

LETTER FROM EXILE.

ENGLISH POLITICS—CHURCHILL AND GLADSTONE—THE TITHING QUESTION—DEARTH OF RELIGIOUS INTEREST—PHIL. ROBINSON—EMIGRATION—BICYCLING—TRAMPS—FOGS, ETC., ETC.

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Editor Deseret News:

Travel in other lands has hindered the writing of news from Old England. The rapid transit of modern times is not favorable to very accurate descriptions of regions traversed, and a few hours in foreign cities is scarcely sufficient time to give one impressions and data ample enough for reliable sketches of the people met with, their manners and customs, virtues and feelings, peculiarities and prospects. So Britain must be again the subject of a letter, for the readers of the News have had enough of those literary egotisms which assume to enlighten the world in regard to a place and a people after a day's cursory observation.

THE POLITICAL SITUATION

In England is peculiar. The Tory government depends for its continuance on the Liberals who betrayed their own cause by deserting Gladstone. But there is no real bond of union between the Conservatives and the Whigs. The return of the recalcitrants to the bosom of the Liberal party is confidently looked for by those who claim to have political prevision. If it were not for the personal antipathy which many of the dissidents seem to entertain for the man whom they can but recognize as the foremost statesman of his country, the reign of the Conservatives would soon be over, and Gladstone's measures for the redemption of Ireland would be on a fair way to victory. He clings to his measures in the main, and is still sanguine of ultimate success. The erratic course of

LORD RANDOLPH CHURCHILL

is doing much towards driving back the "Unionist" sheep to their proper fold. He has recently set himself to the task of cajoling and currying favor with the Unionists; but it is not long since he was vehemently opposed to that which he is now engaged in advocating. His speeches at different times on this question do not read very harmoniously when placed in juxtaposition. Here is an extract from a recent speech he delivered at Dartford:

"The main principle of the future policy of the government—and I pray you to bear this in mind, gentlemen—the main principle and the guiding motive of the policy of the government in the future will be to maintain intact and unimpaired the union of the Unionist party. We know this, gentlemen, and I am not ashamed to state it before this great meeting, that we, the present government, owe much of our efficiency to the Unionist Liberals."

And here is a portion of his speech in the House of Commons before the aid of the Unionists was deemed essential to the maintenance of Tory power:

"Nothing could be more disastrous than a union of the two great parties of the state to suppress the Irish party. No course could be more calculated to lead to the establishment of an Irish Parliament or even to Irish independence. Irish opposition to the English government, even if it was obstinately obstructive and calculated to bring the Legislature into contempt, might be an evil; but it was an evil which must be borne with, unless we were prepared to concede freely the demand for Home Rule. Ireland might be dismissed by the effect of these proceedings; but it could only be for a limited period. If they adopted this insidious course, the result would be that some day or other Home Rule would be conceded to the Irish."

Churchill hopes that with the followers of Hartington and Chamberlain, he may form an alliance against Ireland which will render Gladstone's measures impossible of achievement. But the knowing ones predict a result the very opposite of that for which he is working.

LORD SALISBURY

is understood to be very restive at his virtual banishment from the House of Commons, by his position in the House of Peers where he leads his party, while his ambitions and adventurous compeer, who is really his rival, figures as the chief in the lower but more important House. Salisbury looks upon his position as political exile. Churchill has been figuring in some mysterious movements on the continent. A "Mr. Spencer" who has appeared in prominent circles at Berlin, Vienna and Paris turns out to be the dashing, intriguing and not over-scrupulous Lord Randolph Churchill.

GLADSTONE

remains unmoved by the storm of abuse which is heaped upon his devoted head. He appears to give no heed to it. He evidently has no intention to withdraw from the conflict or retire from the field. He declares that until "a hearty union" is brought about between England and Ireland, Great Britain will never be able to speak again with its wonted authority in the councils of the world. He repudiates entirely the idea of a separation of the two countries, and says that such a demand has never been made nor entertained. While there is much hostility to the ex-premier, there are also many manifestations of affection towards him which are encouraging to his friends. As an illustration: A Lib-

eral lady a few days ago introduced to Mrs. Gladstone in the Ladies' Gallery of the House of Commons, a lady of Irish descent, who hails from Louisiana. On taking Mrs. Gladstone's hand she attempted to kiss it, and on perceiving a deprecating gesture remarked, "It is not for you Mrs. Gladstone, but for your husband." This was balm to Mrs. Gladstone's heart and was a tribute to the great statesman which was thoroughly appreciated. It is a fact that

THE CHAMPION OF IRELAND

In his old age is vigorous enough to fell trees. Many stories have been told of this favorite exercise of his, which have been doubted by the public, but a Liverpool delegation a short time ago came suddenly upon the veteran, swinging his axe at a tree about as thick as his own body, and when pausing on his brow, he threw himself on his back on the grass like a youngster, his wife came upon the scene and remonstrated with him for his lack of care of his own health and his disregard of common prudence.

One of the topics of the times here is the

WAR UPON TITHES.

This is being carried on just now chiefly in Wales, where the farmers have rallied in a determined resistance to the impositions of the established clergy, who, by enforced sales of property have endeavored to secure the amounts which the law permits them to collect. Tithes are not paid in kind. Under an Act of Parliament called the Tithe Commutation Act, a certain amount is required, computed on the titheable products of each parish. It is claimed that in consequence of the depreciation of prices of cattle and agricultural products, the farmers pay more than if they were tithed in kind. They offer to compromise on a reduction of from 10 to 15 per cent., but most of the parsons are inexorable and demand to the very utmost their "pound of flesh." The agitation on this dispute has caused a

GENERAL DISCUSSION

on the tithing subject. It is conceded that the tenth was required of ancient Israel, and it is not much disputed that this was continued under the gospel dispensation. But it is claimed, and that with great truth and force, that it was never made a statutory exaction. It was a free will offering. In times of neglect and indifference, prophets exhorted the people to obedience to the law, promised blessings for liberality, and predicted evil results as a consequence of "robbing the Lord" by withholding His tithes. But there were no seizures of cattle or produce, nor legal pains and penalties inflicted for non-observance of the law, neither were persons outside of the fold required to tithe their increase or compelled to support the priests of Israel or the ministers of the primitive apostolic Church. The claim of the clergy of more recent times for the payment of tithes was

NOT COERCIVE

until the beginning of the ninth century. It was not sustained by process of law. The decrees that were promulgated were ecclesiastical, and directed rather to the consciences of the faithful than to the fears of the multitude. And when the tithe passed into the form of a tax, it was before dissenters established their various sects, and when the Established Church was recognized by people of all classes. The imposition of the tithe law as a tax upon the land for the support of a Church against which hosts of the land owners and tillers protest, is the very height of

OPPRESSION AND INJUSTICE.

And now that the system works such hardship and is enforced with such merciless severity, it naturally arouses the most intense indignation in the bosoms of those who render no allegiance to "the Church of England as by law established," who neither believe in its divinity nor worship in its edifices, who pay no regard to its ceremonies and reap no benefits from its ministry. When a nonconformist farmer, scarcely able to pay the rent on his land, has his cattle or a good share of his crop seized for tithes by a parish priest whose creed and authority he rejects, it is likely to cause a commotion in a land professing to be free. In many instances where seizures and sales have been made, no bids have been offered by any one but the owners, and by this means the clerical oppressors have been checkmated. In some places the parsons, wiser in their generation than others, have made small reductions for the year and thus escaped the greater difficulty. But the tithe war has assumed such proportions that only

A RADICAL CHANGE

will quiet the trouble. Some reformers advocate the transference of the tithe from the land-renter to the landowner. But this only shifts the burden without lightening it, and the increase of rent which will be the inevitable consequence will make the evil as broad as it was long. The question of disestablishment is brought by this conflict again into prominence. The right of any church to be dominant is vehemently disputed. Freedom of conscience requires the separation of all churches from either state control or state support. The separation of church and state in England will be resisted to the utmost by the Episcopal clergy, but every year marks an-

other step on the road to its accomplishment. And the iniquity of the financial exaction of tithes, by which the Established Church is sustained, will tend as much as anything to its ultimate overthrow. This perversion of the tithing principle has the effect of causing much misunderstanding of the

"MORMON" SYSTEM OF FINANCES.

In the Church of Jesus Christ of Latter-day Saints tithing is a religious duty. It is a payment, in kind, or the tenth of the net income. It is not considered binding upon any but Church members. It is with them a matter of conscience. Communicants who neglect its observance or only attend to it in part are not excommunicated for simple disregard of the obligation. They become the losers through their own unfaithfulness. A blessing results from obedience, the loss of it through disobedience. It is a test with the heavens. A Saint's sincerity is manifested by this simple financial touchstone. It counts far more than the loudest protestations. It is a silent but emphatic testimony of his faith in the religion which he professes. It is not the highest duty of his creed, but it has a peculiar significance, and is a continual, material and potent witness of his real sentiments and his spiritual standing. It is not only an open exhibition of devotion to the cause he has espoused, it is a secret understanding between him and his God, who knows of the honesty of his self-determined offering. And the tithing thus donated is

HOLY UNTO THE LORD.

It is the personal property of no man. It is to be hauled with fidelity and put to its legitimate uses, or the displeasure of the Most High will be invoked. Confidence that this is the rule in the Church renders the Latter-day Saints oblivious to the taunts and misrepresentations of its enemies, and they can afford to smile both at the popular exaggerations as to the amount of the tithing and the falsehoods told about its disposal. It is a power for good, and blessed are they who obey the law in its full letter and spirit.

THE LACK OF INTEREST

In religious matters, often complained of by the Elders, is general. "Lovers of pleasure more than lovers of God," one of the characteristics of the people of the world in the latter days, as foretold by an ancient Apostle, is forcibly applicable to this generation. At the Church Congress recently held, The Rev. Theodore Dodd announced that a careful estimate showed that not five per cent. of the population attended either church or chapel. No one seems to dispute the statement, but candid journalists declare that it is borne out by accurate statistics. The absence of religious training is frequently exhibited in the

IGNORANCE OF THE MASSES,

and was illustrated in a case before a coroner of Bootle, which is a suburb of Liverpool. A boy nine years old was giving evidence as to a drowning affair. Desirous of testing his competency, the coroner asked, "Do you know what tithing the truth is?" To which there was no reply. "Do you know where good boys go when they die?" then queried that functionary. "Yes," was the blunt answer. "Where?" persisted the coroner. "To the deadhouse," said the intelligent witness. If that scene had only occurred in Utah, would not the story be repeated from land to land, as evidence of "the low degree of culture among the benighted Mormons?"

THE LONDON MEETING.

Particulars of an endeavor to create some interest in "Mormonism" among the upper circles of the British metropolis have reached the readers of the DESERET NEWS. It was a new effort in an old direction. It made some stir and attracted considerable attention, because the newspapers were forced to give the subject more notice than they are willing to accord to the "Mormon" question. Mr. Phil Robinson is entitled to credit for the manly stand he has taken in connection with the movement, and the Elders who were in London at the time acquitted themselves admirably under the circumstances. But it takes something of an unusually exciting character to awaken any general interest in this subject in England. Only where such consummate scoundrels as the notorious Jarman arouse hostility by startling falsehoods, is there any excitement in regard to the "Mormons." The results are favorable in every such instance, and baptisms follow every fresh ebullition of popular fury aroused by apostate malevolence.

THE SEASON'S EMIGRATION

has been successfully conducted, notwithstanding the unpleasant episode in New York occasioned by the ignorance and bigotry of a pig-headed commissioner. It will be discovered after a while that "no weapon that is formed against Zion will prosper," and that "Mormons" cannot be prevented from gathering upon the American continent in obedience to a Divine commandment. The Lord has commenced to "gather his elect from the four winds," and who can stay His mighty hand? The common idea that the Elders are sent out to collect women seems to prevail in spite of the facts disclosed by emigration statistics. If this was their mission they would have no need to endure the hardships and trials which most of them encounter in preaching the gos-

pel to "an evil and adulterous generation." Women by scores of thousands could be shipped to America if responsible persons would provide the means of transit. According to the best returns,

THE POPULATION IN ENGLAND AND WALES

In 1885 was made up of 13,381,817 males and 14,117,224 females or 735,407 "surplus" on the female side. The male death rate is in excess of the female by between 15,000 and 16,000 per annum. The condition of many of these unprovided women may be measurably understood from the fact that, in addition to the hosts who find shelter in the "Unions" or poorhouses of this country, in 1884 not less than 60,800 able-bodied women were in receipt of "out-door relief."

PLEURO-PNEUMONIA,

talked of so much in America, has committed great havoc in England. It is chiefly prevalent in the midland counties, and it attacks swine as well as horned stock. When it is discovered the animals are promptly slaughtered, as the method here of curing the disease is to kill the patient.

THE BICYCLE FEVER

rages here as well as on the western side of the Atlantic, and professional cyclists make money and fame, while amateurs are almost as thick on the roads as ordinary teams. G. P. Mills, a Liverpool youth, recently "beat the record" by making fifty miles in 2 hours, 47 minutes, 35.3 seconds. It was run on the Great Northern route, from the thirtieth milestone out of London to the eightieth. The two turnpikes of England are very favorable to cycling. An excellent regulation here, which ought to be adopted "over yonder," is the requirement that every bicycle rider shall "burn a light" when riding at night. A rider was fined a few days ago for violating this regulation, although it was on a moonlight night. The tinging of a small bell is not enough warning for pedestrians of the approach of the swift but silent wheels.

THE TRAMP NUISANCE

troubles the Britishers as well as the "Yankees," and lone women are often scared half to death by ruffians who bully their way to "a square meal." But the laws are so much more strictly enforced here that depredations are far less common than in the new world. A gray-headed tramp was arrested a few days ago for breaking a plate-glass window at a public-house. He wanted the best beer in the place, and when given some "sixpenny" threw the jug through the window. In default of paying a fine and the damages he was sent to jail for a month. But alas! for British justice, the unfortunate lunatic was not only injured by the breakage of a fifty-five shillings window, but had to pay twelve shillings costs for prosecuting the tramp who broke it. The prosecutor was more astonished than the prisoner.

FOGS

have commenced here pretty early this season. Owing to a thick fog which overspread this city and the Mersey a couple of weeks ago the Great Eastern, mentioned in a former letter as being on exhibition, was prevented from departing to Dublin, after being looted from her anchor, which had to be left behind because of an accident with the chain. She has been visited during her exhibition by 575,000 people and the profits on the enterprise are said to be 30 per cent. This is the first time that the levitation of the deep has repaid the outlay upon her bulkiness. The fogs of England are as thick on the minds of the people as upon her rivers and shores. The sunshine of gospel truth penetrates but in few instances and the multitude love darkness rather than light, and when the radiance gleams upon their souls they close the windows and doors of their hearts and "pull down the blinds." But the Millennium day will soon dawn and the Sun of Righteousness arise, and earth will be redeemed from its gloom. The certainty of this gives courage and hope and undying faith to

EXILE.

A STRANGE SCENE IN CONSTANTINOPLE.

If Constantinople is truly a lingual Babylon, it is no less a babel respecting the various national costumes, habits and religions. The occurrence of the Persian national religious fête, celebrated on the 9th of this month, (Oct.) so far surpassed other religious denominations that I venture a brief description of an event, that has so strangely impressed itself upon my mind.

The Persians are believers in Mohammed, but differ religiously from the Turks by being the followers of Ali, the cousin and son-in-law of the prophet, and by rejecting the Sonna, or book of commentaries. By the immediate successors of Mohammed many precepts and apologies which casually fell from the lips of the prophet were collected after his death from ear witnesses, and transcribed in a book called the Sonna, or Oral Law—hence the origin of the Sonnites, to whom the Turks belong, and the opposition of the Schittes, strongly represented by the Persians. "Hostilities and persecutions have occasionally taken place between these sects," says Irvine, "almost as virulent as those which, between Catholics and Protestants, have disgraced Chris-

tianity." Among the grandest characters of the Schittes was Hasein, the grandson of Mohammed by his daughter Fatima, the wife of Ali. The manner in which Hasein was induced to leave Mecca and repair to Cufa, where, according to promise, he expected to receive the title of Caliph, and his tragic death at Kerbela, or Meshed Hasein, are all prominent features in the history of his sect; and to day his tomb at Kerbela is visited annually by hundreds of Persians who consider it an honor and a sanctity to bury the bones of departed relatives or friends near the tomb of their patron saint. The anniversary of his martyrdom and the solemnity with which it is kept, may be inferred from the account related by the secretaries of Ali of the prodigies which attended his death. "The sun withdrew his light, the stars twinkled at noon day and clashed against each other, and the clouds rained showers of blood. A supernatural light beamed from the head of the martyr, and a flock of white birds hovered around it." These miracles are declared false by the Sonnites, who hold Ali and his race an abomination.

On the 9th of October the anniversary of the Hasein's martyrdom was celebrated with great demonstrations by the Persians of Constantinople. At 6 o'clock in the evening I repaired to Stamboul, and made my way through narrow alleys and dismal thoroughfares to the Valide Khan, a Persian commercial house with a spacious court about 150 x 200 yards in dimensions, and with a large fountain in the centre of the court. Around this large parallelogram, middle way between centre and sides, ropes were stretched so as to secure an open space of about 25 feet for the procession. On both sides of this temporary alley multitudes had congregated, and the windows of the houses around were filled and even the roofs covered by squads of veiled Turkish women, while the European women mixed freely in the promiscuous crowds below. The sides of the buildings were illuminated, and the elegant glass and porcelain vases, hanging lamps and chandeliers, produced a somewhat curious display of oriental grandeur. Prayer over, the procession, led by the priests, began its confused and irregular march. The music, dispensed by dffes, drums and cymbals, was more remarkable for its degree of quantity than for its quality, and was painfully monotonous. Following the band came the horses decked with oriental cloths ornamented by shields, scimitars and other ancient implements of war. On one of the horses were perched a number of white pigeons in commemoration of the flock of white birds which hovered around the martyr's head at his death. Behind the horses came in black costumes a number of small boys chanting a Persian hymn. Following these were ten men carrying scourges prepared for their bare backs entirely exposed beneath the glaring torch-lights. Each scourge consisted of about fifteen chains the size of an ordinary watch chain, and attached to a handle large enough for the grip of both hands. Last, and full of sensational attraction, came upwards of 200 Persians with beads shaved bare on top in Moslem style, and with sharp steel gloves, between the common butcher's knife and sword in length, and about the weight of latter. Urged on by the priests who walked between the two single files, these terrible weapons were brandished as shouts of vengeance upon the murderers of Hasein rent the air in wild enthusiasm. The bearers of the swords were dressed in white robes, each person grasping his neighbor by the girdle with his left hand, as he flourished in angry demonstrations the sword of Allah with his right. After marching thus twice around the court the most horrid and sickening scenes were enacted. The men with scourges were inflicting violent lashes upon their backs, which it seemed they would beat to a jelly, and those with gloves were striking their bare heads with the keen edge of their ugly weapons, causing the blood to spurt and flow in streams down their faces and necks, covering their white robes so as to give themselves more the appearance of slaughtered beasts than of human beings. Swinging backwards and forwards in their side-long movements, uttering in deep guttural tones the names of Hasein and Hassau (brother of Hasein), they would draw these sharp instruments of barbarity across their bare heads, and in exciting exhibitions of self-torture display the blood-stained blades to a morbidly curious audience. Behind each of those with swords was an attendant with a cloth wiping from time to time the blood out of the eyes of these self-posing victims of fanaticism, and at the same time this attendant carried a stick in his hand to prevent the one under his care from striking in his frantic zeal a blow which might open his skull and produce death. Those who fell down from exhaustion were taken away and cared for. If it was to represent the shower of blood that rained at the death of their martyr, there was no little wanting in this last sanguinary tragedy. After making the third circuit some religious ceremonies were performed, and the bloody victims themselves were conducted to Turkish baths, where they were washed and had their heads properly bandaged. The men who had scourged their backs so violently were probably in a worse state than the others. The swords are made extremely sharp that the wounds may more readily heal;