

## THE G. A. R. GUSH CONTINUES.

## THE RECEPTION BUSINESS STILL AN ANTI-MORMON CAMP-MEETING.

Last evening the skating rink was filled to overflowing by members of the G. A. R. and others curious to witness the antics of the anti-"Mormon" ring. Upon the platform were Governor West, Secretary Thomas, U. S. Marshal Dyer, and others. Commissioner McKay had the "camp-fire" in charge, and from this it could be understood that the "moral" anti-"Mormons" would be given a chance to show their hatred of the "Mormons." The Commissioner stated that it was intended to keep the camp-fires up during the remainder of the week. The friends of the G. A. R. were pleased with the meetings, but some others were not. Many wished they could be continued to the next national encampment. Some had come to scoff and gone away to pray. He had a list of thirty speakers, and wanted to give all a chance to say something.

Judge C. C. Goodwin, editor of the *Tribune* in this city, was the first speaker. In his remarks he evinced little of that bitterness and hatred which characterized those who followed him, with one or two honorable exceptions. He held it to be a special honor to welcome the strangers to the city. The word welcome might be getting monotonous to them, for they had heard it all along the line, but nowhere was the feeling more hearty than in Utah. The Territory was in an anomalous condition. A few stood up to maintain the honor of the flag on the picket line between two civilizations. When they spoke of the sovereignty of the laws they evoked antagonism. For this reason it gave them great pleasure to welcome the brave boys in blue, and especially those from New England. Away back in the doubtful days, when the soldiers went out and undertook with their lives to maintain the nation that a free government might live, it was understood that henceforth the good places should be kept for them, and that they should be the objects of especial favor and love. It was so understood now. The speaker was glad on other grounds that they had come. People sometimes think the real center of the earth is where they live, and they begin to look down with pity on others. This was a great country and it took some courage to bring the wilderness into subjection, and compel the hand to respect the rule of honor and law. If the difficulties met by the men in the west were understood, perhaps when they asked for favors and aid they would be granted. He hoped the visitors would enjoy themselves on their journey. When it was finished they would have some idea of the magnificence of the country. In California they would receive a thrilling welcome. Those who had not been there had no idea of the grandeur of the Golden State. The welcome of the G. A. R. there would be worthy of the Californians. Again he welcomed them to Utah.

Governor Roble, of Maine, was next introduced and said he had come a long distance to see those assembled. He came with members of the G. A. R. from a State on the Atlantic Coast to visit the Pacific. He thought when he started that he was an inhabitant of one of the greatest States, but found he was mistaken. He was glad to come to a Territory to see so many fine men and beautiful women. This country had been made great in part by the principles and influences of New England. In 200 years Portland has grown to but a city of 27,000 inhabitants. Salt Lake City had, in 50 years, increased to nearly that number. At the close of the revolution, one-fourth of the people resided in New England. To-day only one-twenty-eighth live there. It had done him good to see so many people of the State of Maine here to recognize him. It is a glorious fact that no matter where they are they triumph; it does a man good to know he is remembered kindly by the people. He brought kind greetings and lofty congratulations to the people here. The G. A. R. was one of the grandest organizations in the world. The members had seen all the vicissitudes of war and had triumphed in the greatest cause that had ever brought happiness to the civilized world. Every State has its peculiarities, but there was only one people, one country and one destiny. May the soldiers stand together demanding their rights from the nation, for they had not always had them. He was paymaster in the army, and the only thing he regretted was because he had to put "Paid in full" on the discharge papers. The soldiers had not been paid in full, nor would they be until they were all pensioned off.

"Rally round the flag, boys," was sung by members of the Massachusetts delegation.

Judge Powers then came forward. For the past year and more it would have been improper for him to speak on political questions, but he had observed by a good family newspaper that morning that Judge Powers would soon be ex-Judge Powers. He was now at liberty to hear his testimony to affairs of Utah. It seemed to him that he had been cut down in his prime. He would have preferred to go out of office in his own way. But he felt a sense of relief at being released from laboring for \$3000 a year, and submitting to abuse. There was no free speech in Utah until recently, nor was there freedom of the press until the *Tribune* started. The time had come for loyal

men to express their sentiments; if that was treason it should be made the most of. He came down on the train with the Vermont delegation, and remembered that Vermont gave us Brigham Young, and also the framer of the Edmunds law. This law was doing a good work to release the people from thralldom. Little did the visitors know here were 150,000 who gave their first allegiance to the Church, and to John Taylor as its President. This people hung the flag at half-mast on the nation's birthday, 1885. There was an organization here—the Church; a perfect one, with 24,000 officers, full and complete, and having no parallel. It has its courts, its system of taxation, assessments and contributions. It controls the commerce of this Territory through its co-operative system. It owns large estates, and holds the farmers in bondage. Woe to the man who said he owed his sovereignty to the people. Every officer in the Territory but one was a "Mormon." This Church pointed the road to heaven and to political preference. It also controlled the social condition of the people. No man could have position in it unless he was a polygamist. It had established a militia and everything necessary to make a State. Its members had to take oaths in the Endowment House to maintain the Church over the government. They came here to build an empire of their own. Removing the sagebrush in this district was not half the work of clearing the forests in the east. The "Mormons" say, like the South did, let us alone. The nation could not afford to do this. It could not afford to have the children taught disloyalty, and that perjury was right; that above the flag was the church; that woman was to be kept in subjection. The institution of "Mormonism" could not longer be permitted to flourish. He had seen girls competent to teach school testify they didn't know their own age. He had seen the flag insulted. On one occasion three loyal officers had their houses besmeared with filth. A little deputy had been assailed by four men until he shot one. The next morning a family paper came out charging that it was a foul murder of a stalwart young man. But the young man lived to escape. There was a peculiar people here—"Mormons," Gentile and Jack "Mormon." The latter was too contemptible for anything. A man should be one thing or the other—democrat or republican, "Mormon" or Gentile. The Jack "Mormons" were like the renegades who lured the Indians to hostility. One of those renegades was Groo, the editor of a paper. He placed himself so low that he was lower than the basest slaves. The editors of the *News* believe what they say, but Groo knows better. His father-in-law has told him so. Such people as he have been a curse here, but now they must join one or the other party; the warfare against polygamy and "Mormonism" would not cease. This warfare has given such men as Murray, Zane, McKay, Thomas, West, and others to make the fight. The conflict is irrepressible. There could be but one government in the United States. The United States authority must be par amount. There would be no more secession. The conflict would go on till in Utah there would be reverence for the American home. The conflict is progressing rapidly. Prosecutions are being pushed as fast as they can be; the heads of the Church are hiding; the slaves are trembling. All that was needed was the passage of the Tucker or Edmunds bill. It was for the good of the people. He wanted to see Utah disenthralled. Instead of tithing houses he wanted schools; in place of sad-eyed women, happy wives, mothers and children. He trusted that the disenfranchisement of Utah was near. Here a grand commonwealth could be built. Here was the clearest air and purest water, and the people who were loyal, were kind and hospitable as any on earth. He had been traduced here as he thought he never could be. He was satisfied with his record, and went out with the confidence of the loyal Gentiles. He bore an intense hatred of the "Mormon" Church. Yet he pitied them and the men on whom he had inflicted punishment, because they believed it right to disobey the law. He now laid his office down, feeling that the time had come when the men appointed would not pander to the "Mormon" Church, but would keep their oath to sustain the Constitution and laws. For all his friends he had the highest regard. The country owed much to its soldiers and also to the handful of men who, here in these mountains, had met unknown dangers. Those who represent the United States should think of the situation in this Territory and say they will never vote for a man who can be influenced by the "Mormons." Why haven't we had something done? Why do we have to plead on our bended knees for Congress to do something to sustain American institutions in Utah? The speaker was a democrat but he held the present democratic Congress in sublime contempt. He wanted them to do something when they were paid for it. There had not been a single act passed that would entitle a member to re-election. Nothing had been done. The caucuses should send the old members into the background and give the country a new deal. He was going east to instruct the people about Utah. The time had come when something should be done. Take the ballot away from the "Mormons" and let them be ruled by American ideas. The visitors should tell their friends

what they had heard, and the time would soon come when the twin relics would no longer be a blot on American institutions. He spoke to the soldiers thus because he knew they would not allow the flag to be trailed in the dust; they should not lay their arms down until they had done all they could to destroy polygamy and the "Mormon" power in Utah.

General S. S. Burdett, commander-in-chief of the Grand Army of the republic, was next introduced to the audience. He thanked them for their greeting and spoke of his associations with the army. In 1861 he and two or three others, abolished slavery from Nebraska. A family from Virginia brought two female slaves to test whether or not the United States Supreme Court decision in the Dred-Scott case was good law. The speaker and his companions tested it too, and had carried the slaves over the Canada line. In reference to polygamy he said: "Now I did not know it would fall to my lot to add in any wise to the effort that is now being made to abolish the other twin institution. But I am willing to lead a band. I suppose that you people on the ground here, who are coming in contact every day with the institution itself, and who feel in your persons the bitterness which your exertions evoke from those who believe in it—I suppose that with you the fight is personal. Of course, to those of us who live a good way off, it is only and can only be a fight on principle. Now, it was my fortune, some years ago, to know a distinguished 'Mormon' who, only a few months ago, I believe, went to his rest—and though a 'Mormon,' I trust he did go into rest—Wm. H. Hooper. He and I served together in the same Congress—excuse me, I did not intend to admit that fact after what was said about Congress a moment ago, but it is out. A kernal and kindly man was William H. Hooper, and bless his dear old grey head, he had only one wife, and I think, no doubt, he was true and loving to her. But that is all a matter of small consequence—an individuality of the business. It is the great principle which is at stake, and the principle will fight and will win.

"Why, fellow citizens, the priests and preachers of every nation, and tribe, and land, and country since our time began, have laid their hand in blessing on the head of every cause which time and humanity has trampled into the dust of forgetfulness. And so it will be that the onward march of this great liberty, family-loving country will inevitably trample into dust the pride of the hierarchy which here insults God and man. We speak of a better land; we sing of another shore. God grant that our feet may stand in the beautiful place, and that our eyes may see of its glory. But it is a long way off. And this we know, that whether there be 'the other shore' or no, there is upon this earth a heaven, and it is found where one good man loves one good woman. And there is not grit enough in Utah to throttle that heaven even out of this spot of land many years longer.

"Now, I do not know but that is saying more than a Grand Army man ought to say, but I will offer an excuse. There is a lot of old fellows here who, 20 or 25 years ago, offered their help and their lives for this great country of ours. It may be all out of place; it may be that it is self-glorification; it may be it is too much of self-appreciation; but whether that be so or no, we have thought—and we think it stronger as we grow older—that we have a greater stake in this land of glory than others have, and, thinking so, we take to ourselves the privilege, perhaps, of denouncing that which seems to us to dishonor the flag in more rounded phrases and, perhaps, in more vehement fashion than others would, or that we should do anyhow. I expect to live long enough to see that day dawn upon this great land that it shall be proclaimed to our glory and to the relief of every honest and God-fearing man under the sun, that the last of the barbarisms has hid its head forever."

Corporal Tanner, of New York, said he was utterly amazed at the audience present. He had read of Utah and its institutions, and looked on it more as a cancer that had eaten everything up that was beautiful. Once when discussing this damnable spot, he said he'd send the whole Territory to hell. Now he would say, "God bless the brave men and women who stay here a living protest against this foul blot." The G. A. R. are looking at the land they saved, not for ourselves alone but for all the people. They have come to Salt Lake and not a soul of them would hold back one hot word said against that institution which they consider an insult to their mothers, wives and daughters. Some may think the G. A. R. is played out, and way below par, but if Grover says he wants their help to wipe out this terrible stain, the 300,000 will keep step once more to the beat of the drum and make it hot for the ulcer. They were on the downward path, but in the east are their mothers' graves. By the love of those mothers, and all they hold sacred on earth, they said there wasn't room on this continent for an institution that insults God's best gift to man—woman. He didn't believe in the inferiority of woman. He thought of all the mean and contemptible men on earth, Adam was the most contemptible, "for the poor, miserable whelp undertook to hide himself behind the woman, but the fig-leaf apron was not big enough to cover him. I have two boys who, if I thought

their hearts would grow up with any palliation for 'Mormonism,' as God lives, I would rather lay them in the grave when I go back." The law must be obeyed. The "Mormons" did not seem to fear God. The G. A. R. fought four years to sustain the flag and there wasn't room for any other. "To the community who half-mast that flag, I will say, Blood has flown like water to raise that flag up, and as long as we live, as long as our children live, as long as God lives, it shall not be torn down."

Mrs. Clara Barton was introduced as "the Florence Nightingale of America," but the lady declined to make a speech.

Mrs. Sarah E. Fuller, president of National Woman's Relief Corps, was next called on, and in a few well chosen words returned thanks for the welcome she had received and asked that aid and sympathy be given to the Relief Corps, in their charitable work of aiding the needy and destitute of the grand army.

Colonel Patch was introduced as the military editor of the *Boston Globe*. In a short and pithy speech he expressed his thanks for the reception he had received. He had found here the warm grasp of fraternity that bound the continent from ocean to ocean in bands of steel. He had expected to find that feeling here. The G. A. R. were crossing the country, not as an armed force, but as a band of peaceful men, to see the country they saved. They believed their visit would teach a lesson to the children the lessons of loyalty. He thanked the Grand Army and the Relief Corps for their welcome, and assured them that should they ever visit the Atlantic coast they would receive the same cordial greeting.

Henry Ballard, of Vermont, next came forward. He thanked the loyal citizens of Utah for their cordial greeting. He felt that they were friends, and that in speaking he was surrounded by Gentiles, not "Mormons." He hoped there were no animals like Jack "Mormons" present. That animal was so low that nothing but a miracle could lift it to the level of total depravity. He would plead guilty to the charge of Judge Powers that Brigham Young was born in Vermont; but he emigrated very young, and if the Vermonters knew where his birth place was they would plow it under and plant it with sod. It was also the birth place of John Taylor, who also emigrated young, and had recently emigrated from Utah. (Here the speaker's attention was called to the fact that President Taylor was not born in Vermont.) He might be mistaken, perhaps it was Joseph Smith who was born there. It was also the birthplace of Senator Poland, who introduced the first bill for the curtailment of "Mormonism." Senator Edmunds was born and lived there, and if his bill was not enough, and it was necessary to pass a more stringent measure, Edmunds would do it. Vermont was small, but she was proud of her record. She had always held up the Stars and stripes. He was sorry there was disloyalty in America, or any one who would haul down the flag. He had the same sentiment as Gen. Dix, who gave the order "If any man hauls down the American flag, shoot him on the spot." He was glad of his visit to Utah. He and his friends had in a few hours, learned well the lesson of Utah's shame. "Mormonism" has got to go. If the "Mormons" are disloyal they must be put down. There couldn't be a disloyal people under the old flag. The story related by Judge Powers made the soldier's blood run cold. In another conflict the men of the north and south would stand shoulder to shoulder under the old flag.

Secretary Arthur L. Thomas spoke as follows: Mr. chairman, members of the Grand Army, in which I include the members of the Ladies Relief Corps, ladies and gentlemen: It is now so late that I promise you I shall not detain you more than five minutes. No one can appreciate more than I do an invitation to attend a camp-fire of the members of the Grand Army; for wherever a camp-fire is held I find a place which patriotic and loyal men have dedicated to love of country—a place where the authority of the government of the United States is unquestioned, where the Constitution and the laws are supreme. Under the auspices of the home post of the G. A. R., composed of as brave and as true men as I have found anywhere, meetings have been held nightly in this building, for the purpose of giving to their honored guests a fitting welcome, and for the further purpose of asking their attention to the extraordinary condition of affairs existing here, with the hope that the situation would receive at their hands that consideration which, in their opinion, its magnitude and its importance demand. The situation may be briefly stated. In 1880 we had a population, in round numbers, of 144,000 people. Of these 106,000 were reported to be members of the Mormon Church—a majority of over 68,000. The relative strength of the different elements of the population have not materially changed since then. Of the 24 counties in the Territory, 23 are controlled exclusively by the Mormon people. Of 338 county officers in the Territory, all but three are Mormons. Of 520 precinct officers, over 500 are Mormons; and of something like 900 school trustees, about 875 are Mormons. Of 42 municipal corporations in the Territory, 40 are controlled exclusively by the Mormons. At the last Territorial election, of 38 members of the Legislature,

the Mormons elected 35; and at the last Congressional election the Mormon candidate for delegate had a majority of 18,105. I mention these facts that you may know the non-Mormons of Utah are a hopeless minority, powerless of themselves to effect any change. The non-Mormons, it has been charged, are here for the purpose of enriching themselves at the expense of their Mormon neighbors. The charge is utterly and absurdly false. A large majority of the non-Mormons who have come into this Territory, brought with them brains, muscle and capital. They are the men who have scaled these high peaks which you see all around us, and have uncovered the mineral treasures which they contain, producing, during the last year, over ten millions of dollars. Their work has made a market for the sale of the surplus products of the Mormon farmer, and they have contributed to the material advancement of the business interests of the Territory. They have also aided in educating the youth of the Territory. I think I am safe in saying that there is no class in any portion of this country who pay more for school purposes than do the non-Mormons of Utah. And although they pay their proportion of school taxes into the Territorial Treasury, they maintained, in the year 1885, at their own expense, and without aid from their Mormon neighbors, 81 schools, in which they employed 170 teachers, and in which were taught 5,813 scholars. Is this the work of men who have no other object than to despoil their neighbors? Can it be truthfully said that the men who help to advance the business interests of the Territory, and who go out among the people with the Bible in one hand and the spelling-book in the other, are adventurers? I think not.

Now what is the difference which exists between the Mormons and the non-Mormons? Simply that they shall obey the law. Nothing more and nothing less? Can loyal men ask less? Can good citizens demand more? Certainly when the citizens of Utah assumed the rights of citizenship they obligated themselves to obey the law; yet, having assumed these obligations, they have repudiated them, and seek by every artifice in their power to evade and defeat the execution of the law. Nothing can be more miserable, nothing can be more wretched, than this constant evasion and resistance of the law. It is the most miserable course which a people can take and approximate with rapidity to absolute moral ruin and it marks the decay of order and the fall of patriotism. The conflict which exists here to-day, will go on until the progress of civilization will teach the people of Utah Territory, as it taught the people of this nation long ago, that everything must be made subordinate to the general welfare, and that everything must be made subject to the Constitution and the laws which form the bond of the Union. But I have agreed not to talk long. Soldiers, to you, the veterans of the Republic, we give our greeting. On many fields of carnage you have attested your devotion to your country by displaying immortal valor and patriotism. The record of your glorious deeds has been emblazoned high in the temple of fame, there to remain on record forever, and you will live to wear a loyal wreath. But three hundred thousand of those who fought side by side with you now sleep in untimely, but honored graves. When on the last morning the reveille shall sound—the roll call of immortals—it will be said of them, "they died at their post of duty." Let us hope that you who have survived this contest will see to it that this country, for which they died, shall be preserved with all its powers—its giant powers—to the latest generation, and that everywhere where the American flag shall float, there loyalty shall abide.

Ex-Governor Connor, of Maine, was introduced and acknowledged the courtesy of the kindly reception given him.

John C. Lannahan, of New Hampshire, thanked the local members of the G. A. R. for their greeting, and assured them of New Hampshire's sympathy and aid if necessary.

Vice Commander Lewis, of Georgia, felt that the work of the G. A. R. was not done. As citizens they take an interest in the welfare of the Country, in Utah and elsewhere. If there was a cancer in Utah, there were running sores in Georgia. The G. A. R. there were few in number, and sometimes lonesome. It would be a great encouragement if the boys in blue would visit them in such numbers, and strew flowers on the graves as the 300,000 Union dead. They would then make them feel that there, as well as here, the laws should be upheld, and all that was fought for by the Union men be maintained and perpetuated.

The assemblage then dispersed, while the Opera House band played a selection.

"How did you spend the Fourth?" inquired one man of another. "Been very busy," was the reply. "Out of the city?" "Yes, at the Lake." "Bathing?" "No." "Firecrackers?" "Not a one." "What in the mischief kept you busy?" "Fighting mosquitoes."