

## MORMONISM IN MANCHESTER.

(From a Special Correspondent.)

The Latter-day Saints are good at evangelising, and do not confine their efforts to mere talking, but work with a kind of fanatical earnestness in conveying converts to Zion, U. S. They locate preachers wherever there appears the slightest chance of gaining a success, and in Manchester they have obtained a footing and worship in our midst, regardless of the opinion of other and less eccentric sects. The Manchester district, which includes many of the large manufacturing towns in South Lancashire, has 490 members, exclusive of teachers, elders, priests, and deacons, who number 153. The place of worship in Manchester is the Grosvenor-street Temperance Hall, and the congregation is over 100. Yesterday the annual conference was held, and in the afternoon Elder J. F. Smith, own nephew to the Prophet Joseph, and president of the European mission, held forth. On attending evening service I found it commenced punctually at six o'clock, just as the bells were tolling from the various churches in the neighborhood of All Saints. The room, bare and comfortless enough for the strictest Puritan, contained some 180 persons, and during the evening the number was increased to about 250. The greatest decorum reigned, and curious inspection showed that the greater majority were "saints" who were earnest enough in their worship and attentive to what was going on. They belonged in every instance, as far as appearances could speak, to the well-to-do working class, and their faces displayed enough intelligence and thought to stock many a larger congregation. There were strangers present also, and these were scattered indiscriminately in the assembly. As a rule they were somewhat higher in the social scale than the followers of J. Smith, and it was palpable that curiosity or a wish to kill time had brought them there. At the far end of the hall was a platform, on which were assembled a dozen men of the usual Mormon-elder stamp—something of a cross between a local preacher and a New World colonist—a combination the result of which is not to be despised. The service was inaugurated by the singing of a hymn, in which all joined. A violin was the instrument used for the accompaniment, and the singing was as near perfect as perfection goes in congregational vocalism. The women and children, the young men and maidens all sang heartily and spontaneously, and the voices were well balanced. It must not be imagined that the audience was composed mainly of men, for the female element was in force, and the "sisters" were good specimens of working men's wives and daughters. Several had pretensions to beauty, and many others would pass muster in a crowd of average good-looking women. Their dress was, with some exceptions, quiet and subdued. The exceptions were mostly on the part of the middle-aged, who indulged in finery to a considerable extent, some of the head-gear especially being loud. To recur to the hymn, it was selected from a neatly got up volume entitled "Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints," which has run through fifteen editions since 1840. The selection is not at all a bad one, and the Mormon writers occupy nearly the whole of the book. One hymn, craving a blessing for the "far western land," is set to the tune of "God Save the Queen;" and other well known tunes may also be found in the other 343. They are characteristic of the movement which has developed so much determination and endurance in those who are sneered at as the Pariahs of society, and when sung with intensity of feeling are peculiarly stirring. Many of the rhymes are halting, and some of the expressions sound rather strange to English ears, but there is a certain vein of thoroughness running through them that is very pleasant.

The hymn ended, Elder J. C. Graham stepped to the front of the platform, and raising his right hand, like a Scotch witness taking an oath, prayed for a few minutes. The first words of the prayer were "Our Father who art in heaven," and I imagined that the Lord's Prayer was about to be given; but

such was not the case. The words would have suited any Christian place of worship, with the exception of the beseeching a blessing for "thy servant the Prophet," and an appeal against "those wicked, narrow-minded persons who prosecute thy people in the Valley of the mountains." The prayer ended with the formula of "in the name of Jesus Christ of Nazareth—Amen." The last word was repeated by the congregation with great fervor, and this is the only manner in which they responded at any time.

Another hymn was sung, and then Elder L. J. Herrick, of Ogden City, Utah, delivered an address. He was a tall, bearded man, with the face of an enthusiast, but slow of speech and with an unsympathetic voice, that occasionally betrayed Yankee rearing. His oration was principally an exposition of the truth of the Mormon doctrine, and he stated, as a result of forty years experience, that the Latter-day Saints were a "good, virtuous, God-fearing, and law-abiding people." Drifting into theology he quoted Scripture extensively to prove that they were the Saints that were prophesied of by our Savior and his Apostles. As a negative reason for this he instanced the existing dissensions among the so-called Christian sects, and his argument summed up came to this:—"All the Christian sects are at variance with each other, therefore they are wrong. We are united and at peace, therefore we are right." The proposition is a weak one. He made a statement which I confess took me by surprise, and that was that all their doctrines were taken from the literal words of the Bible. I had heard of the prophet Joseph's book, but not a syllable was said about it. "The Bible, King James' Bible," was his cry, and no dissent was expressed. I rather liked his doctrine, until he boldly avowed that he had seen miracles worked, and had himself been the subject of one of them, when skepticism in the prophet and his dogma reassured itself.

Following this miracle monger came Elder F. M. Lyman, also from Utah, and a better support of the church-militant it would be hard to find. He was of splendid physique, and it is no wonder the United States Government have had trouble with their polygamous subjects if the Lyman family is a large one. He spoke freely, and even with passion at times, when alluding to the wrongs of the people. They could not, he said, be tied in England, or Europe, if they had the true spirit within them; all that held them in Babylon was poverty. Practically he preached "liberty, fraternity, equality," and the intention of the Saints to build up Zion in Utah, and "organise society." He did not enter into the details of the organisation, but the millennium hours of work were to be six per day; the remainder devoted to the building programme—theoretically, it is to be inferred. He, like his predecessor, was a staunch believer in miracles, and gave instances of a barren country being made fruitful simply because of a location of the people of God; and of a lake appearing where there was none before.

Mr. G. F. Gibbs, a young man of the Sunday school teacher type, followed, and wandered off into a dissertation on "spirits and influences," which would have suited a spiritualist platform admirably, but fell rather flat after the preceding addresses. As he sat down a rather singular scene occurred, and one which shows how perfect is the control the elders have over their followers. Some eight or ten persons, men and women, suddenly got up in a body and were marching out when their exodus was summarily checked by Elder J. C. Graham: Look here, Oldham brethren, ain't you too early for your train?—Oldham: No, we ain't.—Elder: What time does it go?—Oldham: Twenty to eight.—Elder: Just so, and the next.—Oldham: No. 2: Eight.—Elder: Just so. Sit down again. You'll be dismissed at a quarter to eight.—Oldham sat down, and the strangers smiled to see the saints kept so well in hand. All pastors could not boast of such perfect command over their flocks, and the lesson is a salutary one.

The fourth and last speaker was Elder J. C. Graham, of Utah, who, in the course of his remarks complained bitterly of the manner in which he and his friends had been treated in the Isle of Man on the previous Sunday, when trying to

preach their doctrine. The Manx welcome was a rough one, and the intolerance was the more felt as the Elders of Salt Lake city had once received the Rev. Hugh Stowell Brown, a Manxman, with exceptional kindness, giving him a hall free of charge.

There was certainly some cause of complaint if the statement were not exaggerated, and it did not appear to be. Another hymn was sung, "Lord, dismiss us with thy blessing," to a curious tune, the voices rising and falling suddenly and unexpectedly, and then the audience dispersed. A collection was made at the doors, and money was freely given. Outside the hall were three or four carts, into which the brethren and sisters from Pendleton and other townships were packed with striking economy of space, and farewells being exchanged off they drove. Thus finished the annual conference of the Manchester Mormons. — *Manchester (Eng.) Evening News, May 4.*

## Correspondence.

The British Mission.

LIVERPOOL, May 9th, 1874.

President D. H. Wells.

My health continues excellent and I have had a feast of good things nearly ever since my arrival. I have attended six Conferences, at each of which several of the Valley Elders were present. We have invariably had large and attentive audiences, and no disturbance, even the newspapers giving us lengthy and favorable notices. At the Isle of Man two weeks ago, the brethren were disturbed and insulted in their meeting, and were afterwards mobbed and stoned in the streets of Douglas and prohibited from continuing their meetings. The mob threatened violence and were very bitter, all of which the newspapers of the Island endorsed and encouraged, and counselled violence and mobocracy as the best and only way to deal with the "Mormons." We have come to the conclusion that there must be a few scattered sheep in that vicinity, or the devil would not exhibit such vindictive, anti-Christian fear and cowardice. The papers think they will "be bold Mormons who dare to repeat a visit to the Isle of Man." We think, after they have taken time to breathe, and calm their nerves a little, that too or three of these "bold Mormons" will be forthcoming in their midst.

Indeed there is one of them already there, and he is not one of the "bold" kind either. This is the only time or place that we have witnessed opposition or so much deplorable ignorance among newspaper men. I think it a good sign, and we shall try to improve the opportunity, if there is or may be one, to do good.

JOS. F. SMITH.

Hard Times—Manx Mobocracy.

NOTTINGHAM, May 7, 1874.

President D. H. Wells:

Dear Father—I was called for by a brother to go to meeting last evening. While walking along he was telling me of his unfavorable prospects regarding emigration. Last year he sent two sons (one is old enough to help some, and is doing all he can; the other is a little boy) and exhausted his saved earnings, besides borrowing a little. He sold out house and home to raise the cash, and took lodging for himself and wife and child, expecting, if trade continued good, all to go with the first or second ship this year.

Trade began to wane and, as winter came on, continued to go down, until, instead of earning two pounds and sometimes fifty shillings per week, he would only manage to earn twenty-five on full time, but with commoner goods, hosiery ware. Now Spring is coming and he has not worked a full week since New Year's day, and prospects grow worse. The state of trade is at present, in that class of goods, paralyzed. I do not know whether the market is overstocked, or whether Americans, on whom many firms depend for orders, are retrenching. The man so awkwardly situated has not the slightest prospect of getting clear and away for another year or so, just owing to this unexpected calamity.

In relating this one case, which

happened to come before me last night, I reiterate hundreds, and even amongst our own people I know of many who have not earned a full week's wages while I have been in Nottingham and for a long time before.

The boot and shoe trade is one of considerable extent in Leicester, and there are men who have been going into debt all winter for bread alone. Many, who usually come to our annual conferences, were detained and could not raise the cash for fares to come twenty-five miles, and at reduced rates it would only cost two shillings here and back again. Some so situated walked the distance.

Throughout the eastern counties, viz., Essex, Suffolk, Norfolk and Lincoln, the chief agricultural district and the poorest paid in England, a great "lock out" has been under way for several weeks. The laborers are bound in a "Union," and demanded a minimum rate of fifteen shillings per week, being a rise of one and in some cases of two shillings. The independent farmers did as they felt in regard to submitting. Some made the advance, but they mostly all refused and locked the men out. Then began the struggle. The farmers leagued together, and are determined not to give way, for they consider that in doing so it will follow that the Laborers' Union will be acknowledged, and successive strikes will result in successive advances in the agricultural business, the same as has been in the coal, iron manufacturing, baking, tailoring and all the other Union attempts. The men are supported by the Union funds but scantily. However, they are making a bold struggle, for if they succumb now, all expectations of bettering their condition seems to be at an end, any way until something better than trades unions is devised to minister to the rights and necessities of the poorer classes.

I have been all the time trying to get the Saints in Union districts to fare as others do, without meddling with unions or strikes, and to profit, for the short time they are here, by strict attention to their labors, taking the wages, which are always advanced a little, that masters are willing to give, and devoting the surplus to their emigration, instead of the Union. Besides, in England, even with the laborers, red-tape is found. It is astonishing how much money is spent at every meeting of the men to discuss their grievances. They assemble, select a chairman, and order the tea. After the usual loyal toasts are given, the event of the evening is drunk to, and business proceeds, speeches are made, and each is supplemented with a glass of ale. The meeting closes, and many are so "fresh," as the Nottingham people say, that they have forgotten every thing that has transpired.

At the late elections a very curious though conservatively popular poster was exposed in every town where there was opposition. It was headed

"BEER AND BIBLE"

Under the late Liberal Government the hours for closing dram-shops were defined, allowing on week days till 11 o'clock p.m. and Sundays till ten, being also closed during the hours of religious worship, and also the dis-establishment of the church was talked of. Conservative candidates were eloquent in promising extended hours to the saloons, and of course the back-bone of conservatism is the Established Church.

One of the first bills in the present Parliament was an act to extend the hours for selling liquor and beer.

Protests are now being gotten up by the clergy and temperance associations, and a struggle is imminent in the houses of Parliament.

Bros. Lyman and Geo. F. Gibbs came into the meeting last night rather unexpectedly from Liverpool, where Bro. L. went from the Manchester Conference last Sunday. I was particularly surprised to see George, for he was to have gone home with the first company. Bro. Smith, however, thinks he will run a little short of help for the third company, when the Danes will go. Therefore, George will remain till June 24. Bro. Smith and he will go to Denmark soon after the London Conference, 17th inst.

The district meeting attempted at Douglas, Isle of Man, was broken up and the Elders were mobbed. Bros. Graham, Quayle, Burrows, and Leigh were the offen-

sive features, and Bro. Burrows, a young man clerking in the Liverpool office, was stoned, having his head pummelled a little, and a bump or two raised. It is said there is only one policeman on the Island. I think, however, that saying arose from the peculiar circumstances just related and is the production of imagination.

I am going to Gainsboro', tomorrow, to hold meeting on Sunday, and on Tuesday I shall go to London with George. On the 24th inst. our Sunday School anniversary exercises will come off and I shall complete my London visit in time to be here.

I remain,  
Your affectionate son,  
JUNIOUS F. WELLS.

Military vs. Civil.

SALT LAKE CITY,  
June 8, 1874.

Editor Deseret News:

In relation to the matter of the arrest of rowdy soldiers, for everybody knows some soldiers in all countries are inclined to rowdy outbreaks, I should like to ask a few questions, for any one to answer who is competent.

1. Has a citizen any right of self-defense against the assault of a soldier away from his camp, fort, reservation, or commander?
2. Is the military or the civil power supreme in this Republic? I have thought that in all countries making pretensions to civilization the military was subordinate to the civil power. Possibly I have been laboring under a mistake.
3. Do the recent instructions to the commander at Camp Douglas mean that any drunken and violent soldier can run amuck through the streets of the city and attack and slaughter perhaps a score of citizens, plunder their dwellings, and violate their wives and daughters, and yet none be allowed to arrest his course until an officer can be fetched from camp, two or three miles, to attend to the rampant soldier boy? If this is what is meant, it seems to me that on the part of the commandant of the post, if he wishes the peace and good order of the community maintained, if he wishes the good opinion of the community at large, if he wishes not to be held morally responsible for any acts of violence, robbery, outrage, and possibly murder which may be committed by intoxicated or otherwise excited soldiers when away from the restraint of their officers, he will seek either to keep his men within the bounds of the post and the military reservation, or, when they are permitted outside, unless they are men of well known sobriety and good behavior, he will see that they are kept strictly under the eye of an officer; otherwise, on the part of the citizens, it seems to me that they will feel as if discretion is the better part of valor, and that a blue coat should be avoided by the peaceable citizen as he would the plague, whose visit is deadly, and against whose attacks he is paralyzed and powerless.

It will be simply puerile to say that soldiers never commit any such acts of violence, and therefore the supposition of similar acts is entirely gratuitous. Saying nothing about matters in this Territory in the history of the past, it may be remembered that a few years ago the people of portions of San Francisco were grievously annoyed and some of them shamefully outraged by loose and turbulent soldiers from the Presidio.

I am well enough aware that most local questions wherein there is any excitement are purposely mystified by reason of the advantage taken of the current prejudice against the religion of most of the citizens, but when justice, or even law, constitutionally and impartially administered, steps in, this case will not be the Military vs. the "Mormons," but the Military vs. the Citizens, and from this latter standpoint only, being the only correct one, should the subject be considered.

CIVIS.

"EQUAL RIGHTS!"—In opposing the Poland Spoliation Bill several members of the House argued against its injustice, as under its provisions "every Mormon could be convicted and locked up, and the officers of the government might prey upon his vacant and desolate property and home."