

mons ought to be persecutors. The early Christians began to persecute just as soon as they were able to do it. Mohammed founded his new religious empire by means of the sword. Mormonism claims to be a new revelation from God. It claims to gather in the Lord's saints, and it calls people who do not enter its fold Gentiles. Well, hard words break no bones. I have no objection to being called a Gentile, providing the people who so designate me leave me free to think as I like, speak as I like, and act as I like, so long as my thinking, speaking and acting do not unrighteously interfere with the thinking, speaking and acting of somebody else. Mormonism is a theocracy; so is Roman Catholicism; but is it to be legislated against on that account? In all stages of their career, when they were barred and hunted from New York to Missouri, from Missouri to Illinois, from Illinois to Utah, the Mormons have held fast to the principle of absolute religious freedom. George Q. Cannon says: "The orthodox and the heterodox, the popular and the unpopular, the McCloskys, the Chapins, the Frothinghams, the Simpsons, the Beechers, the Talmages, the Collyers, the Cooks, of every denomination, aye, even the worshippers of Pagan deities, the Ingersolls and the Mormons, have perfect liberty of worship in faith and works, so long as their belief and practice do not interfere with the rights of their fellow-men." Again he says: "From the day the valleys of Utah were settled, there never has been a time a reputable man, of any denomination, could not get a place in which to preach and a congregation to listen to him." When a Roman Catholic church was in course of erection at Salt Lake City, the Mormon authorities granted the Catholics the use of the council chamber for their worship, free of charge, until the Catholic building could be completed.

I hardly know of anything more brutal or more uncalled for than the

LEGISLATION AGAINST THE MORMONS

which seems now to be so popular in these United States. It violates the constitution which guarantees to all men freedom in the exercise of their religion. It violates the dearest, fondest, noblest traditions of the American people. Here we are, a great nation of some sixty millions; here are people, at most a quarter of a million strong, living in a region which they found out for themselves, a region which they have cultivated from a desert into a garden, and this without any aid from anything or anybody, except what aid they got from their own mother wit and their own right arms; and yet the nation of sixty millions, vaunting itself in the universe of God as "Liberty enlightening the world," can't leave this poor quarter of a million of honest folk alone—can't leave them free to work out their own spiritual and social salvation in their own way! They don't interfere with anybody, these Mormons. Their intelligence is equal to the average of the United States intelligence. Their morality, as manifested in chastity, temperance, and honesty of dealing, is superior to the average of United States morality. Yet they must be "put down;" and for no other reason, as it seems to me, except this—that they have a revelation of their own which, if it has done nothing else for them, has made them decent, honest, law-abiding citizens. Well, I suppose there is another reason. They have marriage laws, of which by the way, 90 per cent. of the quarter of a million are careful not to avail themselves, which differ from the marriage laws of the United States. What then? There is nothing so chaotic as the marriage laws of the United States. Each state has marriage laws which differ from those of every other state. Let the United States first agree as to what the marriage law is, and then, with some consistency, albeit with some tyranny, they may enforce their agreement on the Territory of Utah. At present the United States government is at once tyrannical and inconsistent.

It is the fashion to denounce Mormonism. It is the surest way of winning popular applause. Well, I don't care for fashion, and I don't care for popular applause. It is the glory of this Twenty-eighth Congressional Society that to its platform the socially and religiously banished of all peoples are made welcome. The more they are religiously and socially banned the greater is their welcome. I believe that there can be congregated on any spot of this earth, a quarter of a million of human beings who do not deserve respectful consideration, and who ought not to have extended toward them freedom and fair play. In this belief I have spoken this morning a word for "Our Mormon Brother," and I hope to be able to do it once or twice again.—*The Boston Commonwealth.*

ANTI-"MORMON" RANT

And Hypocritical Praise of the Deposed Governor.

The "Liberal" Demagogues of this City Hold an Adulation Meeting, at which they Laud Murray to the Skies and Berate and Abuse the "Mormons."

The Opera House was crowded March 23th, on the occasion of the meeting called to approve the courts of Gov-

nor Murray, and to bedaub with fulsome praise the gubernatorial bullier and obstructionist. The "Liberals" were out in full force, a large number of ladies were present, and a very considerable proportion of the audience was composed of those who disapproved of the Governor's course, but attended out of curiosity. On the stage were the Fort Douglas band (who during the evening discoursed some fine music), Judge Zane, C. W. Bennett, W. F. James, W. S. Godbe, Arthur Pratt, H. W. Lawrence, C. S. Varian, Marshal Ireland, Isadore Morris, W. M. Ferry, Ransford Smith, W. P. Noble, C. P. Mason, Rev. Mr. Jackson, Rev. T. C. Cliff, and a few others.

H. W. Lawrence called the meeting to order and nominated Ransford Smith for chairman. He was elected, their being a few negative votes.

R. Smith took the chair, and in a rasping voice said he would not have the meeting unanimous, and asked for a secretary. Adam Patterson was chosen.

The chairman then stated that the object of the meeting was to honor the Governor who had served so faithfully during the last six years, and especially during the last 90 days. Those present had assembled without reference to past party affiliations, but as Gentiles, to express their approval of the course of the Governor, who had struck the first effective blow at the "Mormons," and while he bade adieu to the office he had held, those present would move forward where he had led. The speaker then asked for a committee of five on resolutions.

At this request an echo came from W. F. James that the chair appoint the committee to carry in the cut and dried resolutions, and the following were named: H. W. Lawrence, W. M. Ferry, J. M. Goodwin, C. S. Varian and W. S. Godbe. The committee quickly hid themselves outside, and after they had gone the chairman, in an absent-minded way, gave them permission to retire.

Judge C. W. Bennett was the first speaker. He made a short speech, declaring that American government was at a discount in Utah, and maligning the majority by charging that they were not loyal to their country. He eulogized Governor Murray, and strongly approved of sending R. N. Baskin to Washington to secure further adverse legislation against the "Mormon" people.

After music by the band, the apostate H. W. Lawrence read the following resolutions:

WHEREAS, The following letter of resignation of Governor Eli H. Murray has been forwarded to His Excellency, the President of the United States, namely:

"TERRITORY OF UTAH,
EXECUTIVE OFFICE,
March 17, 1886.

"To the President:

"I hereby tender my resignation of the office of Governor of the Territory of Utah, to take effect upon the appointment of my successor. In common with every citizen who is in sympathy with the Constitution and the enforcement of the laws in Utah, I am thankful for your utterances in support of them, and am not unmindful of the consideration implied by your retention in office since the incoming of your administration, at which time I placed my resignation at your disposal. I had heretofore placed my resignation in the hands of Hon. R. N. Baskin, who was elected to represent the non-Mormons of Utah, and who will place this in your hands. With the earnest hope that you will give to us a Governor who will see that the laws are in good faith executed and do his utmost to secure, and to further extend good government in Utah, in the establishment of which I have given over six years of faithful service.

"I have the honor to be,
Most respectfully,
ELI H. MURRAY."

AND WHEREAS, The course of Eli H. Murray has been such as to earn for him the emphatic approval of all loyal people; therefore, be it

Resolved, by this mass meeting of loyal citizens of Utah, irrespective of party, that we tender to Governor Murray our best wishes for his future welfare and success, and express our hearty approval of his official course in Utah, and his patriotic endeavors to enforce the laws of our country, and to establish good government, and to ameliorate the unhappy condition of our Territory.

Resolved, further, That we approve the action of a meeting of citizens held at the Walker House, Salt Lake City, on the 15th day of March, 1886, in appointing the Hon. R. N. Baskin as the representative of the non-Mormons of Utah, to proceed to Washington and use his influence in procuring from Congress further needed legislation.

Resolved, That in President Cleveland we recognize a faithful and conscientious public servant, whose fidelity to duty has given him the respect and esteem of citizens generally without respect to party affiliations; and we confidently rely upon his wise patriotism and patriotic judgment to lift and lead struggling Utah into unity with the Republic.

The chairman then commenced to speak, but his attention was called by W. M. Ferry, who, after a whispered consultation with the chairman, proceeded to address the audience. He first referred to a St. Patrick's Day parade held in Pittsburg, then turned to his acquaintance with the Governor before the latter came to Utah. In a long and rambling speech (of which the audience were tired, many remarking that his struggle for the Marshalship was having a bad effect on him) he endeavored to explain that the President had cogent reasons for removing Murray, and asked, "What are you going to do about it?" Nobody seemed to have an answer, and the speaker advanced the proposition that the expressed will of the President was the end of all controversy. He bedaubed the Governor over for his "heroic" conduct, and offered a sop to President Cleveland, to the effect that he who had gone through "the turmoil of

of Buffalo, and the agony and iniquity of New York," would not be stalled by the situation in Utah. He declared that the Governor's successor would be his equal in "courage," and exclaimed that "at Fort Douglas the martial law lies slumbering for any emergency!" He thought there was just as good men in one party as in another.

Rev. T. C. Cliff, of the Methodist Episcopal Church, who arrived last evening from Idaho, was next called, and made the only fair and sensible speech of the evening, and paid little attention to the "object" of the meeting. He felt that his presence there had no political significance, but he was acting in his capacity of an American citizen. He had joined the army in defense of the flag, which he loved. He also had a profound interest in the welfare of the majority in Utah, and had always received kind treatment at their hands.

Chief Justice Zane, who was sent to Utah to administer justice to the people, gave vent to his bitter feelings in the following manner, which it will be well for all American citizens who differ from the Judge's religious views to note, as an example of the "justice" they may expect from one who exhibits such venom and has such a reckless disregard for truth:

The enthusiasm on this occasion far surpasses the music far exceeds that to which I have been accustomed in the Third District Court. According to the civil service rules of the government existing in this country, a Federal officer, I believe, has no right to say, or even to do anything. I refer to the government known as the

CHURCH OF JESUS CHRIST

of Latter-day Saints. I call it government because it assumes to discharge the functions of a government. There is a republic on this continent, and we say that it expresses the sentiments, moral convictions and will of more than fifty millions of people. In obedience to the will of the people a law has been passed by their servants and agents declaring that polygamy is wrong. But this church government says it is right, and says that its followers, or a portion of them, must practice it. When we tell them that the laws of the United States against it emanate from the sovereignty of a free people, they say that their law was communicated years ago to Joseph Smith. And when we tell them that Joseph Smith cannot prove that law was communicated to him, and that it looks a little strange that the Infinite Author of all things, after remaining silent 1800 years, should communicate to one man that polygamy is right, and that it must be practiced, and when we tell them that it looks to us

ABSURD THAT THAT INFINITE SOURCE

of all should communicate in this way anything that the great mass of humanity would not believe in, they say that it was communicated to Joseph Smith, and that all must believe it, particularly the women, whether they can or not, or they must be damned forever. Fellow-citizens! We have assembled this evening to honor and approve the conduct of a wise, a brave, and a patriotic man. We have met to approve the acts of a man who came to this Territory with a conscience and a courage that had been

BAPTIZED IN THE BLOOD

of the late war. A man who has shown the courage of his convictions at every step since he appeared in this Territory. A man who doesn't carry his conscience in his pocket—for I tell you that is a poor place for officers or statesmen to carry their consciences. It leads them into crooked and devious paths and makes them turn sharp corners. The man to whom Colonel Ferry has referred in such glowing terms, though at the noonday of life and looking toward the setting sun, if his official life should close to-day, has done more than the great mass of men who have filled public office during a long lifetime. But few men have accomplished so much at the end of three score years. When the late war broke out, and a portion of the American people determined to lay the foundation of a Confederacy upon the cornerstone of human slavery, this brave man was in a State which belonged to that section, where the influential and leading men who surrounded him went with their section. But the beardless boy, who loved the society in which he lived, who loved his friends—for he is a man with a big heart, as you all know. But he said I must go with the Constitution and laws of my country. I must stand by the principles announced in the Declaration of Independence, all men are created equal;

ALL GOVERNMENTS DERIVE THEIR JUST POWERS FROM THE CONSENT OF THE GOVERNED.

He unsheathed his sword and went forth to battle, while the enemies of free government all over the world, predicted that the government was dropping to a fatal decay, that it was going to pieces upon the rock of disunion. But he endured the danger and hardships of the war for his country, and saw the flag come forth victorious and triumphant.

When he came to this Territory he found the government to which I have referred assuming that everything must be done according to counsel. He failed to take it. He had too much respect for the law of his country. He had too much respect for that great institution, the

INSTITUTION OF MONOGAMIC MARRIAGE.

and the family that grows out of it, upon which the welfare, the happiness and the progress of humanity rest. He found in this country a law stating that no polygamist could hold any office; he found a man representing this Territory in Congress that everybody knew had four or five wives, and who was elected according to counsel; and the Governor said he was not elected, and he has stuck to it ever since. [As a sample of the "truthfulness" of this, it will do to state that no law disfranchising polygamists had then been enacted.] And this vast audience is here to-night doing honor to him, while the man with whom he had the controversy is a fugitive from justice, an exile (as I presume) in a foreign land. And the great Seer and Revealer, who has the ear of the Infinite God, is somewhere—if God made him, he probably knows—and I presume he did, for he has all the appearances of a human being. And all this for what? Simply because they will not say they will obey the laws of their

country. They admit they willfully violate them, and say they will not obey them in the future. If they would come forward, and

PROMISE TO OBEY THE LAWS

in good faith, and advise their followers to do it, that would be the end of it.

The gentleman who preceded me suggested the thought that whoever may follow Governor Murray will find the impress of a brave man who has gone before him. He came here when there were some good, brave men, but when most of them were afraid to speak, without counsel. They were blowing hot and cold. They had their consciences in their pockets, and were endeavoring to sail between wind and water. He tenders back his commission to the President of the United States, with the office which he has never disgraced or dishonored. He tenders it back to be sure, with

LESS MONEY IN HIS POCKET

than he had when he came here; but he has the richest of all consolations, the conviction that he acted in obedience to the dictates of right. The approval of a man's own conscience is the richest of all earthly rewards, and he accomplishes more by even laying down his life for a sound principle than he who skulks through a lifetime trying to avoid responsibility. As I said before, Governor Murray has left his impress upon this country and its institutions, and has begun a work which somebody else will complete. And the day is coming when the world will see beneath our banner a united, a free, a liberty-loving and a law-abiding people, even in Utah. And this man has accomplished that which cannot be compared to brass or marble, for rust may destroy the one and Time may crumble the other, but the man who has given to his country an honest, a patriotic and brave life, must live forever in the hearts of his countrymen.

The next speaker was Rev. Mr. Jackson, of Fort Douglas, whose wild, fanatical harangue was so full of the bitterness of an un-Christian spirit as to cause doubt that Mr. Jackson could ever have had the effrontery to pose as a disciple of Christianity. He related a silly story about being taken for a U. S. Marshal, and expressed his opinion that the present occasion was not Gov. Murray's funeral, and indeed we should be sorry if it was, but his apothecias. While engaged in inappropriate gestures and wild antics, he exclaimed "The spirit of prophecy is upon me!" and predicted the movement against the "Mormons" would be onward, "for," he said, "the President has said that Mormonism must be repressed." He thought the President would send some one to oust Murray, and "prophesied" that a monument would in future be built from the granite hills, and on it would stand the colossal figure of Governor Murray, carved by a Daltin, or some other child of genius, when Utah would be emancipated from polygamy and church domination.

Several dispatches were read endorsing the Governor; also the resolutions passed in Ogden, a number of whose citizens came to the meeting last night. The resolutions reported by the "committee" were again read and put to vote, the chairman not venturing to ask for the negatives, and declaring them passed unanimously.

H. W. Lawrence concluded by making a few wishy-washy remarks about the Governor's excellent conduct, and reminding the audience that he was poor in this world's goods, [perhaps with a view to getting up a purse].

The meeting then adjourned, and an invitation was given to those present to visit the Governor's residence, which many availed themselves of, and where a general scene of jubilation ensued. Here again some speech-making was indulged in, and District Attorney Dickson, gave vent to some nasty flugs at the "Mormons," especially President Cannon, and gave Governor Murray credit for the success of the anti-"Mormon" crusade. This, however, was more than the Governor could stand; he had not been at the outpouring at the Opera House, and had thereby escaped the suffering, and when it came to begrime him, as Mr. Dickson was doing, he objected, and shifted the responsibility on Messrs. Zane, Dickson and Ireland, and shortly afterwards the proceedings came to a close.

FIRE INSURANCE COMPANIES.

AN ACT Amending an Act Relating to Fire Insurance Companies. Approved March 13th, 1884.

SECTION 1.—Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That section 1, of chapter XLVI, Laws of Utah, 1881, be amended by striking out the word "one" in the ninth line of said section, and inserting the word "two" in lieu thereof, and adding at the end of said section, "except as hereinafter provided."

That section 3 of said act be amended to read as follows:

SEC. 3. The statement referred to in section 2 shall be renewed annually, in the month of April in each year, and a copy thereof, certified by the Secretary of the Territory, shall be published by each company on or before the 30th day of April of each year, at least four times in some newspaper published in the Territory, and having general circulation therein; Provided, that in case of companies organized in foreign lands, the filing and publishing of the annual statement may be done on or before July 30th of each year.

That section 4 be amended by striking out the word "one" in the fifth line, and substituting the word "two" in lieu thereof.

SEC. 2. That section 6 of said chapter is hereby repealed, and the following substituted to read as follows:

SEC. 6. It shall be lawful for any number of persons to associate themselves together for the establishment

of a fire insurance company in this Territory, and they shall be deemed a body corporate, authorized under the laws of the Territory to transact fire insurance business, on complying with the provisions of chapter 1, of chapter XLV, Laws of Utah, 1884, relating to corporations for general purposes: Provided, That it shall not be lawful for any such company to transact fire insurance business in this Territory, unless it shall have a subscribed capital of not less than two hundred thousand dollars, 50 per cent. of which shall have been paid up, and shall have complied with the provisions of this act.

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