

CORRESPONDENCE.

A "LIBERAL'S" OPINION OF THE "MORMONS."

MONROE, SEVIER Co., Utah, June 23rd, 1885.

Editor Deseret News:

I have noticed your generosity in committing the correspondence from various authors, and also upon various subjects to the columns of your valuable and interesting paper, and I will, with your permission put forth a few reflections from the mind of a roaming "Liberal." In the first place, I will say that I have noticed many—yes, very many, hard articles inserted in various public journals against your people—the "Mormons," I mean. I have thought it proper to gain an evidence regarding the truthfulness or untruthfulness of the reports against you by taking personal observations for myself. I have mingled in the society of your people extensively, and find more honor, more sincerity and a greater degree of unfeigned devotion in the worship of your God than any other sect or people, religious or otherwise, that I have fallen to my lot to mingle with manifest. Many very serious questions have come to my mind of late, regarding the persecutions that are being arrayed against you. I ask myself these questions, or at least they force themselves upon me, namely:

Is it because you are not loyal and true to the Government that it is your duty to honor and support? The answer comes to me no, this cannot be. That you support the government in paying your taxes promptly; besides when, in 1846, the call was made upon your people for a battalion of 500 of your best men to join in the conflict then existing between the United States and Mexico. Did you refuse? No, but furnished the men, and that, too, under the most painful circumstances that a people could be placed in at the time.

Is it because you are not a virtuous people? No, that cannot be, for I find that female virtue is esteemed so highly by you as a people, that the despoiler of the chastity of any female, old or young, is deemed worthy of the same doom, that would fall to the lot of a cold-blooded murderer. Is it because you as a people are not true to your marriage vows either as polygamists or monogamists? I say no; this cannot be because your doctrines or teachings are to protect virtue at the risk of life, and to regard the marriage covenant as sacred.

Is it because you are infanticides or feticides? No you are carrying out the great command given to Adam and Eve in the Garden of Eden, viz.: "Increase and multiply and replenish the earth." But, hold your ear close to me, and I will whisper to you my idea in regard to the cause of this persecution. It is because you are not deep enough in lewdness to suit many of those who profess externally to be the followers of the meek and lowly Jesus, but internally are a batch of corruption.

I have no other object in penning this, but to do justice. Respectfully,
A LIBERAL "LIBERAL."

AN EXPLANATION.

SALT LAKE CITY, July 2d, 1885.

Editor Deseret News:

Please do me the justice of the following correction:

The statement complained of by you in your to-day's issue, as given in the Chicago Tribune's report of my Chicago speech, February 22, 1882, was not made by me in the form stated. The statement made by me was, "That while in Salt Lake City, in 1876, I became acquainted with an unmarried man, then 39 years old, whose youth and early manhood had been spent in Utah. I asked him the question why he had not married, and he gave in reply, substantially, that he did not know where to go in the Territory to get a wife; that it was not easy to find young marriageable women, who were not already married into polygamous families, or were bespoken for some Bishop. This man further stated that he was not alone in being unmarried for the same cause, the contamination of polygamy."

Neither the Times nor Herald gave the sentence in the obnoxious form used by the Tribune. I had twice before been misrepresented by the same paper, and tried to have them set me right, and failed; and so did not try in this instance; but in the issue of our own paper, the Saints' Herald, for June 1st, 1882, as soon after the presentation of the matter in your issue for May 13th, 1882, as it was possible, I published this correction, of which a copy of the paper containing it was sent you, with the denial of having made the statement; using the following language concerning it: "The statement as given in the Tribune report, and which the News denounces as an 'atrocious lie,' was not made as stated. The Times and Herald each published a report, and neither of them got the remark in the form given by the Tribune. As given it is a harsh remark, of which we do not object to the News finding fault."

The virtue and purity of the women Utah, aside from plural marriage, were not questioned by me and never have been.

I hand you herewith a copy of the Saints' Herald for June 1st, 1882, that you may see that I made the correction of the improper statement as soon

as I could after my attention was called to it. Had I made the remark I should justly deserve censure; but not having made it, you should in honor to yourself and justice to me permit this to go before your readers.
Yours respectfully,
JOSEPH SMITH.

INTERESTING ELECTRICAL EXPERIMENT.

HOW ELECTRICITY MIGHT BE UTILIZED TO ADVANTAGE IN THE MINES.

SALT LAKE CITY, June 29, 1885.

Editor Deseret News:

As illustrating the benefits arising from an intelligent application of the results obtained by experiments in a laboratory, the following account of a new and interesting application of electricity, which it will be seen is of considerable importance to some of our citizens, may be of interest.

In the fall of 1884 Prof. Lodge, of Liverpool, lectured on the subject of "Dust," and he subsequently dealt with the subject more extensively in a lecture which he delivered at Montreal during the meeting of the British Association.

In the course of these lectures the professor brought before his hearers the curious observations which he had made as to the effect of a discharge of high tension electricity from a point or points into glass jars or other vessels containing dust of any kind in suspension. He also made interesting and striking experiments illustrating his remarks.

Thus if a bell jar be filled with a dense smoke of magnesium by burning some magnesium wire inside it, a very long time elapses before the magnesia settles out and leaves the glass clear of smoke. But if a metallic point be introduced into the jar, connected by a wire to one of the poles of a good frictional or induction electric machine, it is only necessary to set the machine to work, and almost instantly an extraordinary effect is observed inside the bell jar.

The magnesia smoke commences to whirl about and then forms itself into large flakes and strings which rapidly settle on the bottom and sides, leaving the jar perfectly clean of smoke. What would have taken several hours to settle in the ordinary course is completely cleaned and deposited in a few seconds. The same effect is produced if the jar is filled with any kind of smoke, that from thick paper or from a cigar, being acted upon exactly in the same manner as the magnesia.

Prof. Lodge told his audience that he and his assistant had made experiments on a very much larger scale than those in the glass jars. Rooms had been filled with dense smoke and rapidly cleaned in the same manner.

A copy of these lectures having been read by Mr. Walker of some lead smelting works in North Wales, where the fumes from the furnaces were two miles long and still left some fumes not deposited, it occurred to him that this discovery might be utilized in precipitation and condensing the fumes from the furnaces.

He at once communicated with Prof. Lodge, and as the idea was considered very promising, it was decided at once to try experiments on a practical scale. They were carried out by Mr. Walker at his works with advice and assistance of Prof. Lodge, and after many weeks testing, fully bore out Mr. Walker's hopes and expectations.

A large wooden flue was constructed at right angles to one of the main flues of the works, and dampers arranged so as to turn any required amount of the fumes from a group of furnaces into and through the experimental flue. The latter was provided with glass windows placed opposite one another for the purpose of observation. It also had dampers to close the outer end.

In a small shed adjoining was placed an electric machine, one pole being connected to the ground, and the other by means of an insulated copper wire, with an arrangement at points in the roof of the chamber midway between the windows. It was capable of giving sparks four inches long.

In the first experiments the flue was closed at the end and filled with the fumes in a quiescent state, which, when viewed through the windows, presented the appearance of a dense fog or mist. Left to itself, it took many hours to deposit. But as soon as the electric machine was set to work, the same action took place as with the magnesia in the bell jar. Through the windows could be observed the same whirling movement around the discharge points, and in a few seconds the fog was seen changing into little flakes, which rapidly flew to the sides of the chamber and were there deposited, till, in an incredibly short time, the fume had entirely disappeared from the atmosphere of the chamber, which was as clear as before the fume was let into it.

Further experiments were then tried as to the action of the electric discharge upon the fume in rapid motion. The dampers were turned so as to force the whole of the fumes through the experimental flue into the open air. The electric machine was worked as before. No effect could be seen through the windows, because the rapid current swept the fume onwards too fast to allow any change being observed at that point. But at the outlet into the atmosphere the effect was very striking, the issuing fume changing from fog into flakes. A glass plate held in the current before the discharge from

the machine began, was only coated after a considerable time with a thin film. A similar plate held in the current during the working of the machine was instantly coated over with flakes and large separate flakes of fume.

So much was the fume agglomerated by its passage past the discharge points that it would fall to the ground immediately on leaving the exit of the flue.

On the strength of the satisfactory results above stated, Mr. Walker has decided to apply this new process on a full working scale at his works. Two electric machines will be driven by a small engine in a separate building near the main flue, through which pass all the gases and fume from nineteen furnaces.

It is intended to apply it to the condensation of zinc oxide in the manufacture of zinc white and to the condensation of arsenic, as the outlay is very moderate and the chances of breakdowns very remote.

When Prof. Lodge was experimenting a dust from a purely scientific point of view, it is not likely that he had any idea how soon his results would become of practical commercial value, and it is but one more case where the pure science of one day may become very valuable applied science at the next.

It would also seem that the experiences explain the cause of the popular idea that in heavy states of the atmosphere thunder storms, with their lightning discharges clear the air.

It has occurred to me that there is another useful application of this principle. It is well known that in blasting with either black or giant powder there is much time lost after a blast in close places, waiting for the smoke to clear away, and even with a ventilating fan several minutes are lost after each blast, which time could probably be much reduced and the atmosphere at the mine much improved by depositing the smoke instead of distributing it more or less through the rest of the workings, the effects of which, especially with giant powder are very unpleasant and deleterious.
W. J. S.

A HEROIC AND ELOQUENT PLEA.

BISHOP F. A. BROWN STATES HIS MOTIVES AND ASPIRATIONS, BEARS A POWERFUL TESTIMONY, AND ASKS THE COURT SOME POINTED QUESTIONS.

Our readers have already been informed that Bishop F. A. Brown, of Ogden, on being arraigned before the First District Court on the 30th ult., charged with unlawful cohabitation with his wives, read a written statement under oath to the Court. Our Ogden correspondent has also narrated the substance of that statement, but the full text of it as we find it published in the Ogden Herald is so well worthy of general perusal, and expresses so well the sentiments that ought to and really do animate every true Latter-day Saint, that we herewith reproduce it. The Court after listening to the reading of the document, ordered a portion of it stricken out as testimony, but promised to take it into consideration in passing sentence on the 11th inst.

If the Court please:

Notwithstanding I have able counsel to plead my cause, I am happy to have the privilege of speaking a few words in my own defense. I descended from the old Puritan stock of the New England States—the land of early piety and steady habits. My forefathers bravely fought and bled during the ever memorable period of the American Revolution, which brought our National independence, and bestowed the rich boon of religious liberty upon their posterity. My parents emigrated from Connecticut to the western portion of the State of New York, in the early days and amid great adversity and the almost insurmountable hardships of a new country reared a family of ten children, I being the seventh child. I learned in early childhood to love my country, and her great government and institutions, and revere and render strict obedience to all her laws, which I have done from my youth up to the present time. While absent from my dear home and beloved country, sojourning among strangers in foreign lands, I could look with pride upon the flag of my country, as it waved gracefully in the breeze, welcoming the downtrodden and oppressed of all nations to the land of the free and the home of the brave—and call it mine.

I was taught by my parents, and in the Sunday School, to reverence the holy Bible and receive it as the word of God, and to live according to its precepts. My parents belonged to the Methodist Episcopal Church, and I was indoctrinated in their doctrines and reared in their faith, until I was twenty-one years of age, when I first heard the fullness of the Gospel of Jesus Christ as revealed through the Prophet Joseph Smith.

I was now old enough to act upon my own agency and think for myself, and after a thorough investigation of the scriptures of divine truth and the doctrines taught by the Elders of the Church of Jesus Christ of Latter-day Saints, I became convinced; and from an honest conviction of my heart, on the 11th day of February, A. D., 1844, I yielded obedience to the Gospel of the

Son of God, and thereby received a knowledge of its truth and also the divine mission of Joseph Smith, as Jesus has said, "He that doeth my will shall know of the doctrine, whether it be of God or whether it be of man." By embracing an unpopular religion I was belied, and reviled by my relatives and those who had formerly professed great friendship. In the fall of the same year I gathered with the Saints at Nauvoo, and suffered with them in their expulsion from that place at the hands of a ruthless mob. On the 5th day of June, A. D. 1856, I left Council Bluffs (where I resided some six years) for Utah and arrived here in September following. On the 2nd day of April, A. D. 1857, I accepted of and entered into the holy order of celestial marriage, as revealed through Joseph Smith, from an honest conviction of my heart that it was a pure principle and had emanated from God, and that it was my duty to obey it. I was convinced that if I would be a child of Abraham, I must do the works of Father Abraham, and follow the worthy example of all the prophets and holy men of old, who had the divine favor of Almighty God, that I might be worthy to enjoy their society when I pass behind the veil.

Over 40 years of my life have been spent in the Church of Jesus Christ of Latter-day Saints, and I have never heard a false doctrine taught during that length of time, or the first wrong counsel given by the leaders of the Church. A more loyal people does not dwell in these United States or in any other portion of the earth.

I have struggled in poverty now nearly 30 long years, to provide for my beloved wives and dear children as a kind husband and fond father should; and I have kept inviolate my solemn vows and most sacred contracts that I made with those women up to the present time to the best of my ability, and I believe to their entire satisfaction.

I have as good and respectable a family as any monogamist in the United States or in the world, and I feel proud of them. My honorable Gentile neighbors, Mr. Read, Mr. Leland, Postmaster Littlefield and others, have never been disgraced by them, and I think have never had any cause to be ashamed of them.

I now ask Your Honor, what am I to do? Shall I break the most sacred obligations man can enter into, with impunity? and sever the strongest ties of love and affection that have grown up in the human heart, between husband and wives, parents and children, to gratify religious bigotry, or the spleen of men? Shall I abandon my wives and children (who are as dear to me as Your Honor's, if you have any, or any other man's wife and children are to him) and cast them off upon the charities of a cold world, and thereby render my wives prostitutes, and my children bastards and orphans? Or shall I keep my covenants sacred with my family like a high-minded, honorable, and honest man?

I know not of what metal Your Honor is composed, but for myself, before I will prove recreant to my wives and children, and betray my trust, I will suffer my head to be severed from my body.

I have not wronged a man or a woman on the earth during my life that I am aware of. I have trespassed upon no one's rights to my knowledge.

This is the first time in my life I have been called to answer to a charge of crime against the laws of my country. I have either been too shrewd for the officers of the law, or I have proved myself loyal and lived above the law for the past 63 years.

Coercion is not known in the marital relations of the Latter-day Saints. They have entered into these holy relations mutually, of their own free will and choice, as a vital part of their religion, not to imitate the example of the Prophets and Patriarchs of old, but they have embraced the celestial order of marriage, for time and all eternity, because God has revealed it through His Prophet unto us, and commanded us to obey it. Your Honor can consign us to prisons and assess fines and even put us to death, but that will only place us beyond your power, and put us in possession of the rich blessings God has promised unto us through obedience to his Everlasting Gospel.

If Congress can, by enactment, hinder the free exercise of that part of our religion in taking to ourselves a plurality of wives, and not violate the Constitution of the United States; then Congress can hinder the free exercise of our religion in being baptized for the remission of our sins, the paying of our tithes, the gathering to Zion, or the attending to any other ordinance or requirement of the Gospel of Christ. Our faith is a living faith, for it produces works, hence we show our faith by our works. When it ceases to produce works it becomes a dead faith; for the Apostle James has declared that "faith without works is dead, being alone," as well might Congress by unconstitutional laws determine the number of children our wives should bear unto us. If the conscience of the American people is outraged at my conduct by obeying what my conscience prompts me to be my duty to my God, and demand my liberty, they are welcome to it. Decisions of courts, enactments of Congresses, and edicts of tyrants, strike no terror to me, when they come in contact with my known duty to my God. I hope our government and her officers will prove as zealous in the execution of the Edmunds law in punishing monogamists who cohabit with more than one woman, and cause them to live a life

of shame, as they are in prosecuting polygamists, who provide for and honor their wives, and rear and educate their children and thereby prove to the world that they administer the law impartially. If the conscience of the American people demand it, I bow submissively to an unconstitutional law, which Your Honor has the power to execute. I am in your hands, and if Your Honor thinks it will subserve the interests of our country, or benefit humanity in any way by inflicting pains and penalties upon me for doing what I know to be my duty to my God, you can incarcerate me in prison. Prisons nor death itself cannot obliterate the knowledge God has given me of His great latter-day work.

I stand here innocent of any known crime. I have a conscience void of offense before God and all men. I am guiltless of violating any law of God or constitutional law of the land.

Now, while you are enjoying your liberty, and the immunities of a free government, and while gamblers, libertines and prostitutes can revel in sin and corruption, without the fear of prosecution, or of being deprived of their liberties, please remember me and my brethren, whom you are instrumental in depriving of these heavenly-born treasures, being innocent of any crime.

While you and yours are enjoying all that is near and dear on earth, supplied with all the comforts and even luxuries of life, please remember the innocent women and children you cause to suffer by tearing from them their only support.

I have made up my mind that while water runs, or grass grows, and a drop of blood flows through my veins, or I am permitted to breathe the breath of life, I shall obey the supreme laws of my God in preference to the changeable and imperfect laws of man, and I can only exclaim in the beautiful language of the heroic and patriotic American orator, Patrick Henry, "Give me liberty or give me death."

In conclusion I wish to say to this Court, as you are a stranger among us and ignorant of our doctrines and practices, that we honor and respect you in your position as a representative of our great Government. I entertain no malice in my heart towards this Court or any of my accusers. I will therefore say to Your Honor before you pass sentence upon me, to consider well all the circumstances connected with my case. I am well-known in Ogden City and have been for the past twenty-eight years, and I defy any man, woman or child to justly accuse me of wronging them.

No one ever heard me take the name of God in vain. No one ever saw me intoxicated. No one ever knew me to patronize houses of ill-fame or gambling dens. I have lived above reproach and set a Christian example before my family and all the world, and no one can justly accuse me of violating the laws of my country or of being guilty of committing any crime, unless it is a crime to love my wives and children. If I have embraced an error in my religion, come to me in the Spirit of the Gospel and point it out, taking the word of God that you profess to believe in and show me any portion of my faith false and I will renounce it; and if you will present me something better than I have already, I will accept it gladly.

I know the doctrines that are preached by the Latter-day Saints are the pure Gospel of the Son of God. For this knowledge I am not dependent upon the testimony of Joseph Smith, Brigham Young, John Taylor, or any other man. I have obtained this knowledge for myself through the revelations of Jesus Christ unto me. With what measure you mete unto others it shall be measured to you again.

I expect to stand before the bar of God in the court above and give an account of the deeds done in the body, and if I cannot obtain my rights in the courts on earth, I have no fears but what I shall receive equity and justice at the hands of God in heaven, and I can afford to wait. I would to God that not only this Court, but also all who are interested in persecuting the Saints of God, and all who bear me this day were both almost and altogether such as I am, except my bonds.

May God have mercy upon this Court, and all who are engaged in this unholy crusade against an honest, virtuous, industrious and God-fearing people. This is all I wish to say at present, thanking you for your kind indulgence.
F. A. BROWN.

SAN JUAN NEWS.

CROP PROSPECTS—RESOURCES OF THE COUNTRY—MURDER OF INDIANS BY COWBOYS—RETRIBUTION COMMENCED.

DURANGO, Colo., July 3d, 1885.

Editor Deseret News:

I left Bluff City, San Juan Co., Utah, on the 23rd. The members of my family who are there and the Saints at Bluff were then all well, and the prospects for crops were good. The fruit, what little there is, also looks very promising. It is a fine country for fruit and stock raising. I visited the Saints at

BURNHAM,

New Mexico, a little ward situated on the San Juan River, some sixty miles from this place, last Sunday, and had a good time. Its prospects are good, but the settlers are too few in num-