

ANTI-"MORMONS" OF NOTTINGHAM.

IMPARTIAL JUSTICE IN OLD ENGLAND.

THAT notorious combination of fool, knave and demon, known as (William) Jarman, who supplemented the record which he made in this country as a thief, wife-beater, etc., by going to England and exhibiting a peep show with accompanying narrative of life among the "Mormons," in which he paid no regard to truth or decency, has been instrumental in organizing several anti-"Mormon" societies in that land. One of these is in Bristol, the members of which have lately been trying to secure from the parliamentary candidates of that part of the realm pledges as to what they would be willing to do in the matter of anti-"Mormon" legislation in case they were elected. Letters were received from seven of these candidates and subsequently published in the *Western Daily Press*, in all of which the writers expressed themselves as being opposed to "Mormonism," as represented by their petitioners, but held out little or no encouragement as to the enactment of anti-"Mormon" laws. In fact, one of them, Sir M. Hicks-Beach, said "I think further attempts to put down Mormonism of the kind suggested in your letter would do more harm than good." Those societies with their demon leader have tried to break up the meetings of the Saints in various places in England and have the Elders mobbed. Several attempts of this kind have been made in Nottingham, the most recent of which and its partial result is related in the *Evening Post* of that city as follows:

At the Summons Court, Nottingham, to-day, before Mr. Storey and Mr. T. H. H. John Taylor, 84, Kirk White Street East, and Professor Wood, Clarendon Street, were summoned for unlawfully and maliciously disquieting and disturbing a certain meeting or congregation of persons assembled for religious worship at the Latter-day Saints' Chapel, St. Ann's Street. The offenses were alleged to have been committed by defendants on two occasions, the 29th November and 26th December.

Mr. Williams (Whittingham and Williams) appeared for the prosecution, and Mr. Green defended.

Mr. Williams said that the prosecutor was C. Burrows, who was the president of the religious association called the Latter-day Saints. Their chapel was registered, and the defendant Taylor is a solicitor's clerk in Nottingham; the other defendant called himself Professor Wood. The defendants were members of the Anti-Mormon Society, which was opposed to the Latter-day Saints.

Charles Burrows, carter, said he was president of the Latter-day Saints in Nottingham. On the 29th of November the two defendants were in the chapel. They came in about 6.30 o'clock. A great noise prevailed at the meeting. It proceeded from where the defendants were sitting, and they were stamping their feet. Professor Wood said, "Can I ask a question?" He (witness) was speaking at the time. Defendants had their hats on when they came in; they kept them on. They declined to take their hats off until he gave them his name. Defendants appeared to have a number of followers, who kept disturbing the meeting. After the meeting was over the two defendants went outside, and on the congregation leaving, the defendants "hooted" several of the members. On Sunday, Dec. 6th, prosecutor was at the chapel about 2.30 o'clock. The defendants came, and Taylor asked to be admitted; prosecutor said: "No, we have tried you before, and there has been a disturbance, therefore there is no admission for you." Taylor then tried to force himself in, and Prof. Wood assisted him. Prosecutor impeded their progress, and Prof. Wood pulled a book out of his pocket and read a scandal, which agitated the minds of those present. Prosecutor was then subjected to some rough treatment, some of the crowd pulling him off the doorstep and tearing his coat. In consequence of the conduct of several persons in the congregation they had to have policemen in the room. On one occasion they had six policemen in the chapel.

In cross-examination prosecutor admitted that the only disturbance Taylor made on November 29th, was by stamping his feet and talking to Professor Wood. On that date about six people disturbed the meeting.

Charles Astill, 47, Victoria building, said that on the 29th of November he was at the Latter-day Saints' Chapel. He saw the defendants there and several persons were with them. The defendants behaved in a mean way and he heard Professor Wood say that he would bring a larger force on the following Sunday, as he intended to smash that organization up. Witness admitted that he had relatives in Salt Lake City, and he had other relatives in other parts of the Territory.

James Davis, Grey Terrace, Clarence Street, said that on the 29th of November he was acting as a deacon at the Chapel of the Latter-day Saints. Whilst the meeting was proceeding, Professor Wood was continually wanting to ask a question, and laughing and talking. The defendant Taylor was also laughing, talking and stamping his feet. Witness then gave evidence confirmatory of that given by Burrows as to the disturbance on December 6th.

John Wells, living with his father at 9 Bambury Street, said he was the sec-

retary of the Nottingham branch of the Latter-day Saints' meeting in St. Ann's Street. He was at a meeting there on the evening of the 29th of November. The defendants were stamping and shuffling their feet. Professor Wilson attempted to ask questions.

The bench committed the defendants on the charge for November 9th to take their trial at the quarter sessions, and they were ordered to find two sureties each of £50, or, in default, they would be committed to prison until the next quarter sessions.

Charles Burrows, the prosecutor in the last case, was then charged with assaulting and beating Prof. Woods and John Taylor on December 6th.

John Taylor said that the defendant, on the afternoon of December 6th, took him by both shoulders and threw him into the crowd. He fell on one knee.

In reply to Mr. Williams, Taylor said he went to the meetings to take notes for producing at the meetings of the Anti-Mormon Society. That society did not meet on a Sunday. He (Taylor) belonged to the Church of England.

Professor Woods stated that on December 6th he went with Mr. Taylor to the Mormon meeting place. The defendant pushed Taylor down twice and he also pushed him back and he hurt his feet. In reply to Mr. Williams Prof. Wood said he was a Wesleyan, and vice-president of the anti-Mormon Society.

Joseph Daft, a youth, confirmed the evidence as to the forcible ejection of the complainants, but in cross-examination he said they tried again and again to enter the chapel.

The case against Burrows was then dismissed.

A LECHEROUS VILLAIN

SENTENCED TO TEN YEARS' CONFINEMENT IN THE PENITENTIARY, IN THE FIRST DISTRICT COURT.

OGDEN, Utah, Jan. 9, 1886.

Editor Deseret News:

There was not much business before the court in this city to-day. It was opened in the usual manner, after which the case of the People vs. H. T. B. Gray, a resident of Willard, Box Elder County, was called. The defendant was indicted and charged with obtaining drugs which were administered to Geneva Hubbard, last June, with the intention of producing

A MISCARRIAGE.

The victim of this felon's lust is his step-daughter, with whom he has had criminal relations for a period of four years past. She is now only 16 years of age, and looks weak, pale and emaciated as the result of her confinement—the fruits of their criminal intercourse.

Mr. George J. Marsh was appointed to defend the prisoner, and V. Bierbower, Esq., prosecuted. The young girl, as the complaining witness, was placed on the stand. The facts developed through her testimony were revolting, sickening, and too vile for details, and caused a thrill of horror to run through the minds of the audience, which filled the court room. The witness stated that she was kept in constant fear by the defendant who

THREATENED HER LIFE

if she revealed the facts of their criminality to her mother. And when the facts of her pregnancy became patent he tried to add feticide to his adulterous sins. Extracts from letters written to his wife, the girl's mother, were read, in which the cowardly wretch stated that it was the girl who made the first advances to him four years ago; thus it was she who first tempted him, but he denied threatening her life, or procuring the medicines for the purposes before named, but claimed that they were for other purposes. These statements the defendant made on the witness stand.

The case did not occupy any great length of time, yet too much for the

GOOD OF THE PUBLIC MORALS.

At the close of the witness' examination the case was submitted. The Court charged the jury, who retired, but in a few minutes again entered the court room and returned a verdict of

"GUILTY"

as charged in the indictment. The criminal was sentenced to be imprisoned in the Penitentiary for a term of ten years.

The court adjourned till Jan. 16th, and the juries are excused until the 8th day of February.

The grand jury made a report condemning the present hall of justice as being an unfit temple in which to hold the Federal courts for this judicial district.

ELDER GROVER'S TESTIMONY.

HE HEARD THE REVELATION ON CELESTIAL MARRIAGE READ BEFORE THE HIGH COUNCIL IN NAUVOO.

SALT LAKE CITY, U. T., January 11th, 1886.

Editor Deseret News:

On noting the brief article lately copied by the News from the *Ogden Herald* of January 5th, concerning Leonard Sobey's testimony as to the revelation on Celestial Marriage having been read before the High Council

in Nauvoo, I sent it to Elder Hosea Stout and asked him if he was present at the High Council referred to, and requested him, if so, to give me the names and addresses of the others present and still living, so far as he knew them. In his answer he says he was not present, but believed that Elder Thomas Grover of Farmington was. At once I wrote to Elder Grover for the information sought from Brother Stout, and the inclosed is his reply.

As an interesting item of history, I think that Brother Grover's letter ought to be published in the News.

I will add that I have repeatedly heard the late Bishop Aaron Johnson and the late Apostle Charles C. Rich say that they were present at the memorable meeting of the High Council of Nauvoo, referred to, and have heard them descend upon the consequent apostasy of its president, William Marks, and others because of their rejection of this grand and glorious principle.

Your brother in the Gospel,
A. MILTON MUSSEY.

ELDER GROVER'S LETTER.

FARMINGTON, Jan. 10, 1885.

A. M. Mussey:

Your note is before me, and I answer with pleasure.

Now, concerning the matter about which you ask information, I don't know of any member of that High Council living except myself. Leonard Sobey may still be living. He apostatized on the strength of that revelation.

The High Council of Nauvoo was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

The Presidency of the Stake, Wm. Marks, Father Coles, and the late Apostle Charles C. Rich were there present. The following are the names of the High Council that were present, in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Sobey, Isaac Allred, Henry G. Sherwood and, I think, Samuel Smith.

Brother Hyrum Smith was called upon to read the revelation. He did so, and after the reading said "Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned."

We saw this prediction verified in less than one week. Of the Presidency of the Stake, Wm. Marks and Father Coles rejected the revelation; of the Council that were present Leonard Sobey rejected it. From that time forward there was a very strong division in the High Council. There were three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the faith.

From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.

After this the Prophet's life was constantly in danger. Being one of his life guard, I watched his interest and safety up to the time of his death. Wm. Marks died in Illinois. C. C. Rich died in Paris, Bear Lake County, Idaho, in full faith. Samuel Bent died in Garden Grove, Iowa, in full faith. Wm. Huntington died in Pisgah, Iowa, in full faith. Alpheus Cutler apostatized, and died in Iowa. Lewis D. Wilson died at Ogden, in full faith. David Fullmer died in Salt Lake City, in full faith. Aaron Johnson died at Springfield, in full faith. Newel Knight died at Ponca, Nebraska. Leonard Sobey went with Sidney Rigdon from Nauvoo. Isaac Allred died at Saupette, in full faith. Henry G. Sherwood came here with the Pioneers and died in San Bernardino, Cal., out of the Church I understand. Samuel Smith died at Nauvoo, in full faith.

THOMAS GROVER.

EXPRESSIONS FROM THE PEOPLE.

THE SITUATION.

Past and Present Phases of the Conflict between truth and error—Difference between the early patriots and the Saints.

Editor Deseret News:

"The heavenly Father has not formed the limbs of his children to be bruised by fetters, nor their souls to be murdered by servitude."

"When you see a man led to prison or to punishment, be not hasty in yourselves to say—That is a wicked man, who has committed a crime against his fellows; for peradventure he is a man of worth, who desired to serve his fellows, and who for that is punished by their oppression."

"When you see a people loaded with iron and delivered to the executioner, be not hasty to say—This people is an unwholesome people, that would trouble the peace of the earth; for peradventure it is a martyr people, which suffer for the salvation of humanity."—*Lamentations*.

The foregoing expressions are contained in a little work published in 1834, and denounced by Pope Gregory XVI. in his encyclical letter of July 7, 1834, as a work of most pernicious influence. The author was one of the early European lovers of liberty, who denied the divine right of kings, and defended the rights of the

common people against tyrants and oppression.

It seems a little strange that here in supposedly free America, it has become necessary to quote these

RINGING SENTENCES

to explain the position of a portion of the citizens of the Republic, but the recent steps taken by the Federal government, and the public sentiment that seems so generally prevalent, render the matter so plain that he who "runs may read."

In 1776 the patriots of America enunciated the doctrine that no government had the right to prohibit the free exercise of religious liberty. After a seven years' war, costing millions of treasure and thousands of lives, the foes of free speech and free conscience retired baffled, from the struggle, and the liberty-loving of the world congratulated themselves that they had won the victory, when in fact they had only fought half the fight. Tyrants were forced to concede a part of the demands, but bequeathed to their children the duty of defeating the spirit and genius of the idea.

In words religious freedom was granted, but when the set time came to test the proposition the sons of former oppressors were on hand to interpret the law to mean that you may believe what you please, but you must not practice your belief. The struggles of the fathers seemed the shadow, but the substance is being withheld; the bill of fare is provided, in printed form, but the material food is not furnished.

The Siberian exile can believe, think and inwardly cogitate what he pleases, but he cannot practically carry out his thoughts.

WHAT DIFFERENCE IS THERE

in the two cases?

It seems to have been reserved to the Latter-day Saints to fight the other half of the fight, and establish in its fulness the freedom so earnestly contended for by the founders of the republic, and in the providences of the Almighty they are peculiarly fitted and prepared for the contest. Springing from the common people, inured to toil and hardship, accustomed to pay little reverence to public opinion and devotedly attached to the principles of freedom, they stand to-day, before the world, the exponents of constitutional law and the defenders of "equal rights to all men, with special privileges to none."

Robbery of rights and property always go hand in hand, and with the effort to take from the people of Utah their civil rights we need not be surprised that steps are being taken to steal their hard-earned possessions.

They are now face to face with the proposition to deny the Gospel and abjure freedom, or sacrifice property, personal liberty, or, it may be, life itself.

What true man or woman can for one moment hesitate as to the proper thing to do under such circumstances? We would indeed be unworthy of the sacred trust reposed in our care if there existed any evidence of hesitation. There can be no compromise between truth and error, freedom and slavery, life and death. The struggle must go on, if it impoverishes every defender of truth, and the blood of martyrs is again caused to flow. The principles we contend for are too precious to coming generations to be carelessly frittered away at the demand of a frowning world. There may be, and doubtless are

JUDASES IN OUR MIDST,

but let us hope not many, and they will soon develop themselves and be weeded out, while the body of the Church will be thoroughly united and bound together, presenting an unbroken front, while the liberty-loving everywhere will rally to their support in addition. The battle is not always to the strong, nor the race to the swift; a just God presides over the destinies of nations, who will lend His omnipotent power to fight the battle of freedom of action, as He did in the battle of thought, and who is there that can doubt the final result? It may, and doubtless will, be a long and tedious struggle, made up of endurance and fidelity to principle, rather than the shock of battle, yet it will, as certainly try the weak, and test the wavering, as though armies were marching, and cannon thundering.

It has ever been the refuge of those who oppress, to do it in the name of law and morality, for the glory of God and the purification of the Church. The people must be saved, is the gubernatorial, executive cry, willingly if they will, forcibly if we must.

SO SAID LUCIFER

in the council of the Gods.

One peculiar feature of the struggle exists in the fact that we are now experiencing a change of programme, or method, on the part of those who are the enslavers of thought. Heretofore they have utilized mob violence, and rejected the ordinary forms of law and jurisprudence; now they utilize these elements, and make breastworks of them from behind which they seek to destroy the friends of free conscience. The natural result which must flow from this step will be in the end, much more disastrous to our enemies than have been the results of previous methods. The former inculcated the doctrine of mob violence, and the harvest has been terrible; but the later plan destroys all semblance of law and order, brings chaos, and cuts loose from its moorings every fundamental

idea of our government. It involves officers of the law, marshals, judges, governors, senators, the Supreme Court, the Chief Executive of the nation and society generally in an indiscriminate stampede before public opinion; it forces and compels the packing of juries; it twists the law to suit the case; it imprisons one man for keeping the law, and another for breaking it; it adopts for its motto: The end—never mind the means; it draws within its meshes every ramification of the government; it compels religious societies to band together, to again forge the thumb-screw and the rack, for their neighbor religionists; it coaxes political parties to join the hue and cry for political effect; and, in short, seeks to bring under its influence all classes of people and all organizations that can contribute to its strength. When but one member of the body is sick, there is some hope of a cure, but when the whole body, from the crown of the head to the soles of the feet is sick; when the disease permeates the whole system, then indeed is the case

DESPERATE,

and the chances for affecting a cure small. In this way is the latter method of opposition infinitely worse than the former, for it commits all, from the highest to the lowest, to all the plans and devices adopted, and will in the end place equal responsibility upon all, from the highest to the lowest, for the entire list of infamous crimes committed in the name of law and morality, of outraged justice, confiscation of property, despoiling of civil rights, martyrdom of the servants of God, and the long list of awful infractions of God's law!

Very truly,
JOHN MORGAN.

A REPUDIATION.

THE PEOPLE OF UTAH ARE NOT SATISFIED WITH HAVING THE COLD-BLOODED MURDERER OF GREENE ADMITTED TO BAIL.

NEPHI, Juab County, Utah, January 14, 1886.

Editor Deseret News:

The Salt Lake Herald of the 13th inst. publishes a communication from this city concerning the decision rendered in the examination of the murderer Pearson by J. P. H. Adams.

The murder was one of the most cold-blooded and outrageous ever committed, and was witnessed by four persons, whose testimony and description of the shooting invariably agree in every point, and the rehearsal of which sends a thrill of horror through the human heart, so deliberately and coolly was the diabolical deed committed. The crime was horrible, but the crowning atrocity was the barefaced and wilful lie flung in the faces of our citizens here (in the communication above referred to) conveying the idea that the bailing out of this fiendish murderer, for the sum of \$4,000, gave general satisfaction to the people of Nephi. O ye gods! what have we done thus to be insulted and disgraced? Had this correspondent published to the world that we all were accomplices of this blackhearted assassin, the lie could not have done us more injustice.

Think of it, sir! After our good people, having been thrown into such a state of consternation, in the broad light of a quiet Sabbath day, by the killing of a harmless and peaceful man (by his bosom friend), without any cause whatever, after pursuing, overtaking the murderer and having him secure, where he was in safe keeping, then to have this man bailed out by the magistrate and turned loose again upon us; that is almost a crime in itself, but to have it hurled in our faces that this monstrous judicial act has given general satisfaction to the people, is adding insult upon insult, and is cowardly upon its face by attempting to make our citizens sanction the unjust deed.

The people are indignant in the extreme; we fail to hear one single expression of satisfaction outside the prisoner and his friends. We are not so destitute of honor and manhood, nor so base and fallen as to submit to such wilful and malicious misrepresentations. We want the odium and blame of such atrocities to rest upon him who commits them, and not upon the fair names of our citizens.

It is perfectly safe to say that over nine-tenths of the people do not sanction the proceedings of the magistrate. Why he bailed out this murderer will always remain best known to himself, as well as the consideration thereof. I understand there is a petition going around entering a protest against the falsehood concerning the people being satisfied with the magistrate's decision.

JUSTICE.

CORRESPONDENCE.

GOOSE CREEK VALLEY ITEMS.

OAKLEY, Jan. 4, 1886.

Editor Deseret News:

The holiday season, supposedly the one of peace on earth, good will to man, has glided past us very rapidly and quietly. Notwithstanding the reinforcement made to disorder by the establishment of another whisky mill, or dead fall, I have not heard of any disturbance having taken place, but have seen evidences all around of enjoyment and satisfaction.