

the withholding of their names. Could anything be more ridiculous? It is another sneaking insinuation, that is all. The Commissioners know very well that Utah has been swarmed with spotters and deputy marshals who have made it a business to pry into family affairs, drag offenders—and often innocent persons—before courts and juries, and make fees out of the disruption of homes. None of those persons, official or otherwise, have been molested. Some of the officers have been gentlemen, particularly of late. Others were but burly brutes unfit for even the work of informers. They were never "persecuted." The Commission's excuse for withholding names was made for use at Washington; here it provokes mingled laughter and contempt.

Their attempt to misrepresent the manifesto is consistent with the rest of their report. President Woodruff explained to the October Conference of 1890 that he was moved upon by the Spirit of the Lord to forbid further plural marriages. These commissioners, in a manner worthy the cheapest police court pettifogger, twist his remarks so as to make them apply to his denial of their falsehood. In the same way they endeavor, by italicized remarks, to construe his prediction that such part of the Gospel promises revealed to Joseph Smith as had not been fulfilled would be, into a prophecy that polygamy will be re-established.

President Woodruff's narration of interviews with the Prophet Joseph and others in dreams, is also quibbled over and perverted, and ridicule is cast upon his testimony of experiences in the Church, all of which must strike the unbiased reader as strange kind of matter to introduce into a Government report, and evidence of the bigoted and irreligious animus of the writer.

This is further exposed in their publication of purported remarks of Elders in the Provo Tabernacle, which they obtained second-hand, omitting again to give the names of their alleged informants. How badly they were off for material on which to build an anti-"Mormon" harangue, is evident from this lame attempt to palm off garbled accounts, which rumor had brought to them, of speeches that may never have been delivered.

But the drift and tenor and purpose of the whole report appear toward the close. These Commissioners are in fear that the polygamy obstacle being removed, Utah may be accorded her political rights, and that would be the end of their occupation and their salaries. A more useless and overpaid office is not to be found in the United States than that of Utah Commis-

sioner. Take the duties required by law and compare them with its emoluments, and the truth of our statement is irrefutably established. To continue these gentlemen in sinecures worth \$5000 a year each and expenses, Utah must be kept in Territorial vassalage and its 250,000 people be denied the political rights and privileges enjoyed by citizens in every State of the Union. No more need be said concerning the majority report of the Utah Commission for 1891.

Of the minority report we may have something to add. Meanwhile it can very well stand on its own merits. We commend its conclusions to the consideration of all reflecting and fair-minded people in the United States.

#### A DECLINED ARTICLE.

*Editor Deseret News:*

The accompanying letter addressed to the editor of the Salt Lake Tribune was offered to that individual by the writer. The editor could not afford, he said, to advertise me in a fight against his own course, etc. If you see fit to make use of it do so. The letter contains nothing that I have not said before, save that it gives a correct version of my brief remarks in the Tabernacle, and denies the insinuation of the Tribune that there was any collusion between President Cannon and myself.

C. E.

#### A LETTER FROM CHARLES ELLIS.

*To the Editor of the Tribune:*

Permit me. In your issue of October 7 your reporter makes merry at my expense over what I said in the Tabernacle Tuesday afternoon. To the amusement it afforded so solemn an individual he is heartily welcome. I like to see people happy. But to his misrepresentations I demur and ask the privilege of setting the matter straight before your readers. Your report says: "He [myself] began to rehearse the essay prepared for him, and intimates that President George Q. Cannon had arranged with me to say what I did at that time. It is not necessary to deny the insinuation here, but your readers outside might be misled. I can bear the results of my own actions and ask none to share the burden. Let me assure you, then, that neither George Q. Cannon nor any other person said a word to me at any time about what was to be done at the Tuesday afternoon or any other meeting of the recent Mormon Conference. What I said was purely the result of an impulse—an "inspiration" no doubt—that stirred me when I listened to the resolutions and saw what to my mind was an important omission. All of the papers, that is, all that I saw, reported my language differently and even the Tribune did not report me correctly. Let me give you exactly what I did say:

*Mr. President:—*

"I like these resolutions and would vote for them if I were a Saint; and, with your permission, I will vote for them as it is. They are good as far as they go, but I would like to see added

to them something like this: Whereas, the people called 'Mormons' have conceded every demand made upon them by the government of the United States, therefore they, as American citizens, loving their country as having the best government in the world and pledging their posterity in loyalty to it, demand in return the same rights and privileges, the same equality before the laws, the same protection to property, life, liberty and the pursuit of happiness that are guaranteed by the government to every other sect that is based upon the Bible."

I have said the same thing many times and shall continue to repeat it, until the free and independent voters of the country see and understand the truth in regard to this Utah trouble, and take the cry from my lips and compel the nation to do justice in spite of the interference of envious Protestant priests and office-seeking politicians. If the Mormons are wrong, the Bible is wrong. If the Bible is wrong, every so-called Christian sect is wrong, and the action of the government, if it takes any, lies not against the Mormons or against Methodists and what not, but against the Bible; not against the deluded people, but against God, the author of the wrong, the delusion and the crime, if crime there be.

About 20,000,000 men, women and children in the United States believe that the Bible is God's word and will, and that they will be eternally damned if they do not so believe. Our government does not hold any belief upon the subject, but it does say that these beliefs of the people shall be respected and that the believers shall be protected in freedom of conscience.

Judge Cooley says: "He who shall examine with care the American constitutions will find nothing more fully or plainly expressed than the desire of their framers to preserve and perpetuate religious liberty and to guard against the slightest approach towards inequality of civil or political rights, based upon difference of religious belief."

No matter what the Catholics, the Calvinists or the Episcopalians may have done before there was an American constitution, they are all free and protected in the United States. If we were to try them by their history and condemn them for the actions and language of their predecessors, they would all be hung as murderers. If we condone the past of so many believers in the Bible, why should we throw judgment to beasts and condemn the "Mormons" for acts and words done and uttered in the heat of anger and the old years of murderous persecution? You may say that the government already protects the Mormons in all respects. I say it does not and has never done so. I say that until it does so our national administration of "equal rights" is "a covenant with death and an agreement with hell."

Until the rights of all citizens are equally protected our boast of liberty is a brazen lie. Let us, then, either protect all the sects or condemn them all. But as we cannot condemn them without destroying the very freedom of the government that is our boast, let us say that all sects shall be equally recognized, respected and protected as long as they respect and obey the laws.