

conception of God; that is, new among Christian sects. To that it added other tenets of faith that increased the ire of the cut-and-dried theology of the past. When the Mormons were finally driven beyond the United States it was supposed the last had been heard of them. But when it was learned that they were more prosperous than ever in their home in the mountains the wolves of bigotry followed them and began anew their efforts to destroy them. Missionaries came to Utah, and to the old misrepresentations added the new cry of "polygamy." To convert the Mormons men were put to work here paid with funds raised in the East. That work has grown. Whatever good it may have done morally, it has been a great success financially. Today the anti-Mormon churches in Utah are worth fifty times as much as the "Mormon" church and hundreds of men women and children are living upon the income annually derived from the war of the older sects upon Mormonism.

In the second place, Utah draws annually from the United States treasury \$175,000, most of which goes into the pockets of men who would get no pay from the public bowl if Utah were not a Territory.

Here, then, we have the mission work and workers and the office-holders and seekers standing like a rock in the way of progress in Utah and making every effort to keep it a Territory—for revenue only. As long as the "Mormon" people held on to polygamy these opponents and obstructionists had a hold upon the Eastern mind that enabled them to keep alive the old stories against the Mormons. But when the people soberly and unanimously abandoned that practice the old status was broken and the world began to look more leniently upon the long-maligned Mormons.

The changed opinion among the people outside of Utah reacted upon non-Mormons in Utah. The anti-Mormon organ was seen to be a very vulnerable thing and men who had stood in fear of it for years came out and declared that as the Mormons had yielded all that the nation demanded of them they should henceforth receive all the rights and all the protection guaranteed to other sects.

I may be pardoned, I hope, if I remind you that mine was the first non-Mormon voice in Utah to make that demand and that I have been insisting upon it ever since the action of the Mormon Church in October last. I had many times before expressed a wish that the Church would take some such action and when it came I saw the end as clearly as I do today, and that end is death and burial of the old strife and hate and the putting of all churches and people on the same level and cutting off the possibility of enriching many churches and missionaries and office-holders by the persecution and oppression of one church that is the equal in morals and virtues of each and all.

In the third place, there seems to be a doubt as to the success of the movement for the right because the anti-Mormon churches and office-holders, with few exceptions, are opposed to it. The doubt is unworthy. The doubt is atheistic. "One with God is a majority!" When I stood alone in Utah among non-Mormons fighting

this infamous "Utah Liberalism," I felt myself ever in the majority, because I knew the Eternal Right was with me! The Bourbonism of hate may possibly prevent us from succeeding as soon as we may hope to do, but that we shall win is as certain as the morning and the evening!

"But will we win in August?"

That depends entirely on how much or how little American hog there may be in the new political parties.

"But are you in favor of division on party lines?"

Certainly. There is no other thing possible. But parties are neither immaculate nor immortal. I allow no man or party to own me. Parties are the means we use to perform our political work. When a party becomes so selfish that it loses sight of the public good, it becomes an obstruction. I should hate to see the Democratic party just born in Utah insist upon a course that would weaken our chances for success in the August election.

"What do you mean?"

I mean that we are in the presence of a public enemy called the "Liberal party;" I mean that our common good demands that, since that enemy refuses to accept the olive branch, refuses to have peace and prosperity in Utah, we shall *act together* to put him in his place, to make it hot for him, to overthrow him, and secure the quiet and freedom that Utah deserves. To accomplish this, all fair-minded men will, for the time being, rise above party feelings and work for a common duty. If the Democratic party refuses to permit this, it will do the whole people a great wrong, and it will do itself the greatest wrong of all.

"What is back of this movement to give assurance of success?"

Personally, I need no assurance of its success. To me, it is enough to know that it is right, to be sure that it will be a success. But to the doubting it might be said it is understood that Chief Justice Zane supports it and he is a tower of strength. I asked him the other day if I might use his name as in favor of it and he said "Certainly." He believed the Mormons were sincere. They had abandoned the old status and should be encouraged and welcomed to the new. I asked Governor Thomas if he were in favor of it and he expressed himself as being most heartily interested in all that is for the good of Utah, and, of course, he is therefore for the success of this progressive work. I asked Mr. West if he was pleased with the movement, and he responded enthusiastically that his whole heart and even more was in it. Then there are Marshal Parsons and ex-Marshal Dyer and a host of "judges," lawyers and business men who are determined that the old Utah shall disappear forever.

Against this new enthusiasm for the right are only the anti-Mormon preachers and officeholders. I saw one of the former trying to convince Judge Zane the other day that the old rule should be kept up, but there was defeat on his face—I don't mean on the judge's face.

I told the *Tribune* ring a year ago in one of my "open letters" that their day was fast failing to its eternal night, and if there is no mistake made now that 'night' will draw its winding sheet around "Utah Liberalism" on election day, in August, never again

to unwind it, for unto such a thing there can come no resurrection in all the piling ages of endless time. Already I see the bright wings of victory flashing on the mountain tops and God and THE RIGHT are at hand.

CHARLES ELLIS.

## THE JEWISH PETITION TO THE BRITISH GOVERNMENT.

[From the *Millennial Star*.]

Probably the most numerous attended Jewish meeting that has yet been held in Great Britain was that which convened in the Great Assembly Hall, Mile End, London, on Sunday evening, May 23. The vast auditorium was crowded to its utmost capacity by representative Hebrews and a number of non-Jews attracted thither by the interest of the occasion. The purpose of the assemblage was to submit, through Lord Rothschild, a petition to Lord Salisbury, praying for the intercession of the British government on behalf of the Jews in Russia, to enable them to colonize Palestine. There were on the platform Col. Goldsmid, Mr. Samuel Montague, M. P., Dr. Hirsch, Mr. Marcus N. Adler, and a number of other leaders among the people of Judah.

Mr. Montague was called to preside, and made an eloquent address, which was loudly cheered. He stated that at one time he favored the emigration of the Jews to the west rather than to the east, to the United States and Canada rather than to Palestine, for he had thought that in a free land like America the Jews might settle without fear of persecution. He had been associated with efforts to carry out this project, and had been gratified at beholding the beneficial effect upon those who had thus emigrated. But with the additional knowledge gained from experience, he had realized that there was connected with Hebrew emancipation a feature which could not be ignored or suppressed. This was that the Jewish people considered it a religious duty and privilege to cultivate with their own hands the soil of the Holy Land. The yearning among the Jews for restoration to the land of their fathers was growing stronger than ever. Colonization elsewhere did not satisfy this unquenchable desire. In Palestine alone could the Jews have peace and contentment. There were many difficulties to overcome to accomplish that result, but the necessities of the hour were such that those difficulties must be surmounted, and he believed the means were at hand. He had consulted with Lord Rothschild and Baron de Hirsch, who had approved of the plan to request the British government to use its good offices, in concert with the other great powers favorably to the Russian Jews, in such a way that the colonization of Palestine would be a possible and practical undertaking.

The Rev. S. Singer then read the following petition, the English translation being preceded by a Hebrew version:

LONDON, the 23d of May, 5651—1891.  
To the Right Hon. the Lord Rothschild,  
Chief among the remnant of Israel,  
who live under the benign sway of  
Her Majesty Queen Victoria:  
My Lord—We, the undersigned