.

We were sumptuously entertained by our hostess, Sister Bertleson, and about 2 p.m., Counselor Bertleson hitched up a spanking span of bay geldings and drove us eight miles over to Manassa to President Silas S. Smith's headquarters. He has a fine new, two-story frame house, just ready to move into.

President Smith, I may say, is the right man in the right place, well qualified in every way through his long and varied experience to take hold of a labor like the one he has in hand, and bring it through successfully, even in locating and building up new settlements and forming homes for the Saints. Few Elders are better qualified for this kind of labor, and I think the people he has around him feel a good deal as I do about it.

Manassa is nicely situated on a fine gravelly bench, with the water standing within 12 feet of the surface now, and during the growing season it is within three feet of the surface. Better water I seldom ever tasted. The people here are fast making comfortable homes for themselves, and still there is

ROOM FOR HUNDREDS OF FAMILIES

to come and do likewise. What an opening for many young men in our overcrowded counties of northern Utah to come and make homes now while land is cheap, and grow up with the country. I hope many may soon be led to do so.

The good people of Colorado are kindly disposed towards the Saints. This is as it should be, for they will find them among her most valuable citizens, eminently qualified to take hold of those industries that go to make up the wealth of a State or nation.

Through the politeness of the very polite and courteous conductor, C. T. Davidson, I was introduced to Judge Hayte, district judge, who is a fine gentleman and fully awake to the best interests of the people of that part of the State, at least—a gentleman of broad views upon all subjects upon which we conversed, such as the general policy to pursue in filling up the valleys of the State with a people who will develop the resources thereof. He seemed to think our people were the kind to do it, and I certainly agreed with him in his conclusions. He spoke in very high terms of Elders John Morgan and Silas S. Smith, and of the people generally, so far as he had made their acquaintance.

The people here need help to enable them to hold the land they already have and purchase another tract of some 8,000 acres near their present location, situated in part on a nice bench—a choice location for a large city; quality of soil first class, and excellent water privileges. This

CHOICE BODY OF LAND

has just fallen back into the hands of the State for sale, through the failure of a canal company to make good their contract with the State. It can now be purchased for \$2.50 to \$3 per acre, a

fine opportunity for some of our Utah capitalists to make some money and at the same time do good to the cause, in enabling our people to get a foothold in

ONE OF THE FINEST VALLEYS OF THE ROCKY MOUNTAINS.

This valley is capable of sustaining a very dense population; the timber is good, and all the materials requisite for building up towns and villages are here

Friday, 19th inst., we spent at Manassa in making calls at the school, co-operative store and other places. The school is well taught by Brother Christiansen, one of the first settlers in the valley. The school-house was built by the State school fund, and the school is free. About 100 scholars are in attendance, mostly in the primary department. At 5 p.m. Brother Christiansen took us in a nice buggy back to Richfield, where we put up for the night with "Brother Bertleson." My son, Samuel S., attended a social party in consequence of a grand rabbit hunt, which came off a few days previous, participated in by the old men and the young men, the latter of whom were denominated the "slick faces," as not yet being able to support a beard. The old men were

TOO MUCH FOR THE "SLICK FACES"

in the rabbit hunt, having killed or dug out 400 rabbits, but the boys redeemed themselves nicely in the dance, by beating the old gentlemen in all the quadrilles, jigs, reels, cotillions and waltzes. One young lady was dressed in a fine black dress, trimmed and ornamented from top to bottom with rabbit tails.

On Saturday, the 20th, we took leave of our kind friends in Richfield and reboarded the train for Durango. After leaving the valley, we commenced a heavy grade over rough and rolling foot hills in a zig-zag course towards the celebrated Toltet Pass, which is said to be

11,000 FEET ABOVE SEA LEVEL.

In our descent we passed a lonely house three times, the road coils back almost upon itself a number of times, often traveling several miles to make one in ascent. Near the summit there are some very curious formations in conglomerate rock, running up into monuments. One is called Lot's wife, and represents her with a kind of hood on her head.

Here the line passes a narrow perpendicular gulch 11,000 feet deep, making one's head dizzy to look down it. There are thirteen heavy, well built snow sheds passed under in approaching and leaving the summit,

THE BEST AND STRONGEST BUILT SHEDS

that I have seen put up on any of the roads passing over these high summits, averaging from 300 feet to 2,000 feet in length.

Near here last March, C. T. Davidson, conductor, was blockaded for 20 days, with 21 passengers on board, one lady with four small children. They had 60 dozen of eggs on board, which greatly helped to keep them from suffering with hunger.

The country from here down to Durango is of little worth—some good patches of saw timber, but generally of small growth and scrubby. The company have a coal mine on the line, which fully supplies the necessary fuel for a long distance each way from this point. Arrived at Durango at 8.40 p.m. and took up our quarters at the Grand Central Hotel.

On Sunday, Dec. 21, we attended meeting at the Methodist church. Congregation rather small, four men, seven women, eight small children and one little darkey boy. A young gent. led the choir, consisting of himself and a lady playing on an organ—music good. Minister, a large robust man about 40 years of age, with right arm off at the elbow, which made him a little lame when his elocution required

BOTH HANDS UP.

A very fine sermon for a Methodist one, consisting of very poor metaphors and striking attitudes, which to the audience had a telling effect, especially upon the little "darkey." The speaker gave his hearers to understand that he preached just as good on a stormy day as on a fair day, for his sermon was made up and it had to be delivered, rain or shine, hence they ought not let a little storm keep them from the house of God. He placed Jesus before the minds of his hearers as the proper person to direct their petitions to, and tell all their troubles to. When the sermon was ended the Parson called upon a lay male member to stand up and pray. Lay member responded, and immediately commenced telling the Lord what a great work He had done in the creation, and winding up by creating man and putting him at the head; but poor sinful man had betrayed the high trust committed to him. He blessed the name of the Lord that in due time he had sent his dearly beloved Son to die for poor sinful man, in fact, the prayer had more sense and truth in it than the sermon, and as the lay member warmed up to the subject, some of the congregation commenced to applaud by crying "Amen! Amen! Bless the Lord!" Others gave vent to some uncharitably groans, which only tended to brace up and encourage lay member, who was doing his best to justify this encoring; but by and by the applauding commenced to weaken and so did lay member, who was mouth in prayer. Had not the applauding ceased I don't know but lay member would still have been engaged in that