

ghosts. They have given up, for the present, the task of "exposing Mormonism," and are roaming over the country metaphorically holding Jarman up by the seat of his unmentionables, and exhibiting a part of his rascality to the gaze of the vulgar multitude.

It appears that Jarman and the two B's had formed an anti-"Mormon" show co-partnership, and that, as might have been expected, the first named had been scooping in the proceeds. The *Cambria Leader*, published at Swansea, Wales, has an account of a meeting in that town recently called by Bolitho and Barnfield, held for the purpose of giving Jarman a scoring. The gathering was demonstrative and fully in sympathy with the anti-Jarman belligerents.

The following extract will give an idea of the nature of the dispute, Bolitho being the person making the *expose*:

"A description of Mr. Jarman's character was then given in terms which were a trifle too 'hot' for repetition, and the cause of the rupture which has taken place was also given. It appears that when Jarman last visited Swansea he induced Bolitho to go touring with him on the understanding that there should be an equal division of profits. The division was to be made at Christmastide, and during the time intervening between that period and the date they left Swansea, all the money was 'banked.' Unfortunately for me,' Mr. Bolitho amusingly added, in Jarman's own name.' At Christmas time Bolitho's share amounted to £31, and the share of his fellow-worker, Mr. Barnfield, to a like amount. They then went to Jarman for a settlement, and he, 'as he was tired of working the exhibition,' persuaded them to allow him to have the whole of the takings, and the 'show,' should be absolutely made over to them and three other men. They were also to pay Jarman £30. They acceded to this proposal, and an agreement was drawn up and signed, with the result that Jarman went home to Exeter. The time within which they were to pay the money was set down as five months, but a week afterwards they received a letter from Jarman demanding £80, and promising them that if they did not pay up at once he would perform a feat which would put Dai Morgan's power as a 'place' in the shade, and 'kick them all to h—.' (Loud laughter.) Bolitho naturally wanted to know what the extra £50 was charged for, and Jarman said, 'Well, there's a Danite suit, that's £8,'—(renewed laughter)—and he proceeded to enumerate other items

ally mentioned in the agreement, were properly included in the term 'exhibition.' He pointed this out to Jarman, and they had a row, with the result that on a Sunday morning when they were at Manchester he took the exhibition and went off with it."

These facts prove what we have stated before about Jarman—that although he is a lunatic there is method in his madness, his pranks having a financial tendency, the ducats running toward his own pocket.

The annexed shows how the cheater and the cheated are following each other up:

"Since they had left the employ of Jarman, Bolitho continued, they had followed him about to let people know what he really was, and intended to continue to do this. He had tried all he knew to prevent them getting a hall, and in Neath he had succeeded until they went to the mayor, who had kindly placed the town-hall at their disposal."

When Elder B. H. Roberts was in England he, at the request of a number of influential people, held several discussions with Jarman, and exposed the slanders of the latter in excellent shape. A condition agreed upon before the debate occurred was that the proceeds should be devoted to a charitable purpose. It will be seen by the following, however, that Jarman considered himself an object of charity which superseded all others:

"Some questions were then put to Bolitho, one having relation to the proceeds of the debate between Elder Roberts and Jarman, which, it was announced, were to have been given to the hospital. Bolitho said that the proceeds were devoted to clearing the expenses of Jarman's mission, towards which he himself had to pay 25s."

We have known for a long time that Jarman was a consummate fraud, his record here placing that indelible stamp on him. About the only difference in that respect between him and the two B's is that he is a trifle the sharpest knave of the trio. The disappointed couple are, however, doubtless handsomer men than Jarman, which is not saying much in favor of their personal attractions, as they could occupy the comparative position stated and yet be inexpressibly repulsive.

The proceedings terminated in the issuance of a challenge from Bolitho to meet Jarman in any public hall. Decent people will not suffer much regret if the result of the fight should be identical with that of the conflict between the Kilkeny cats.

INDIAN LANDS AND SCHOOL.

FOR a number of years in succession a conference has been held at Lake Mohonk, N. Y., each autumn, attended by persons interested in the welfare of the Indians. A leading object of these conferences is the discussion, maturing and perfecting of measures designed to benefit the red man. This year Rev. Lyman Abbott, editor of the *New York Christian Union*, estimated in America as one of the ablest theological writers and best known philanthropists in the country, presided over the conference, and Mr. Morgan, United States Indian Commissioner, was a central figure during its deliberations. Josiah Strong, ex-Justice of the United States Supreme Court, took part in the proceedings, addressed the conference, and manifested an earnest interest in its work.

The features of the Indian question which received most attention were Indian schools, and the allotment of lands in severalty. Mr. Morgan held that the American school system, with the supplementary aid of private schools and mission work, maintained by philanthropic and Christian people, was adequate to the work of educating the Indian. He favored the continuance of the government contract schools as long as they were useful in connection with the transition of the Indian from his present condition to one of civilization, in which he would be a land owner. Mr. Morgan is credited with having laid before the conference a well wrought plan for the education of the Indian, which, after a full criticism by the conference, was endorsed by it.

A subject fraught with far more perplexity than the education of the Indians, was that of dividing among them, in severalty, their lands. A clear statement of the difficulties lying in the way of the accomplishment of this purpose, under the present laws, was made to the conference. Some of them are thus given by the *Springfield Republican*:

In the first place, there is his own suspicion, widely evident, that the allotment plan is another trap to circumvent him and get away his land. To begin with, if he does wish an allotment, how shall he obtain it? The process is slow, taking from two to three years to complete the surveys, adjust the boundaries, and legalize his patent. It costs him several dollars to file the necessary application, he is poor as well as ignorant, and what