

CORRESPONDENCE.

CHRISTIAN BIGOTRY VERSUS
MORMONISM.BRISTOL, England,
September, 10, 1885.

Editor Deseret News:

The two prime factors in an Englishman's opinion of his country and himself are briefly summarized in the following expressions. "England is the land of freedom," and "British fair play." The minority or thinking portion of our population know full well that the only article of freedom tolerated toward men or women is, that they are allowed to starve. If a man or woman attempts suicide he or she is punished by law; and even if he or she should succeed in taking life an English jury is readily found to

PUNISH EVEN THE DEAD BODY,

as they opine, by returning a verdict of *felo de se*. We possess many proofs that tens of thousands are at this moment in a state of semi-starvation in his country and that hundreds are yearly wanting the common necessities of life. No punishment is awarded the latter, living or dead, for the reason that judges and juries well know that such want is mainly the result of their avariciousness and that of others, and haste to become rich, thereby reducing the labor classes to the condition mentioned.

The people of this city of churches, chapels and liquor stores have, during the past week, been idolizing a specimen of humanity to whom nature has been sparing in bodily material, but prodigal in providing matter for the formation of a brain, diseased so far as truth or reason are concerned, yet capable of the most wicked perversions of both. The name of this phenomenon is

"JARMAN,"

an apostate from the "Mormon" Church. This renegade informs the public that he has had a fortune left him, and that he intends spending it in exposing "Mormon" social life. Such a spirit of martyrdom (!) is rarely found, and still more rarely believed when discovered. The exposition is thorough, as any thoughtful listener to his filthy and contradictory statements can testify. I am not a "Mormon," but one of those Englishmen who have the perception to see the hollowness and unreality of Christian life in England, and, in consequence, have renounced the whole; sincerely believing in the doctrine of civil and religious liberty to every man or woman, and that whatever his belief or non-belief, he should exist under equality in the eye of the law, provided he does not by his belief injure or trespass on the happiness of any other community adopting another belief.

I attended the first of Jarman's proceedings and found that on the completion of the address he challenged any person amongst the audience to come on the platform and refute one of his statements. He derided the "Mormon" Elders for being absent and not answering his charges. There is real method in this fanatic's madness. The apostate first works up the animal passions to the fever heat of riot, then challenges the "Mormons" to complete the riot by their appearance on his platform. Had a "Mormon" appeared on the platform he would have been torn to pieces, and the English bully who boasts of his "land of freedom" would have been glorified by the Christian in his enforcement of brute force as argument.

I had in my possession the proceedings that had taken place in the police and divorce courts of Utah, resulting in Jarman's being divorced from his wives. I gave Jarman notice that I intended to question him on his own statements as well as the divorce proceedings, and was invited to the platform by the audience. Such courtesy almost led me to believe that I should obtain a small portion of the so-called

"BRITISH FAIR PLAY."

On my way from the body of the hall to the platform, I found that Jarman had obtained information from his friends as to my identity and profession; so much that when I arrived on the platform he refused personally and appealed to the audience to refuse me a hearing in my defense of "Mormonism," of which I had considerable information. The apostate's appeal had the desired effect; the yells, hoots and groans when I attempted to speak rendered a hearing impossible. He then proceeded to show by means of lantern, slides and a screen, many disgusting, because specially drawn, sensual pictures of "Mormon" social life; pictures showing the murders of young women in the "Endowment House," pictures showing a "Mormon" Elder sitting on a fence, whip in hand, waiting to flog half a dozen women engaged in field work.

Mr. Editor, the ladies of your country must possess much milder temperaments than their English contemporaries, to allow one man to whip six women. The custom of this country is to knock a female down, then partially kick her to death as a preliminary to other courtesies. The picture supposed to represent Brigham Young was specially patronized by a series of sounds naturalists tell us were used by man prior to his possessing a language. However, the scenic effect over, I presumed that the apostate occasionally used the truth, if only as a reminder that truth exists, and walked to the platform asking him to fulfil his prom-

ise relative to my being allowed to debate the subject of the address, but the rascal

TURNED DOWN THE GAS AND LEFT
THE HALL.

On the following Friday I again attended the hall armed with a letter that appeared in a *Star* of Dec. 31st, 1883, and other documentary evidence. Awaiting the customary challenge from the apostate; two friends with myself walked to the platform. On our arrival a cowardly director of the hall pushed my two friends over the platform stairs but, owing to my being nearly six feet tall and somewhat powerfully built, his directorship and valor were tempered with a little discretion, and I was allowed entrance to the platform. We had to wait several minutes for the hurricane of hisses, groans and howls to pass over, and on a temporary calm I told the audience that I had a letter from one of the apostate's ex-wives and other documentary evidence. Curiosity became the temporary substitute of the animal passion, and I then positioned myself between the apostate and the friend who read the documents, to prevent the former from snatching them from my friend's hand. It was a study to physiologise the renegade's face. Not at any time possessing an intellectual feature, it was, during the reading of the documents, that of a demon intoxicated with rage and fear. With mouth and eyes twitching and hands clenched, he presented the true outline of a fanatic brought to bay. The Book of Genesis tells us that man was created in the Creator's image; in this instance I feel assured there has been some perversion from the original. On seeing the momentary change of sentiment among his audience, the apostate clearly thought that the discussion was turning his position, then suddenly regaining his normal self-possession he appealed, as it were, in an effervescent fit of lying, to the audience not to believe our statements; and although our documents were as authentic as any he produced, the apostate won the feelings of the major portion solely by an

APPEAL TO THE ANIMAL,

totally disregarding the reasoning power of the people. British Christianity with its attendant fairplay then became ascendant; the crowd rushed for the platform, turning over chairs and any other article that appeared to impede their mission, with cries of

"LYNCH WHITE"

accompanied with many adjectives of too choice a nature to pen. My two friends withdrew from the front of the platform as the rush came on; but the cowards having had former experience of my determination, never attempted to plant their feet on the platform, but with an angry growl, left the hall to band themselves to lynch me on my exit.

On the same Friday evening a committee was appointed to consider the question fairly. Justice is not one of the ingredients in Jarman's compound, he only suggested to the committee that copies of the documents in my possession should be taken. His section of the committee did not offer to support our enquiry for the truth of the apostate's anti-"Mormon" sentiments; truthful or not, it was satisfactory to them to know that he had used the statements.

On Saturday evening I was again present to endeavor, if possible, to get the audience to grant me liberty to address them on the antithesis of Jarman's statements; but the rascal appealed to the audience that I was not a "Mormon," therefore I ought not to be heard on the subject. The gentleman who presided over the meeting ruled that I should be heard, and for the third time I found myself on the platform. Jarman, on hearing that I had gone to the platform, whence he had retired, returned from the ante-room, adjusting, as it appeared to me, a journeyman bread baker's cast-off suit, which he termed the dress of a "Mormon" high priest. I refused to leave the platform and there commenced

A SCENE OF RIOT

which would baffle the graphic powers of the coolest observer. Jarman had left the platform, the gas was lowered almost to darkness, and the audience rioting among themselves in their endeavors to find your correspondent.

On Sunday last I find that a section of the Christian rioters attended the "Saints' Mission Hall" and destroyed the whole of their communion service and stole many hymn books. I regret not having been present during the riot.

In conclusion, Mr. Editor, my letter although lengthy, will show your readers that there are some Englishmen, not members of the "Mormon" Church, who are willing that "Mormonism" should at least be heard; who are willing to risk their lives to get a semblance of what should be "British fair play." I also sincerely regret that in America you have opponents cowardly enough to obtain special legal enactments so as to emulate the Christians of this country. If the intellectual life of a country is to be judged by the welcome it offers to all forms of worship; America, like England, presents a sorry spectacle.

Very respectfully,

JOHN W. WHITE.

J. M. Hill, of Chicago, has sold his double team, Westment and Lorene, to Frank Siddall, for \$50,000.

EXPRESSIONS FROM THE PEOPLE.

THE TIMES.

It was long ago predicted that there would come a day of trial for the Israel of God; not that trial is limited to special periods, and that all the interstices are divested of friction, the life being so smoothly outlined that a test is never made. The facts are that every day, life's discipline comes from petty things, the mental and spiritual accretions of power, are so unobtrusive, that it is only during and in times of special crisis, that men can truly discover whether progress is being made or not. Continual mist or droppings of rain will moisten even the desert, the power of the sun and a new vegetation attest alone the thoroughness of the work; the solitary grain of sand drawn by watery force from oceanic depths exhibits in aggregation a power which though passive, is as striking and suggestive as the roaring of the sea.

TIMES OF TRIAL

are inevitable for all fabrics of organization, whether the division be material or immaterial, to use a non-metaphysical phrase; nature, art and Providence unitedly agree on this method; the inanimate yields always to time, but every yielding of mental or spiritual stamina carries within itself after purifying discipline, the Key to its own resurrection. Nor is it improbable that there are minds which really need to pass through the hells of self understanding and self reproach, in order that an assumed position may become highly estimated or more dearly cherished.

It would seem as if the world will always have its Peter's, those who by revelation have knowledge that "Jesus is the Christ," and yet afterward, deny this, and insist that they "know not the man!" It is not uncommon for men to be so inflated, and even to be in possession of testimony so substantial, that they say aloud, "Though all men deny thee yet will not I;" and this

SELF RELIANT SPIRIT

is most often overthrown by an unexpected simoon of circumstances, varying from prior experience, and the least looked for of all trials. None are there so strong and well defended as to be impregnable to assault. Mentally and spiritually they may have bulwarked their citadel of character; its walls and towers and all exterior points and prominences may be carefully guarded, and yet at the foundation, there may be a settling or near a loophole, an entrance may be discovered by the wind; untempered mortar may have been used in buttress or bastion; at some unexpected point there is evidence of weakness, and the assailants find that out.

Men have not a fulness of self-knowledge; they cannot prognosticate their course in an emergency; and in humiliation, the man who in his best mood would have said, "Is thy servant a dog that he should do this thing," finds in subsequent experience an abhorrence of self, because, "When I would do good then evil is present with me;" and, "the good that I would, I do not; but the evil which I would not that I do!" Not that this implies justification; it suggests repentance of personal tendency, and more tenacious faith in that spirit and power which "helpeth our infirmities!"

THE PRESENT LOCAL CRISIS

is testing in many ways, quite a few of the Latter-day Saints, by virtue of special legislation, they find their religious faith and consequent practise, confronted by a law and courts denying the cardinal doctrines of the national standards, that is, the Constitution and ultimatum of independence. Decisions already given in test cases, are so subversive of all preconceived theories and ideas as to the extent of religious liberty, that presumed offenders almost stand aghast. They have looked for opposition; they have expected trial; but who would have supposed that trial would involve popular repudiation of much that has made America what it is? Who would have believed that political chicanery, that judicial perversity, that a prostituted press, and that religious fanaticism could be so oblivious to the genius of free institutions, and so skeptical of their inherent virtue, as to deem them liable to overthrow because a feeble people in a desert country, have religious and social theories and some habits differing from the vast majority. We might almost judge that all modern theories of religious and social life had been settled by a congress of sages, and adopted by universal ballot after analysis, contrast, comparison and conclusion, so violent and virulent are the recognized forces of the land, the press, the pulpit, the judiciary, the executive and the masses—

"THE VOICE OF THE PEOPLE"

which is assumed to be the voice of God.

But need we wonder at the density of this ignorance, at the inconsistency of this practice, when even among the persecuted minority there is quite a diversity of opinion as to the principles involved!

Men who have practiced a principle for a quarter of a century, should be posted, if experience is of value; whether their relation and connection with such principle was always productive of personal enjoyment is not the query; behind and underneath inexperience and some failure there

should be an intelligent recognition of the enduring as of the transient; and if perchance the yoke was felt as heavy, it should be known whether this was from the burthen or from the weakness of the shoulders.

We need not wonder that there should be indecision among the uninitiated; we need not expect testimony always from the unpractised, the doubtful or the indifferent; nor is criticism on action of the highest value when uttered by those who have never been tried in *propria persona*.

To-day much unfavorable comment upon the weak-kneed and non-valiant comes from this element of our community; they know not why a man's moral courage oozes out when before the prosecution, the judge, the penalty and the "pen;" and yet perchance their own safety from present persecution is due to their non-possession of the very element they detect in others. If moral force and self-sustaining power is expected of the man who has assumed

THE RESPONSIBILITY OF PRACTICE,

has he also not a right to expect the same characteristic from the one who claims to believe and yet fails to practice.

If prospective difficulty, if unfavorable surroundings, if the presence of opposing interests prevent obedience, why not those parties exercise a charity which they need, in estimating the unwilling victims of courts and law? Let them at least wait until they have trodden the same path, and if we are to be judged, if we must have criticism, we shall receive it with better feelings from those who have drunk of the same cup and carried the same cross.

SELF-CHASTISEMENT.

Yet, after all, there is no chastisement so intolerable as that which comes from self; the consciousness of error, the sense of forfeited blessing, of privilege curtailed, of responsibility ignored, is to any man with even a little of the spirit of the Gospel so blasting in its effects that none need wish to experience its force. There may be discomfort in penalty, sacrifice in consistency, great risk and loss in heroism and bravery, but these are trifles "light as air," to personal reproach, to lost opportunity, to forfeited respect, to the applause of opponents, which only "biteth like a serpent and stingeth like an adder."

All these are the foes of peace to one who has been or desires to be a persistent Latter-day Saint; and to pass through such an experience is acknowledged, by those who have failed to come to the rack, as punishment almost "greater than they can bear!"

If such betrayal of personal experience and public hope, should produce disaster as fatal as that which came to Judas, none would be more certain than the sufferers, of the righteousness of retribution.

AN OBSERVER.

SENTIMENTS OF AN INTELLIGENT MAN.

WHAT PROF. KELSO THINKS OF THE VICTIMS OF ANTI-"MORMON" PROSECUTIONS, AND HOW HE THINKS THEY SHOULD ACT.

HIS INTERCEPTED LETTERS.

SALT LAKE CITY,
September 30, 1885.

Editor Deseret News:

The following wholesome suggestions from John R. Kelso, M. A., may tend to strengthen some of the brethren indicted for unlawful cohabitation, who may be in need of buckram, by inspiring them to look Judge Jeffrey Zane squarely in the face and say to him NO with such emphasis as to shake his skepticism in earthquakes. Prof. Kelso, without doubt, expresses the views of many thousands of honorable men and women on every continent. The Saints will fully appreciate the sentiment of the Professor, though they may not altogether agree with him wherein he counsels the "Mormons" to besiege the inquisitorial chamber and plead guilty.

He will pardon me for suggesting that the better way will be to plead not guilty and put the inhuman crusaders to all the trouble and expense possible, but never—as he suggests—surrender a scintilla of principle.

The ladies of Utah will forever regard with pride the Daniel-like stand taken by those who unflinchingly stay by their colors in such times of bodily peril, while they must look with pity and sorrow upon those who virtually desert them.

With respect, truly yours,
ANNIE MUSSER SHEETS.

PROFESSOR KELSO'S LETTER.

LONGMONT, Colorado,
July 18th, 1885.

Mrs. Annie Musser Sheets:

DEAR MADAM—In reply, to your letter of recent date, I will say that the first of my intercepted letters to your father was one of sympathy. It that letter I said: "I do not believe in polygamy but, if I did believe in it as you do, I would stand by my wives like a man, as you have staid by yours, and bear the consequences. I would rather be a Musser behind the prison bars, suffering wrong for conscience sake, than to be the highest magnate of the monstrous inquisition that inflicts this great wrong upon you."

In the other letter I said: "Obedience to a wicked law like the Edmunds act can never be a duty. Open resistance on the part of your people to this law would, however be madness. I would therefore, advise passive resistance. In this crisis your people must sacrifice every thing but principle. You must make it an honor and not a disgrace to go to the penitentiary for your principles. Let your people then crowd to get into the penitentiary. Let a hundred men a day besiege the inquisition chamber, plead guilty, waive that abominable farce called a trial and demand sentence. This method would win."

Having intercepted my letters the inquisitors know my opinion of them, and I am glad that they do know it.

Please convey this letter or its contents to your father. Yours truly,
JOHN R. KELSO.

PROVERBS.

CHAPTER VII.

1. My son, to be faithful unto death will require much courage, much sacrifice and mighty faith in God.
2. A living, abiding faith is not easily obtained; it is the result of diligence, righteous life and unswerving integrity to the law of the Lord.
3. The possession of worldly wealth, worldly influence, or worldly position is destructive of a living faith, because either is apt to make man self-reliant.
4. To be able to rely implicitly upon God under the most trying circumstances is a lesson that is not learned in an hour, a day, or a year.
5. There is an underlying cause for every failure we make, and all failures are susceptible of solution.
6. The Almighty has use for every man upon whom he can rely; and he will try every one to their utmost in order to test their integrity.
7. Some will be made to endure affliction of body; others imprisonment, while others will be asked to sacrifice their lives.
8. Thus in many ways will the Lord try and prove his servants before they are prepared to enter his presence or receive of his glory.
9. Iniquity, unrepented of, is a fruitful source of failure in a day of severe trial; for a guilty man is like Samson shorn of his locks—his strength is gone.
10. How necessary, then, my son, that righteousness should characterize thine every act, that thou mayest be fortified for the ordeals through which thou mayest be called to pass.
11. A coward is an execrable person; often pitied it is true; but still despised for his lack of bravery.
12. A brave man is everywhere revered. We delight to honor him who was not wanting in manhood, even during the severest trials.
13. Physical bravery is worthy of applause; but mental bravery is superior to it, because it controls all the physical powers and makes them subservient to its will.
14. A principle that we hold to be correct should be sacrificed by us, but should be maintained at any cost.
15. A truly valiant man will suffer imprisonment or death rather than yield a principle of right.
16. To stand by our convictions of right is manly; while to yield, even under the heaviest pressure, is the characteristic of a coward.
17. The bars of a prison hath an especial terror for a coward, to escape which he will make any concessions or promises.
18. Principles that are dearest to man are those that pertain to his religion; these being the foundation of all his hopes for a future life.
19. Love of liberty and love of life are both inherent in man; but to secure either by the sacrifice of an honest conviction is a purchase too dearly made.
20. My son, true religion emanates from God; its principles pertain to eternal life; to sacrifice one is to sacrifice all, for they cannot be separated.
21. The promise of eternal reward is based upon eternal fidelity; to fail even once is to jeopardize thy eternal hopes.
22. God, or His servants, never asked a man to concede a principle of right; this demand is made only by the wicked, who wish the good to become as they are.
23. Therefore, my son, value thy religion above all else, and let thy fidelity thereby bring thee honor, even though a prison lie in thy path.
24. Then shall thy children and thy children's children rejoice in thee evermore, and God shall exalt thee on high.

PROVERBIALIST.

SEGREGATED.

III CHRONICLES—CHAPTER 3.

And it came to pass that things continued to be wrought by the judges and the chief engineer of the great grinding mill, for behold they waxed hotter and hotter in their zeal to inflict punishment upon the Saints.

And they are likened unto the weather-cock, that is preached upon the tall spire of the synagogue, that turneth with every puff of the wind.

For no matter what the circumstances or situation of any case may be, there will be some rule found to cover it, and if there be no rule already in use, behold, one will be made for the occasion; for it is not intended that any case shall slip through their fingers after it is once brought into the meshes of the courts.

For it is likened unto a roller, having