

young woman who is credited with stuffing emigration agent O'Brien, of New York, with a tissue of glaring and "Mormon" falsehoods. The correspondent represented that Miss Coulter was placed in great jeopardy on her arrival at American Fork, because of the anger of the "Mormon" people being aroused against her. The horrible "Mormons" were restrained from attacking her, however, by the fear of Governor Thomas calling upon the garrison at Fort Douglas to hurl itself upon the inhabitants of the little burg. The infamous falsifier who sent the mass of misrepresentation to the *Press* was foolish enough to mention names—notably those of Dr. and Mrs. Brush, non-"Mormons," working in the same interest as that in which the truth-economizing Jennie was supposed to be operating. The Doctor comes to the front with the following manly self-defense, and refutation of the infamous slanders referred to:

Editor Deseret News:

Yesterday a copy of the *News* was handed me and my attention was called to an article, entitled "That Female Detective" in which was embodied a clipping from the Philadelphia *Press* from a Salt Lake correspondent, of which the following is a part:

"When the intrepid school teacher arrived at the town where she formerly kept school to visit her successor Mrs. Brush, the Mormons became very much excited and demanded that she take back all she said about them or it would go hard with her. It is claimed that Dr. Brush, the husband of Mrs. Brush, was the instigator of the attack, as he claims Miss Coulter's remarks have ruined his practice. Mrs. Brush succeeded, however in getting her friend out of town safely. The Dr. and Mrs. Brush were established in the town through Mrs. Coulter's good offices and his friends cannot understand his recent action."

Allow me to say that the above clipping has no foundation whatever. Neither I nor Mrs. Brush have seen Miss Coulter since she came to Utah. She did not come to this place where we have been established permanently since we came to Utah. We have not seen her for six months.

"When Miss Coulter made the statement before O'Brien in New York, and which was published in the Utah papers, several Mormon people spoke to me about it. I told them that Miss Coulter was probably misrepresented by the newspaper reporters, and that she would likely be in Utah soon, and that they could interview her if they so desired.

"When she arrived in Utah she was called upon by a reporter of the American Fork *Independent*, and she said that the statement as published by the Salt Lake papers as a whole was not as she made before O'Brien in New York. In the American Fork *Independent* of October 24 you will find the above, as the interview was published in full.

"Now allow me to say that the author of the article may have been in Salt Lake, but the real author is a certain female of American Fork, a shoe peddler, who is seeking a position in the schools of Utah, and through envy and spite caused our names to appear in the article. We

came to Utah to save souls, and we thank God we are permitted to work for Him. Our motto has been, 'Do unto others as you would others do unto you,' and thus we treat the Mormon people, as we wish to be treated and we get along very nicely.

H. L. BRUSH, M.D.
PLEASANT GROVE, Utah,
November 12, 1890"

In response to our request for information in relation to the bogus female martyr, whom the *Press* correspondent asserted had armed herself with a mammoth revolver, as protection against "Mormon" assaults, we have also received the following clear and succinct statement:

Editor Deseret News:

"I read the sensational story alleged to be from Miss Coulter to an emigration agent of New York; also the article clipped from the Philadelphia *Press*, which appeared in yours of the 11th inst. regarding the alleged angry excitement of the Mormons as stated in the Salt Lake dispatch. I am somewhat acquainted with Miss Coulter; also with Dr. and Mrs. Brush. As you want some facts in regard to the wonderful little "brave woman," I will say that she put up at my hotel for three months after coming from Salt Lake City. She had neither dried fish nor sagebrush fires and seemed quite sane while she was here. Dr. Brush and wife came here last winter, Mrs. Brush taking the place of Miss Coulter, as teacher in the Presbyterian school at this place. When the New York article appeared Dr. Brush was very indignant about the falsity of it, and talked to me about it. When Miss Coulter returned to Utah she landed in American Fork. Dr. Brush asked me to interview her for the purpose of finding out if she had been reported correctly by the New York press. I told the doctor I was going to American Fork that day and would call on her or would ask a reporter of the *Independent* to interview her, which he did, and she denied the article in the mail, but admitted some of the statements to be hers. She did not come to Pleasant Grove at all; neither did Mr. or Mrs. Brush see her; neither were the Mormons angry or excited about her lies, nor was the Doctor's practice disturbed or lessened in the least in consequence of her falsifying.

The Doctor is a gentleman, so far as I know him. He is fairminded enough to want the truth held forth about a people who have treated him as a stranger should be treated since he came here. He says he came here stuffed full of just such scare-crow stories as the one in the Philadelphia *Press*, but not having encountered any trouble with the Mormons, he well knows the stories were like Miss Coulter's—malicious humbug. The trouble is with some bogus Christians, including Miss Coulter, that the Doctor has since his arrival here mingled in a reasonable way with the people and that course is a sufficient cause for them to lie about him. If he had kept himself aloof from the people and continued to believe the stuff he had heard before he came here, and, when he visited his home in Pennsylvania, had slandered the Mormons as Miss Coulter did, he would not have been a victim of the vile misrepresentation that appeared in the Philadelphia *Press*. I think the Doctor can trace the serpent from American Fork to Salt Lake City, and if he finds the author

of that dispatch the vile person will have to huilt his hole or do some first-class lying to screen himself. Respectfully,

F. BEERS.
PLEASANT GROVE, Utah, November 12, 1890.

"Sagebrush" Jennie ought to be ashamed of herself.

A SMALL MODERN PHARISEE.

S. S. GILLESPIE, of Box Elder, Utah, who places the title of "Rev.," before his name, has been writing to the New York *Independent*. His righteous soul is vexed because that paper, which has been very prominent against "Mormonism," chiefly on account of polygamy, has moulded its tone since the publication of President Woodruff's declaration and the action of the General Conference. He says he cannot agree with the *Independent*, and adds:

"Men who will deny their religion in order to practice it cannot be trusted."

He tells this falsehood in order to support his position:

"At the first election under the Edmund-Tucker law Apostle Snow told his people: 'Now as the United States had dissolved the corporation of their Church they could swear they did not belong to it, as in the eyes of the law there was no Mormon Church.'"

His conclusion is this:

"The fact is that a people who will renounce a sacred tenet of their religion, at the direction of one foolish old man, should not be classed with other denominations or counted as citizens, as it is but a proof of their subservience to their priesthood."

We would not take the slightest notice of these perversions but for the fact that they appear in an influential religious journal. The man who penned them is pretty well known in northern Utah. He tried years ago to pose as a Presbyterian martyr. Some naughty boys broke one of his windows, or he said they did, and after the manner of his tribe he magnified this into a "Mormon" outrage, pretended to be in fear of his life, and did his best to appear as a pious hero in the midst of "Mormon" barbarians. He succeeded in making a donkey of himself and that was all. Since then he has passed out of public notice, and he amounts to as near nothing as a person of his cloth could possibly be.

For a long time individuals of his kind have been clamoring, and demanding, and insisting that the "Mormons" should declare their willingness to comply with the laws, and arguing that they could do this without renouncing any part of their belief. Well, they have signified that they will not enter