

perjury, and ought to be sent to the penitentiary. I make these remarks because I often hear that grand jurors do go outside and talk with men whose conduct is being investigated. This I hear probably months after the matter has passed. Gentlemen, you should be very careful, as I have already said, not to disclose to anyone what transpires in the grand jury room, or how any juror has voted upon any question.

The district attorney will be with you from time to time and will give you any information that you may require as to any offense under your investigation, and should you need any further charge you can appear before the court and ask for additional instructions. The grand jury may adjourn from time to time, as the situation warrants.

WHY PROF. ELIOT IS DENOUNCED.

The noise over President Eliot's speech in the Tabernacle here continues. There is, however, not a clear understanding as to the cause. Ostensibly the attack on Mr. Eliot is made on the ground that he favored the Mormons. But the real cause is that he is an "infidel," judged from an evangelical point of view. The fight against the Mormons has never been anything more nor less than the determination of the evangelical churches to prevent an attractive rival from getting a hold upon public favor. Before Mormonism appeared, however, the orthodox churches made as bitter a fight against what was called "Unitarianism." Everywhere churches denounced it as infidelity, and that is what it is still often called by orthodox. In the same way "Mormonism" was and is infidelity to those churches.

This places Mr. Eliot with the Mormons. Harvard College has been for years designated an infidel school by Protestant evangelical churches. Hence the outcry against its president on account of his Salt Lake address is an attack on the "infidel" college he represents. Thus you can see that the rage over the alleged comparison of Puritans and Mormons is only simulated. But as long as the country does not know this fact, the fraud does its work. That is, it keeps alive the old hatred of the Mormons and prejudices so-called religious people against Harvard. It is killing two birds with one stone.

But now, I want to call attention of News readers to the fact that I have been trying for a long time to convince the Mormons that the only escape from their long-continued oppression is, not by making concessions to orthodox hate, but by creating a public opinion in favor of equal rights, equal protection and a free field for all sects. That public opinion I have often pointed out can be formed only among the so-called "infidels" of the country. You see how Mr. Eliot stands, and he is one of the alleged infidels. I might say, not to put myself forward with him, but as illustrating the truth I advocate, that I am another of the alleged infidels. I may say also that what I have done here had a legitimate and good influence upon the mind of Mr. Eliot before he came here. He expressed himself

as having read my "Utah '47-70" with a great deal of interest. Other New England men have done the same to me both orally and by letter. I have, indeed, found that my publication alluded to above had to go abroad to be appreciated.

What I want to say now is that fully one half of the legal electors of the United States are so-called infidels. They care nothing for any church, but many of them support ministers. They do this generally speaking because they wish to be considered as generous as if they were "Christians." They will give as quickly for one sect as another. They would denounce any attempt on the part of one sect or a combination of sects to augment their own power at the expense of another sect. If they knew the truth in regard to the Mormons and what they have endured on account of the hostility of the Evangelical churches, they would at once demand a cessation of it and they would insist that the Mormons shall have all the rights and privileges guaranteed to other sects. I came here believing the stories circulated against the Mormons by the other churches. I believed them because I had never seen or heard of any other side. Yet I was one of this unchurched half of the people. When I discovered the "other side" I began my protest against the treatment to which the Mormons had been and are subjected.

I have said again and again "Reach the minds of those unchurched people and you settle the whole future of Mormonism." That is true. Public opinion in favor of equal rights for the Mormons would send politicians to Washington with sufficient back bone to enable them to stand up and insist upon American rights for all, and the Mormons would get fair play without even asking for it.

But how can these people be reached? By the circulation of interesting literature. It would, I think, be of no use to send them Mormon tracts or sermons. They would not read them. It would be equally useless for a Mormon Elder to visit them. They would not listen to him. But let one of their own kind of men write in their own style of thought of the history of Mormons and Mormonism and they will read. Let him speak to them and they will listen. As an illustration of this fact I may refer to my own experience here where, in spite of the hatred and opposition of the orthodox organ and the alleged Liberal party, many of the so-called infidels of that party attended my Theatre lectures and commended them highly.

I have now, as you have lately pointed out with generous courtesy, five of my lectures in print. I have already sent many outside. But while this anti-Eliot excitement is up would be an opportune time to place them where they would do good. For a moderate sum thousands of them could be placed where they would do incalculable good. Why not scatter ten thousand of them throughout the country? Who will start the movement?

CHARLES ELLIS.

The President today sent to the Senate the nomination of William C. Ralston as appraiser of merchandise at San Francisco.

W. S. A. OF UTAH.

A called meeting of the Woman's Suffrage Association of Utah was held April 7th, in the Fourteenth Ward Assembly Hall; Mrs. S. M. Kimball presiding. Meeting was opened by singing, "Come, come away," from the Woman's Suffrage song book. Prayer by Bathsheba W. Smith and the exercises continued by singing.

Mrs. Electa Bullock, of Provo, read an "Allegory on Woman's Rights," by Josiah Allen's Wife; she also stated they have a manuscript paper edited monthly.

President Kimball stated that she wanted the foundation laid for a grand convention in the fall; read some questions that had been prepared to be answered at the convention of October, 1892. Spoke of a committee to recommend a course of study for the associations throughout the Territory, but had found that the circumstances in the various counties were so different that it did not seem possible to carry the same course out in all.

Lucy A. Smith, Farmington, read a few of her ideas on the suffrage question which were listened to with rapt attention.

Jane S. Richards thought that if woman's suffrage was good for a few it was good for all, and believed that when the time came to share the benefits of it, all would be anxious to do so.

President Kimball spoke of the great advantage that would be derived from having a hall where women could go, and where literature could be obtained. A call from the stand has made a representative from Emery county and was responded to by Josie Childs. Meeting in that county had not been held for some time. Women should read, for that was the best way to gain knowledge. Emily Richards hoped President Kimball would be preserved twenty-five years to labor in the cause, for she had the courage to say what she thought. (Applause.) President Joseph Smith had turned the key for women in this dispensation; it was six years after this that women of the nation roused themselves in endeavoring to obtain their rights.

Mrs. Margaret Mitchell and Caroline E. Dye made a few remarks upon the suffrage question. Elmira S. Taylor made a stirring speech and stated she had never failed to cast her vote when she had the privilege.

Mattie Barnes, of Wyoming, being in the congregation, wished to add words of encouragement. Had voted there, also held office, and had seen public offices filled by women who fulfilled their duties much more creditably than many men had who occupied those offices previous to the women.

Elizabeth Howard, president of Salt Lake County, Joanna Patten, of Provo, and Dr. E. S. Barney spoke briefly on the suffrage question.

Mrs. Saphish, of American Fork, was anxious for Sarah Kimball, the Susan B. Anthony of Utah, and other ladies to visit the associations in her district, for it would do much towards stirring the subject up.

ADAM CROXALL, Secretary.

Buenos Ayres, April 12.—The legislature of the province of Matto Grosso has declared that State independent of the Republic of Brazil.