MINORITY REPORT.

It States Objection to Home Rule for Utah.

THE BILL SAID TO BE PREMATURE.

The Report Admits the Permanent Abolition of Polygamy, But Holds that the Measure Would Create a Peculiar People.—A Political Exhortation to Popular Patience.

(Special to the News.)

WASHINGTON, D. C., March, 31st.

Mr. Perkins, of Iowa, acting for the Republican members of the House Territories committee, has presented a minority report against the Home Rule bill. The report begins as follows:

"The minority of your committee consenting from the majority of the committee on the bill here reported, assign as reasons:

"1—To the anomalous character of the bill, phrased a Home Rule bill.

"2—To the conditions existing in Utah so recently offered in excuse for such a bill, and

"3—To the fundamental arguments for the necessity laying bars of the present here proposed, in other words, the real purpose the legislation sought or intended to promote."

Some space is devoted after the foregoing paragraph to the Mormon begins from the east and the Democrat party led by Brigham Young in Utah. The report continues:

MINORITY VIEW OF THE MORMON QUESTION 1890.

"The Church of Jesus Christ of Latter-day Saints established in the Kingdom of God, acting under divine authority, as avowed and taught by its president, owing no allegiance to law otherwise paramount. There is no evidence that that the announcements of the creed have as yet changed. The faith is founded upon direct revelations from God. In that faith, so far as it is concerned, the presidency of the Church holds power over the people. As the line of population spread westward under the influences of gold discoveries on the Pacific coast, and in strange contrast under the influence of the construction of the Pacific railroads, the issue between the authority of the government of the United States and the authority of the Church grew in intensity. The Mormon question then became one of the problems of our national government. The contention centered on polygamy. The novel proposition embraced in this bill has its explanation in thinking consideration. It is a confession on the part of the promoters of the measure that the people of the United States are not yet ready to remove the latters Congress has been compelled to set up in Utah in consequence of the resistance of the dominant Church to the laws of the country, as they are, in this instance, by all the moral influences of our civilization.

"It is alleged in support of this bill that the particular cause of difference has been removed by the abandonment of polygamy by the Mormon people; that they have acquiesced in good faith the decree of the Supreme Court and that they forbear resistance to the laws, and that the support of plural marriage will not be made or encouraged. The bill is evidence, however, that a further period of probation is in some sense required on the part of the government, or on the part of the people on whose moral sense the government has proceeded. The solemnity of your committee call particular attention to this judgment as expressed by the bill itself. It may well be urged that if Utah is ready for a 'Home Rule' here proposed, it is also entitled to statehood. Indeed, it is urged that its passage will speedily prepare the way. If this be the intention of the friends of the bill, then it is not wise to demonstrate that Congress is under existing formalities in which the people are adjusted, rather than to enter now upon an unmistakably form of abrogated statehood, for which there is no precedent in the history of the country. But let us make a casual examination of the existing circumstances of the Territory.

"As announced conditions of government has existed in Utah since the first settlement of the country. In a general way the history of the Territory is sufficiently well understood to render unnecessary anything like a detailed review of it here. It is also understood, and nowhere disputed, that the Church has sought to the last ditch for the preservation of its peculiar institution, and the authority under which that institution has grown so elaborately upheld. In a political sense the Territory has been divided into peculiar parties, organized on the essentially known—the People's party, the party of the Church, and the Liberal party, the party in opposition to Church dictation, and neglecting the authority of the general government. These two parties, not to go further back, contested the election of 1890 for the delegateship in the House. The candidate of the People's party received 16,581 votes, the candidate of the Liberal party 5,032 votes. But last year the People's party formally dissolved, the reason assigned for such action being that the occasion for further existence had disappeared. In the election following, including the Territorial Legislature, 28,603 votes were cast, 15,000 Democratic, 5,700 Republican, 7,000 Liberals, and a few scattering. It will be noticed that the Liberals gained less than 2000, while the Democrats and Republicans either gained more than 7000 votes. The returns indicate that the standard issues of the Territory left the usual political situation in Utah practically unchanged."

THE CONFERENCE AND LOCAL PARTY DISSOLUTION.

The report next refers to the manifesto issued by President Woodruff in September, 1890, and continues:

"At the general conference of the Church in October following, the manifesto was accepted as authoritative and binding. At the general conference a year later, viz., in October, 1891, the manifesto was again introduced, a congregation of ten thousand or fifteen thousand people, it is said, being present. It was then received by the Church of Jesus Christ of Latter-day Saints the unbelieve appearance there may have been in times past of a union of church and state, because men holding ecclesiastical authority were elected to offices by popular vote, there is now

NO FOUNDATION OR EXCUSE

for the statement that the Church and State are united in Utah, or that the leaders of the church differ from others in the exercise in political matters. That no Bishops or influence whatever of an ecclesiastical nature has been exercised over or by our Church members in reference to which political party we should join, and that we have been and are perfectly free from undue influence of any political party, as we may individually elect, that the People's party has been entirely and finally dissolved and that our loyalty concerning will be to such national political party as seems to us best suited to the purpose of Republican government.

"The declaration so practically put forth against the practicability of a union between Church and State, coupled with the declaration that the People's party has been entirely and finally dissolved, is suggestive, to say the least. The People's committee of Salt Lake, on the 29th of May, 1891, declared in favor of dissolution, and on the 16th of June similar action was taken by the Territorial committee of the People's party, but it remained for the Saints in annual conference in October to make the matter final."

Mr. Perkins quotes literally from a sermon delivered by President Woodruff explaining the reasons how the resolutions came to be issued and adds:

"It will be observed that the origin of such resolutions by the temporal as well as the spiritual authority of the people is not left out of mind. The voluntary of the Church to accomplish this most revolution, it will also be observed, is not less remarkable than the unanimity of the Conference in accepting the proposition and in the dissolution of the People's party.

CONCEDED THAT POLYGAMY WILL NOT BE REVIVED.

"It may be assumed that the practice of polygamy will not be resuscitated in Utah, by revolution or otherwise, though it has only been 'suspended.' All right-minded people will unite in commending the Mormon people in a great work of the latter way, but the fact cannot be overlooked that that this abandonment of plural marriage has only been made under the managed pressure of government and society, and that neither has the Presidency of the Church admitted the correct of confessed correction from the authority under which the practice through so many years was encouraged, under peril to the soul.

"The continued existence of the liberal party and earnestness with which that organization resists the propositions of this bill may well arrest the attention of the United States and the Mormon people. Every impulse of patriotism and of good citizenship should be large in the minds of the dissatisfy, and the government of the United States in its legislative, judicial or executive department, may be expected to take no such backward or retrograde steps toward forgiveness of past transgressions and in providing for the complete absorption of the people of Utah into the sisterhood of the Republic. The generosity of the government need not be doubted. In the faithful base of the people of Utah lies the security of their rights. The future as a great State is wholly in the hands of its people.

AN EXHORTATION TO PATIENCE.

"Why, then, for the first time in our history, in a time of the Territory's brightest promise, tentative and hasty of this bill, the exciting experiment here proposed? Let the Mormon population, including everything in the authority office under severe restraint, and galling as they profess the federal authority, to exercise their patience further and turn their energy, instead of making the government a friend, with whom, as a member of the commonwealth of States, it may in the long years to come live at peace. Why not wait? Why not give a demonstration that conditions have changed? Why not allow a period in which the American spirit in Utah. Old things are passing away. Let it be hoped that all things may soon become new. When it shall be seen that it is true that the Church of Jesus Christ of Latter-day Saints has taken its proper place, and the political power has passed from it, then the days of the Union and the arm of its people will speak to Utah.

"In Utah the issue is not political. It ought not to be that here. Difficulties may exist and may be stimulated against the party in control of the government. That was manifest under the last administration and it is manifest under the present administration. The purpose of this bill is not to establish between the Territory of Utah and the government of the United States closer relations. The very opposite is true. The purpose is to take from the dominant power or party of Utah from the United States, and to give to that power or party, free from the interference of the general government, authority over all the State of Deseret, that it may be isolated within the Union as a territory, yet