

THE NOTORIOUS JARMAN.

A Noteworthy Discussion with Him in England.

We take the following from the *Millennial Star* of Nov. 21st.

LONDON, Nov. 4, 1887.

President George Teasdale:

Dear Brother—Knowing the interest the Saints throughout the Mission feel respecting the opposition we have to contend with, coming from such enemies as the vile creature Jarman and his adherents, the brethren deem it prudent to advise you of our experience up to date.

Since the disgraceful affair at Lattimer Road, previously reported, Jarman has continued to insult the intelligence of people in the suburbs of London with nightly exhibitions of disgusting scenes said to be found in Utah, which are shown by the aid of lime-light and canvass, and to entertain (?) them with his thrilling and blood-curdling stories obtained from the writings of Hickman, Bishop and others seasoned with absurd narratives of his own alleged experience.

On Sunday, the 16th ult., he came with a crowd of upwards of two hundred persons to our meeting at Whitechapel. Being forewarned, we had the protection of the police, and Mr. Jarman, with as many others as our seats would accommodate, were admitted and allowed to listen to the testimonies of Elder Schofield and President Ballard. At the close of the meeting Jarman sought an opportunity to address the people and create a disturbance, but in that he was not gratified. Since then we have been following him up and circulating among the people the following:

FACTS AND QUERIES FOR MR. JARMAN.

1. Utah is a Territory of the United States, and occupies the same relation to that government that a Crown Colony does to England.

2. The President of the United States appoints the Governor of Utah, the Secretary, the judges of the district courts, who have jurisdiction in all criminal cases, liable to a fine of \$300 (£60) or imprisonment for six months. The President also appoints the marshal, who chooses all his deputies and officers of the courts.

3. While it is true that Utah has a local legislature, its enactments are subject to the veto of the governor, from which there is no appeal—their acts may also be annulled by Congress; and Congress may pass laws at pleasure for the territory, and has enacted many laws now in force—hence it is seen that the United States has power to enact laws for Utah, and has control of all the machinery to enforce them. Besides, ever since 1857 there has been a military post in Utah, so that the military could assist the civil authorities to enforce the laws, if such a necessity arose.

Query:—How is it possible then for the wholesale butchery of innocent people, amounting, according to Mr. Jarman, to thousands every year, to take place? How is it possible for women to be driven to the fields like slaves? Are not Mr. Jarman's statements too big for belief?

4. In Salt Lake City and Ogden, the principal towns of Utah, there are four main railway lines centering, connecting Utah with the cities of the east, west, north and south. These are the Union Pacific, the Central Pacific, the Denver & Rio Grande and the Utah & Northern. The first two were completed in 1870, the others more recently. (See any railway map of the United States.)

Altogether there are 1,148 miles of railroads in Utah, 2,747 miles of telegraph lines, and 1,000 miles of telephone wires.

In the space of four months in the year 1886, 8,000 tourists visited Utah, some of whom remained several months, and people are as free to come and go as they are in London, with no one to ask them whence they came, where or when they go, or why they leave—and this has always been so.

Query:—Is not Mr. Jarman's story of his wonderful 'escape from Utah,' in the light of these facts, a little too much for belief?

5. The population of Utah in 1880, according to the United States Census report, was 143,963, of whom 69,363 were native born. Six thousand nine hundred and eighty-eight are set down as apostate Mormons, yet they live in the midst of the Mormon people undisturbed.

"By the Census of 1880," says James W. Barclay, M. P., "there were in Utah 6,988 apostate Mormons, among whom are some of the wealthiest and most well-to-do members of the body."

There is no compulsion on any Mormon, beyond the public opinion of his fellows, and none is possible."—*Nineteenth Century*, Jan. 1884, published in London.

Query:—Could not Mr. Jarman live in peace in Utah, unmolested as well as the rest of these apostates? Has not Mr. Jarman had a nightmare, or are not his frantic ravings about crime in Utah the effusions of a mind diseased? If, as he states, "Mormon emissaries" are here to induce young women to go to Utah for immoral purposes, and then cut their throats, would it not be the best plan for him to set detectives on their tracks, secure a conviction before the courts, and thus prove that these statements are true, and accomplish some good instead of going round with a disgusting penny show?

Last Saturday evening, Brother

Biggs and I were at the entrance to Jarman's hall at Peckham Rye, circulating leaflets, when one of his men belched forth his filthy denunciations of us and the Church with such vehemence, that a crowd of hundreds soon gathered around us, but it was quickly dispersed by the police. After that occurrence, we talked with some of Jarman's men, who wished us to meet him on his platform. We invited them to come to our meeting, and told them we would there inform them on what conditions we would meet Mr. Jarman publicly.

On Sunday afternoon, Oct. 30th, a deputation came, and they, as well as we, had the privilege of hearing a very instructive discourse by Elder [B. H. Roberts, on "Why the Saints gather to Zion." At the close of the meeting we had a conversation, and presented to them similar propositions to those embodied in the following:

THE MORMON CONTROVERSY.

JARMAN CHALLENGED.

1. William Jarman hereby challenges all the Mormon missionaries from Utah to meet me upon a public platform, to discuss the doctrines and practices of the so-called "Latter day Saints" in Utah, or refute my statements, if they can, or dare. I defy them to do so! (Taken from one of Jarman's leaflets.)

Mr. Jarman has been boastfully challenging the Mormon Elders to meet him in public discussion on the above question; and on Monday night, (Oct. 31st) in answer to the above, Elder B. H. Roberts appeared on Mr. Jarman's platform, and offered to meet him in a two nights' discussion, on the following conditions:

1. A committee of three gentlemen to take entire charge of the meetings, one of whom shall act as chairman at the discussions.

2. An admission fee of 3d. shall be charged, and the proceeds shall be used, first, to defray the expenses of the hall, the remainder to be given to some charitable institution in the vicinity where the meetings are held.

3. Each disputant to have an equal portion of the time, viz., forty-five minutes each, then ten minutes each for replying.

4. Neither the chairman, nor the gentlemen of the committee, to take any part in the discussion, further than to preserve order in the meeting; nor shall they use their influence for or against either party.

5. The subjects for discussion will be as follows:

1st night—The general character of the Mormon people: are they murderers, drunkards, adulterers, etc.

2d night—The Mountain Meadows Massacre; was the Mormon Church or people responsible for it, or did the Mormon Church leaders sanction or order the crime?

Mr. Jarman to take the affirmative and Mr. Roberts the negative in these discussions.

Mr. Jarman did not say whether he would accept these conditions or not, but said if Mr. Roberts would come to his platform one night this week, he (Jarman) would speak half an hour, and Mr. Roberts might have half an hour to reply.

Past experience has proved, in discussing with Mr. Jarman, that no fairness can be hoped for in a meeting of which he has control. Therefore, Mr. Roberts refuses to meet him except the meeting be taken out of his hands, and placed in the charge of men who will see that each party has equal privileges and fairness. Mr. Roberts holds himself in readiness to meet Mr. Jarman on the above conditions, and by addressing him at 11, Chichester Place, Harrow Road, Paddington, his representative will meet Mr. Jarman's, to make the necessary arrangements.

Mr. Roberts undertakes to show that not in the regions of horrid hell can come a spirit more damned in falsehood than Mr. Jarman. He asks no favors, but as an Englishman he demands of an English public fair play.

They acknowledged the fairness of our proposition, but next day sent a reply inviting us to meet them on Mile End Waste, Sunday morning, Nov. 9, at 11 o'clock.

On Monday evening, Oct. 31, Elders Roberts, Schofield and myself attended Jarman's lecture at Bermondsey, and solicited an opportunity of making our propositions known to the public. Our presence and request were unheeded until a portion of the assembly had departed and the remainder were leaving in confusion. Then Brother Roberts got the attention of those yet in the hall and informed them of our business there.

Jarman said he knew Elder Roberts well and immediately charged him with being a murderer, etc. Holding him to the question whether he would publicly discuss "Mormonism" or not; he, after a time agreed, to meet Elder Roberts the following Wednesday evening, Nov. 2nd, each speaker to have half an hour alternately. This Elder Roberts accepted. Amid the groans, yells and threats of the rabble we reached the door, and, desiring to avoid a disturbance, Elders Roberts and Schofield got into a cab, and thereby, probably, escaped some rough treatment, while I, going the other way, was not recognized save by a few.

Wednesday evening came, and in the meantime our bills were being posted and circulated, so that a large audience of at least 1,500 persons, gathered at the hall, among whom were several of our brethren. To Mr. Jarman's credit, he invited some disinterested person from the audience to

come forward and act as chairman. Mr. J. W. Cripps came forward, and although unknown by either speaker, to his honor be it said, proved himself a thoroughly disinterested man and a lover of fair play.

To Mr. Jarman's chagrin, he strove to prevent personalities and to divide the time equally between the speakers. Jarman first came forward, pleaded that he was ill, and that Elder Roberts knew that or he would not have met him. However, he strove hard to prove to the people that our books were prepared expressly to deceive, that the Church was responsible for the "Mountain Meadows Massacre" and many others that never occurred only in the heated imagination of our scurrilous opponents. Notwithstanding the repeated protests of the honorable chairman, Mr. Jarman occupied one hour and five minutes, and the chairman claimed the same amount of time for Elder Roberts. Many of Jarman's charges were denied, others explained; the truth about the horrible massacre, above mentioned, was told. Amid the clamor of boys and excited people, each speaker made a few closing remarks, and Mr. Jarman, after all his challenges, positively declined to discuss further until he is "better."

Through our experience on Monday evening, we were led to seek the protection of the police for Wednesday night, but the superintendent of police very reasonably suggested to President Ballard and myself that the best way to avoid a difficulty with such a character as our opponent was to keep away from his halls where he had control. Still he kindly came to the hall himself, and a large number of police were on the outside to protect us there if necessary.

We feel assured that good will result from these proceedings ultimately; as Mr. Jarman's statements are so transparently thoughtful people are convinced of their untruth and are let to inquire after the facts.

As a specimen of what he presents to the people, I give the following, which I heard from his own lips: After his grave had been dug four times in Salt Lake City and he had marvelously escaped each time, he found that Porter Rockwell was dogging his footsteps, and one day, after treating "Port" to a quart of whisky, drew from him the startling confession that he had personally cut the throats of 600 victims. Still the whisky made "Port" the "guardian" instead of the "destroying angel" of Mr. Jarman. After a time there came a telegram for Jarman to meet his friend at midnight on Arsenal Hill, and there Rockwell informed him that he, Rockwell, was to be sent away and with tears implored him to flee to the mountains, giving him, at the same time, a quantity of food. With warm embraces the friends parted and Jarman ascended the mountains to the height of 12,000 feet above sea level, where, surrounded by lions, tigers, bears and other animals, he made his home, sleeping at nights on branches of trees, without anything but his own suit of clothes to cover him. He discovered that the afore-mentioned animals subsisted on vegetation (be not startled by students of natural history) and our hero taking lessons from them did likewise for four months. Then the snow which fell twelve feet deep in one night drove him down, and fortunately a Gentile met him and cared for him, until General Garfield came and rescued him.

The Saints in this part feel well, and many who have been slack are striving to live their religion better. President Ballard and all the Elders here join in kind regards to yourself and all our fellow laborers.

Yours in the Gospel,
JAMES J. CHANDLER.

TELEGRAPHIC NEWS.

CHICAGO, Dec. 10.—The first of the anarchists' benefit entertainments was held in the North Side at Turner Hall this evening and consisted of a gymnastic exhibition and beer drinking. Socialist J. T. Morgan announced that, contrary to the programme, there would be no speeches. He thought it was as well, when they looked to New York and saw the outcome of the Most trial.

COLUMBUS, Ohio, Dec. 10.—The special grand jury called to investigate the election tally sheet forgery of 1885, made a report this afternoon returning eight indictments. No names were given, but three arrests have been made: Robert Montgomery and Dr. C. R. Montgomery, of Columbus, and Algernon Granville, of Chicago.

CINCINNATI, Dec. 12.—Harper was found guilty and sentenced to ten years in the Ohio penitentiary.

THE DETAILS.

The greatest crowd gathered in the corridors of the United States court room since the opening of the Harper trial, assembled this morning long before the opening of the court. Judge Sage appeared alone. Soon after the jury were seated Harper entered, looking pale and concerned. Behind him came his wife, looking as though borne by the faith that in some way she was to hear good news from the jury. Miss Matthews, her sister, followed. When they were seated, the clerk tore open the sealed envelope enclosing the sentence and read the fatal words:

"We, the jury, find the defendant guilty as charged in the indictment." This meant guilty on all the 33 counts left for the jury to act upon.

MRS. HARPER

sat as if transfixed, but Miss Matthews found relief in tears.

Blackburn moved in arrest of judgment, which the court instantly overruled. Then the district attorney moved for immediate sentence and that the sentence be cumulative.

Judge Sage overruled the motion, and, asked if the defendant had anything to say before sentence was pronounced upon him.

Blackburn said that the defendant wished him to say that he had nothing to add to what had been said except to thank the court for its fair and impartial treatment and to ask that the court be as merciful as the circumstances and the law would permit.

The court directed Harper to stand up. It was a most distressing scene. The strong man stood erect with tears coursing down his cheeks, but no other signs of emotion save his blanched face. Behind his chair with bowed head sat his wife in

THE AGONY

that had no better manifestation than that of wringing her hands.

The court with impressive solemnity recited the usual form of sentence, saying the evidence left no doubt of defendant's guilt, and that the offense merited the highest penalty of the law, which the court would now impose, ten years in the Ohio penitentiary, and that the marshal convey him thither at once.

Harper sat down. Turning to his wife their lips met, her hands were around his neck, his arms encompassed her. The silence in the court room was awful. Jurors wept, women and men all over the court room were in tears. The silence was broken by Blackburn making a last request to the court, that was that the order for immediate imprisonment be suspended and gave as a reason that there was much business to be attended to by Harper, in which his wife was closely concerned and it would be exceedingly difficult to attend to it unless Harper could remain here for a few days. But the court was relentless and repeated the order to the marshal to convey him thither today.

PARIS, Dec. 12.—M. Tlerard, yielding to President Carnot's appeals, has consented to make another attempt to organize a ministry.

BANNOCK STAKE.

The Stake and Its Organizations meet in Conference.

Our correspondent "Staccato" writes from Rexburg, Idaho, as follows:

On Friday the 25th inst., the Relief Societies, Primaries, Y. M. and Y. L. M. I. A. of this Stake met at different hours of the day for their several conferences. The organizations were, with some exceptions, in good working order. The long distances from one settlement to another; the great number of settlements, and troublesome streams of water dividing the Stake, and the inexperience of a large majority in their required duties, make the efforts of the presiding officers of the several societies or associations, rather difficult to perform with entire satisfaction.

The Sunday schools, under the superintendency of Elder Wm. J. Young and his assistants were in a prosperous condition as shown by the reports presented to the Conference, though the cry of each Sunday school was for more teachers.

On Sunday morning at 10 o'clock, November 26th, 1887, the

BANNOCK STAKE

of Zion met in Conference in the First Ward meeting-house, at Rexburg, Counsellor F. C. Gunnell presiding. The speakers were Counsellor F. C. Gunnell, Bishops Steele, A. A. Anderson and W. Sele. The subjects spoken upon were the Word of Wisdom and the law of tithing.

Saturday afternoon was devoted to hearing reports from the Bishops and Presidents of the various organizations. These showed a great amount of labor performed through the Stake. There seemed to be an impetus given to the educational interests of the people, secular and religious. Day schools were in session in nearly every ward. Rexburg had two schools, with good attendance. The health of the people of the Stake was good. Crops were also good.

Bishop John Donaldson spoke on the present persecutions and the final outcome.

At 7 p. m.

A PRIESTHOOD MEETING

was held in the meeting-house. There was a very good attendance. All felt repaid at the close of the meeting for the short time spent together, by the instruction given the priesthood of the Stake.

Sunday, 10 a. m., Nov. 27th, 1887.—President Gunnell made a few appropriate remarks on the object of assembling together in conferences and in ward meetings, especially the monthly fast meetings, and the blessings attending a close observance of the same. Elder R. L. Bybee and others followed, occupying the rest of the morning in giving appropriate and timely instructions.

2 p. m.: The sacrament was administered. The statistical report was read and the Church authorities sustained. The presenting of the above and the Stake authorities occupied all of the afternoon except a short time that Sunday School Superintendent W. J. Young occupied in the making of remarks specially adapted for Sunday

school officers. Conference was adjourned for three months, Patriarch A. E. Hinckley offering benediction, and blessing the congregation.

An excellent spirit prevailed throughout conference. Much credit is due Brother Thomas Elliot for the able manner in which he presided at the organ: The efforts of Brother Charles Durrans in instructing and directing the Rexburg choir, who furnished the music for conference, is worthy of special mention.

AMONG THE SEVENTIES.

I left home October 16th in company with my son, in the interest of the Seventies, and all good Saints. We visited most of the principal settlements south of Minersville, which are located along the foot of the Wasatch Range, which stretches southward into the regions of rock and sand where cactus and prickly-pears abound, and bread, which is the staff of life, is not very abundant. As man should not live by bread alone, they are prompted to call upon the Lord for the

BREAD OF LIFE

which when obtained enables the weary soul to bear up under the hardships incident to a hard country.

We reached St. George the last of October, where we held a Seventies Stake conference, which was well attended, and we had a glorious time. In fact it was no less than a reunion with our old and well tried friends, with whom we had labored for years, in a most forbidding country. While there I visited that sacred edifice, the St. George Temple, where few men and women, dressed in white, the emblem of purity, are laboring both for the living and dead. While in the Temple I sat down to a table of refreshments prepared for those who labor there, after which a few of us went into an upper room with the master of ceremonies, and spent a short time in pleasant conversation upon current topics and Utah's future prospects.

THE HALO

that surrounds the Temple is a beacon of light in the midst of an ocean of sand, and the spirit that radiates from the place vivifies the people of the south and reminds us of the parable of the olive tree, found in the book of Mormon, the branches of which were broken off and planted in different parts of the Lord's vineyard. That which was placed in the poorest part brought forth the best fruit.

While absent, during the short space of three weeks, we traveled six hundred miles, organized the 99th Quorum of Seventies, held 18 meetings, ordained 79 Seventies and set apart eight presidents to fill vacancies in the several quorums. JACOB GATES.

DEATHS.

LEWIS.—In this city, Dec. 10, 1887, Elizabeth Lewis, wife of John E. Lewis. Deceased was born April 9, 1819, at Pencoyd, The Old Hall, Herefordshire, England; embraced the Gospel in 1850.

Millennial Star, please copy.

JENKINS.—In the Fifteenth Ward, of this city, on the 11th inst., of heart disease, Lily May, daughter of J. W. and Elizabeth Jenkins; aged 16 years, 10 months and 25 days.

BROWN.—At Hunters precinct, Salt Lake County, Utah, Dec. 9, 1887, at 10 p. m., of diphtheria, Walter, only son of Walter H. and Emerette Brown, aged 7 years, 1 month and 23 days.

PETERSEN.—At her residence in Warship, at 1.30 a. m. November 26, 1887, Caroline Dortha Petersen, born in Godersted, Holstein, Germany, Oct. 8, 1835.

Deceased was the daughter of Henry and Christine Madeline Dohelstein, with whom she emigrated to Denmark in 1847, where she was married to Andrew Peterson on April 27, 1857, and to him she bore seven sons and five daughters. One daughter has gone before her, the rest with their father feel the loss of a beloved wife and mother. She, with her husband received the Gospel in 1861, and was baptized on the 4th of February in that year. She came to Utah with her husband and family in 1866.—*COM.*

Millennial Star, please copy.

HOLMES.—At Brinton's Ward, Big Cottonwood, Salt Lake County, November 20th, 1887, of old age, Mary Haisla, wife of John Holmes.

Deceased was born June 10, 1813, in Skillington, Lincolnshire, England. Joined the Church in the year 1833, and emigrated to Utah in 1866. She died as she had lived, a faithful Latter-day Saint. She leaves two sons and two daughters, thirty-eight grandchildren and two great grandchildren.—*COM.*

Millennial Star, please copy.

MARSHALL.—At Lyman, Idaho, Louisa Marshall, wife of John H. Marshall, died on Nov. 27th, of inflammation of the bowels, caused by a stumble or fall about ten days previous. She was the daughter of Wm. and Charlotte Higgins; was born March 14th, 1832, at Lenham, near Maidstone, England; was baptized March 11th, 1868, at Canterbury, England. She leaves a husband, three sons and one daughter; she was a faithful saint.—*COM.*

Millennial Star, please copy.

NORRIS.—In the Eleventh Ward of this city, December 11, 1887, David Norris; born March 12, 1838, in Glasgow, Scotland.

KERN.—In this city, Dec. 6th, 1887, of intemperance, Sarah Kern, aged 65 years.

Funeral at 3 p. m. Thursday, from the residence of W. R. Lambourne, Twentieth Ward.

HENTHORNE.—In East Bountiful, Davis County, U. T., November 24th, 1887, of general debility, James Henthorne, aged 71 years, 2 months and 11 days. Deceased was formerly a member of the Oldham branch Manchester Conference; was a faithful Latter-day Saint, and respected by all.—*COM.*

Millennial Star please copy.