

deny their belief in the God and Saviour of the Bible? It is natural and right for a woman to defend and think well of her husband; and grieved we are to be obliged to express our own conviction of the wickedness of his principles, and the frightful depravity to which they have led in practice. May it please God to open her eyes to the truth, as she can alone find it in His own revealed word.

July 27th, 1857.

Dr. Brindley.—Sir,—Since you have invited any person to write to you respecting the Mormons, I take this opportunity of addressing a few lines to you respecting these much-abused people. I think, Dr. Brindley, you are pursuing a very wrong course; and I must say that if you were a gentleman, you would pursue a milder course than what you do. If the Latter-Day Saints are wrong it is your duty to teach them better, and show them their error, and not send men and boys to hunt, drive, and persecute; for, in so doing, you are not acting as a Christian. Even if these people were the people you represent them to be, who, I ask you, Dr. Brindley, made you their judge? Jesus Christ said, "Judge not, that ye be not judged:" and are you so blameless that you undertake to hunt, drive, and persecute these people, when you really don't know whether what they believe and practise is right or wrong? If you have ever read your Bible, you will remember that Jesus Christ said to the Pharisees, when they brought to him the woman taken in adultery, "He that is without sin among you let him first cast a stone at her." If, then, you are without sin, you have an undoubted right to persecute the Latter-Day Saints if they are a wicked people; but that they are not, and you are not sinless, and, therefore, it is your duty to cease persecuting them, and if you do not, some judgment will overtake you, and that before long, for they are God's people, and His Church, and all you can do to put it down will only serve the more effectually to build it up. God is the Head of this Church, and you, nor no other man can put it down. If you are persecuting this people blindly, not knowing what you do, then pray to God to open your eyes that you may see the truth; and I know that you may see the truth if you will pray to God to show you right, and will repent of your sins, and be baptised; you shall know of these things whether they are true or not, for those are the words of Jesus. And, now, a few lines about the *Antidote*. Do you know the things you publish to be true? no, you do not; you have never been to Salt Lake, and, therefore, have no personal knowledge of the things which you publish; and I would have you beware of the things which you do write and publish, or you will bitterly repent, some day, that ever you published so many lies about a good and holy righteous people. I know that Joseph Smith was a prophet of the Most High God, and that Brigham Young is a prophet of God, and that the twelve apostles are good and holy men, and ministers of life and salvation to all who will receive them; and the time will soon come when you will likewise know it, and be sorry that you ever published so many lies about them, or persecuted them. And whatever lies you may publish about Mr. Muir or Jones, I know them to be holy men, and leading good steady righteous lives; and if you were but one-tenth as good as they are, you would be a far better man than what you are.

I now conclude, praying that your eyes may be opened to see the truth of Joseph Smith's mission.

Your well-wisher,

A. J.

#### CO-OPERATION OF THE WORKING-MEN.

Old Steam Mill, Birmingham.

Dear Sir,—We, the working men in the employ of Messrs. Rayner and Sons, beg your acceptance of the small sum we have subscribed among ourselves, to assist you in carrying out your plans to expose the gross errors of Mormonism. We cannot do much as regards money matters to help your great undertaking, but we feel it our duty to do what we can in assisting you to expose a system, whose end is to impose upon the credulous and to defraud them of their hard earnings under the garb of servants of the meek and lowly Jesus; and we feel it our duty further, because some of us have friends who stand in relation near and dear to us, who have been entrapped by them, therefore we wish you every success, and the blessings of God, and we will do all we can in our power by increasing the circulation of the *Antidote*.

We remain, Dear Sir, yours as aforementioned,

July 28, 1857.

OLD STEAM MILL.

To Dr. Brindley. (Amount enclosed, eleven shillings and sixpence.)

#### EXTERMINATION OF THE MORMONS.

The hold that these demons have obtained in Great Britain and elsewhere is fearful to contemplate, and as violent complaints require violent and dangerous medicines, so does this villainous creed stern and summary treatment.

In despite of the noble exertions of several self-devoted and patriotic men, the evil is but slightly ameliorated, and to perform the office of eradication thoroughly, a great co-operating society must be formed, having that object in view. As their disgusting system spreads they gather courage, and several times during the last month, in the Mormon chapels round about Birmingham, atheism and contempt of God's word have been avowed, though formerly they professed the greatest respect for it. Their increasing power is evident to the most careless observer, and unless some such means as the above were resorted to quickly, the epidemic will spread until it becomes utterly unmanageable. Let all Englishmen, who have wives and daughters, look to this.

For the *Antidote*.

E. S.

E. S. would feel obliged and honoured if Dr. Brindley would give a corner of his invaluable publication to the above. Balsall Heath, Birmingham.

Oak Farm, Kingswinford, July 24th, 1857.

Dear Sir,—In the village of Kingswinford we are much annoyed with the attempts of the Mormons to gain a footing, and instil their poisonous and destructive principles into the minds of the people; but if we judge correctly from the manner the people receive them they will not easily succeed. We have seen and read the *Antidote* and have purchased and distributed a few copies, and believe if we could obtain a good number to distribute freely it would prove the utter upset of the attempts to establish Mormonism here. We are but a few poor labouring men (but love the truth), and cannot afford to distribute so many copies as we should wish. We are thinking you might supply us with as many as we want rather cheaper than we get them from the Bookseller, suppose we say twenty or thirty copies weekly; if you can supply us with them by post as stated above, please to say upon what terms in a note by return of post, and you will oblige, yours respectfully,

To J. Brindley, LL.D.

J. C.

Dr. Brindley will take care that 26 copies are sent weekly, postage free, for 1s. 6d.

#### MORMON PIETY.

Birmingham, July 28th, 1857.

Dr. Brindley.—You are an infamous old reptile, you go preaching about to your own damnation, you create a dislike

for the p  
allowed  
impiety,  
will mee  
of man f  
day. I  
will be c  
any long  
attribute  
you, you  
Town H  
we will  
So farew

P.S.—  
well as

No c  
to. T.  
"Christ  
housho

THE I  
THE  
STR

"On  
Mormo  
weeks,  
"Saint  
not cor  
and wh  
ing wi  
pelted  
mud o  
Sunday  
Allison  
who to  
manne:  
of a pc  
escape.  
Row,  
cabman  
Rose,  
beaten  
crowd  
where,  
for se  
Mormo  
a clim:  
*lecturi*  
*the ch*  
*the wo*  
*chapel*  
*damn,*  
*usual,*  
*brough*  
*City.*  
Thoug  
Docto  
majori  
than f  
sexes.  
Presic  
aisles  
a run

N.  
ham.  
ploy of  
all sum  
arrying  
nonism.  
p your  
we can  
impose  
ir hard  
d lowly  
e of us  
u, who  
u every  
we cau  
ntidote.

MILL.  
ags and

Great  
and as  
dicines,  
ment.  
levoted  
and to  
eat co-  
u view.  
ge, and  
chapels  
God's  
sed the  
lent the  
ans as  
spread  
shmen,

S.  
indley  
above.

57.  
much  
oting,  
to the  
m the  
ceed.  
d and  
tain a  
utter  
We  
, and  
wish.  
as we  
seller,  
u can  
o say  
i will

C.  
ekly,

57.  
ou go  
islike

for the people of God. You fancy no doubt that you will be allowed to continue quietly in your career of sin and impiety, but I tell you that before you are a week older you will meet with such opposition that has never fell to the lot of man from the time of the omnipotent Adam to the present day. I would advise you to stop your wicked doing, or you will be damned to all eternity; flesh and blood can't stand it any longer; instead of praising us for our forbearance, you attribute it to inability; you have challenged us to oppose you, you shall have what you wish to-morrow night, at the Town Hall; we will allow you the first half-hour, and then we will bring such proofs that must entirely disconcert you. So farewell till then, you d—— old rascal.

Yours, &c.,

T. H. B.

P.S.—There will be some saints there to protect us, as well as devils to protect you.

No opposition whatever was offered at the time referred to. T. H. B. is a fair specimen of the Mormon type of a "Christian" man. Cursing and swearing are, with them, household words.—*Ed. Antidote.*

### THE BIRMINGHAM JOURNAL'S ACCOUNT OF THE "ANTI-MORMON" RIOT IN THORP STREET.

"One of the results of Dr. Brindley's crusade against Mormonism in Birmingham has been that, for several weeks, the Sunday and week-day meetings of the "Saints" have been interrupted by unruly mobs, who, not content with giving the preachers the lie, howling and whistling during the singing of hymns, and groaning with unwonted fervour during prayers, have even pelted the members of the congregation with stones and mud on their way homewards. On the afternoon of Sunday last, a man named Thomas Horsley, on leaving Allison Street chapel, was seized by a crowd of people, who tore his coat in pieces, and treated him in such a manner, that he had to place himself under the protection of a policeman. He got into a cab, hoping thereby to escape, but the mob followed him as far as Islington Row, hooting at him, and pelting both him and the cabman with stones. On Thursday night a man named Rose, one of the deacons of Thorp Street Chapel, was beaten with sticks, and otherwise roughly handled by a crowd which had assembled in the neighbourhood, where, we may remark, hundreds have nightly gathered for several weeks with the view of disturbing the Mormon meetings. It was here that matters reached a climax last Sunday evening. *Dr. Brindley had been lecturing on the iniquities of Mormonism nearly opposite the chapel. We don't know whether his text had been the words which we found chalked on the door-way of the chapel yard, 'Brigham Young has got forty-two wives, damn him;'* but we understand that he indulged freely, as usual, in depicting the grosser accusations ordinarily brought against the rulers of the church in the Salt Lake City. His discourse closed about eight o'clock. Though a few of the more respectable-looking of the Doctor's hearers left the street when he did, the great majority remained, and the crowd numbered not less than fifteen hundred or two thousand persons of both sexes. A rush was at once made to the chapel, where President Aubrey was preaching at the time. The aisles and unoccupied seats were speedily filled, and then a running fire of comment on the sermon was com-

menced, and carried on by the intruders for some five or ten minutes. Much of the language would have disgraced the lowest pot-house, and at last Aubrey abruptly closed his discourse, pronounced the benediction, and dismissed his flock. It was with great difficulty that they forced their way through the crowd in the chapel yard and the street. The women were hustled, insulted, and bespattered with mud; the men had their hats knocked off, and were pushed about from side to side; and hootings, oaths, tin-kettle harmonics, &c., lent completeness to a scene such as is not often witnessed in Birmingham on a Sunday evening. The police were sent for, and quiet was partially restored. However, as soon as the constables had gone away the door of the chapel was burst open, the crowd rushed in, the front windows were smashed, and the mob conducted themselves as they liked for nearly half an hour. A Bible was taken from the pulpit, and other books stolen, including a 'Key to Theology,' written by Mr. Parley P. Pratt, the 'saint' recently shot by a Yankee with whose wife he had run off. The arrival of some policemen at this juncture had the effect of dispersing the mob thoroughly, or more serious results might have happened, as hints of an intention to burn the chapel were freely circulated. No other disturbance took place that night, but on Monday morning the chapel doors were again broken open, lock-fast closets were ransacked, and a large number of music and school books were torn in pieces and strewn about the yard. Except when a policeman hove in sight, the crowd remained in possession of the building during the whole day. In the evening our reporter visited the place to see what damage had been done, and while he was inside a shower of stones came rattling through the smashed windows. We believe that yesterday the building had the protection of a policeman, but this ought to have been given earlier.

"A repetition of these disgraceful scenes must not be permitted. Amongst reasonable and intelligent men there cannot be two opinions as to the miserable system of imposture which has been invested with the outward attributes of religion by the Mormon prophet and his followers. Nor can we deny that a knowledge of the horrible condition of things existing in the Utah settlements is enough to excite a Birmingham crowd when they see so many of their brothers and sisters going thither. But in this country the Mormons are observers of the law; they seem to live as decently moral lives as their neighbours of the same class; they do go through the forms of worship, which may be more than many of their assailants can say; they have Sunday schools, day schools, and other means of giving enlightenment which the Book of Mormon cannot altogether overpower. And the law of the land must give them the protection which it accords to all 'religions,' pretended or genuine. There must be no more religious bonfires in Birmingham. The last took place more than half a century ago, and we are not particularly proud of the achievement. *We believe that Dr. Brindley does exhort his audiences not to commit any act of violence, but gatherings of fifteen hundred or two thousand persons in a narrow thoroughfare ought not to be allowed. The Doctor's peculiarly energetic language requires a larger area than the immediate vicinity of the Thorp Street Mormon Chapel.*"

*For reply, see page 44.*