

For months and months it has gratuitously advertised me under many names, such as "Mormon liar," or "Mormon pensioner," or "mountebank," or "sauerkraut," or "Limburger cheese," or "Bought-with-a-price," and many more that I cannot recall. All these tender notices and pet names have been pleasing to me, of course, knowing, as I did, that they were an acknowledgment of the righteousness of my cause and proof that my work was successful.

Finding itself defeated in every effort to beat me as a defender of the rights of the Mormon people against itself, it has now appeared in a new role. It is now trying to placate the Mormons by manufacturing a gross falsehood that I have attacked them and it will come to their defence. This marks the low cunning of the sheet, but it makes me laugh just the same. In its issue of Monday last the *Tribune* says I asserted in my lecture, Sunday evening: "Even the *Tribune*, which was born a liar and couldn't help lying, could not lie as mendaciously as they [the Mormons] have done to him" [myself].

This statement is remarkable only for its manifestation of the calumnious art of prevarication.

After the lecture was closed, I said I had promised the people music and had made my promise upon the assurance of another that I should have the assistance of a glee club. They had failed to come. I said that I had been the first non-Mormon to make a persistent stand here for the rights of the Mormon people, and, that, though the *Tribune* had only last week repeated its old charge that I had been "brought" to do that work, the charge was not true; that the *Tribune* could not tell the truth in anything relating to the Mormons—"It was born that way;"—that "I had worked months and months and months without money and without price, and when I asked men calling themselves 'Mormons' to come here and aid me a little they had said they would come and they are not here. Their action places me in the position of a liar before the people. I leave you to judge them and say only 'shame upon them.'"

This had reference only to the members of a club who had said they would come. If the *Tribune* person had any doubt as to what I said he had only to consult me. That he did not and went away and deliberately lied is proof that my statement that the *Tribune* could not "tell the truth in anything relating to the Mormons—"it was born that way"—is true.

But there is still more proof. A second paragraph in the *Tribune's* screed says:

"At the close of the lecture Mr. Ellis admitted that he had received a letter of excuse from the club and they faithfully promised to be on hand next Sunday night."

There is not one word of truth in that statement. If I had received such a letter I would have most gladly read it to the people as being the best explanation of my failure to give them the music I had promised as an inducement for them to attend. Here again is seen the *Tribune's* method with the calumnious art of falsehood. After the meeting, a little mustache

with a boy attached came to me calling itself "the musical critic of the *Tribune*." It wanted to know "what's the matter with——?"

There is nothing the matter with him. I suppose the club is getting ready for the concert Tuesday night and could not come, but it placed me in a very unpleasant position and I said what I did. The club owed it to me to either come here or give reason for not coming. That is all there is to it. Mr.——has told me since the lecture that he spoke to Mr.—— in the afternoon, asking him if the club would be at the theatre, and was informed that it would not be able to go, but Mr.——did not come in until I had begun my lecture, and consequently I had no means of knowing anything about the matter. I wish you [this was all said to the—ah—musical critic of the *Tribune*] would see that no misrepresentation of this matter goes into the *Tribune*."

What he did, apparently, was to go to the office of the *Tribune* and secure the publication of the paragraph quoted above, asserting that I had "received a letter of excuse from the club." If he did that he is a fitter candidate for a Reform School than for any position as "critic" among the musical people of Salt Lake.

I shall make mention of my *Tribune* critics at the Theatre next Sunday evening, and I now invite the staff of that sheet and its stockholders also to seats on the stage.

CHARLES ELLIS.

CHURCH AND STATE.

I have lived in Salt Lake for many years and have seen numerous changes take place in her social and political history. I have heard Christian ministers charge the leaders of the Mormon Church with interfering in temporal affairs, and two years ago these same ministers carried banners bearing the legend "No Union of Church and State." That doctrine is dear to the heart of all Americans, but by what right, divine or otherwise, do the ministers of this city arrogate to themselves the privilege of delivering stump speeches in their respective churches, and deny the same privilege to the Mormons? I do not admit that the Mormon Church does direct the political movements of its members, but the actions of certain clergymen a few Sundays ago indicate that they intend to take the field for some party, and I demand to know why the Mormon Church cannot do the same. I intend to call the attention of these reverend gentlemen to certain evils existing in Salt Lake which should demand their care and solicitude.

Would it not be more in keeping with the cause for the furtherance of which these gentlemen profess to have devoted their lives, to make some effort towards relieving the many cases of poverty and distress that are each day brought to the attention of the city authorities? There are numerous cases of want in this city, and no sectarian minister has the courage to demand from his pulpit that the Christian people of all beliefs unite to relieve the distress. There were many children in this city who had nothing to eat on Christmas day but the dry bread

which was begged by them from the restaurants and cafes of the town. If a case of want is reported, who is the first to respond? Not the sectarian church-going community. No indeed.

I realize that I am making assertions which will be emphatically denied, but I stand ready to prove the charges I make. It was a sad commentary on the religious and charitable bodies of this city to see half-clad sickly children begging bits of dry bread and refuse vegetables from the eating houses on Main Street on Christmas day, while the ministers of God (?) are delivering political homilies from their pulpits.

I refer only to those gentlemen who took it upon themselves to denounce a certain arm of the city government, last Sunday. Why did they happen to touch on politics so unanimously on that particular day. It looks very much like another "political job."

A will suggest that those "brilliant orators" use some of their "powerful arguments" and "glittering figures of speech" in the interest of a city hospital. We need one. Why not also organize a society for the prevention of cruelty to children. I am told by the police department that such a society is a necessity. Its absence is a wrong. Let them interest themselves in a few such schemes as I have mentioned and they will not have time to brood over the evils that exist only in the brains of a few discontented spirits who are always ready to give their advice on matters of which they know nothing. I have no patience with "curb-stone politicians" and the minister of the Gospel who uses his pulpit as a "stump" degrades his calling.

IVAN.

WORKING FOR THE DEMOCRATIC CONVENTION.

MILWAUKEE is working hard to get the National Democratic Convention. Already arrangements have been perfected by which a delegation of one hundred prominent Wisconsin politicians and merchants will represent Milwaukee in Washington during the week that the National Democratic Committee meets there. The delegation will be headed by Peter J. Somers, mayor of Milwaukee. Governor Peck will also accompany the party, but only as a member of the committee.

The original idea that all the members be arrayed in cream-colored plug hats and vests is now abandoned. It was thought that as Milwaukee being known as the "Cream City," a delegation from there arrayed in cream hued garments would be appropriate. Governor Peck, who is the author of "Peck's Bad Boy," opposed too much of a theatrical display, and the only distinguishing mark worn will be a plain silk badge. The delegation will leave Milwaukee on the 17th inst. and go direct to Washington. It is thought that Chicago is favorable to the "Cream City," inasmuch as all who may attend the convention will also visit the famous city of the World's Fair.