

distort language and misquote words as it may, either there is something reliable and of force in the "Mormon" declaration and its endorsement, or the "Liberal" organ has not the slightest room for boasting and self-glorification. It must cease denying the validity of that action, or quit its bombastic exultation, or continue to be looked upon as the most idiotic and inconsistent anti-"Mormon" fanatic on the continent.

### JUSTICE MILLER.

JUSTICE MILLER, of the Supreme Court of the United States, has passed beyond the conflicting scenes of mortal life. He was a strong individuality, being endowed with a powerful intellect, by force of which, under Divine Providence, he reached the prominent position filled by him at the time of his demise.

Samuel Freeman Miller was born in Richmond, Kentucky, April 5th, 1816. He graduated at the medical department of Transylvania University, in his native State, in 1838. He practiced medicine a short time and then took up the profession of the law. He was a stalwart advocate of emancipation, and exerted energy and ability in the furtherance of that cause. He did not, however, take any active part in politics, up to 1850. In that year he removed to Iowa, where he entered the political field and there became the recognized leader of the Republican party. Numerous State and local offices were tendered him, but he declined them all and devoted himself to his profession, with which he was ardently in love and in which he rapidly advanced, reaching the foremost rank in the State. In 1862 he was appointed by President Lincoln Associate Justice of the Supreme Court, which position he filled at the time of his death. He was not only an eminent lawyer, but was conspicuous as an accomplished public speaker. This was probably the reason why he was selected for orator at the constitutional centennial convention celebration at Philadelphia on September 15th, 1887.

The majority of the people of Utah have reason to cherish the memory of Justice Miller, whose rule of official conduct was to administer the law without prejudice. In several suits in which the Latter-day Saints had good reason for assuming the position that local officials had overriden the law in the interests of an anti-"Mormon" crusade,

Judge Miller always showed exemplary readiness to enable appellants to get their cases before the court of whose bench he was an able representative. This disposition induced him to readily issue the necessary papers when it was requisite for a member of the court of last resort to take that step.

### A FEMALE ANTI-"MORMON" DETECTIVE.

"New York, Oct. 13.—A local paper says Miss Inez Coultre, who recently furnished the Barge Office officials with considerable information about the Mormons and their modes of life in Utah, left for Salt Lake City. Though the fact was not made public, Miss Coultre is returning to Utah as a detective, under instructions to secure such evidence as she can against the Mormons."

The foregoing is a press dispatch which calls for some comment. A person calling herself Inez Coultre has made herself somewhat conspicuous, not to say intrusive, during the landing of some "Mormon" immigrants at New York. So we learn from a number of papers published in that city.

This person claims to have been engaged as a school teacher in Salt Lake City for two years, under the Presbyterian mission. She voluntarily appeared at the Barge Office when the vessel landed, and professing great knowledge of "Mormon" ways and methods, attempted to prevent some of the newly arrived persons from proceeding any farther. In this, however, she and those who aided her were entirely unsuccessful.

It appears that this woman wants to make something out of her pretended acquaintance with "Mormon" affairs, and so has obtained the appointment mentioned in the press dispatch which appears above. That she is utterly ignorant of what she claims to understand will be seen from the following, clipped from the columns of the *New York Press*:

"Among other things Miss Coultre says that one of the chief arguments of the Mormon Elders to get converts is 'that the Messiah is soon to appear in the Zion of the Latter-day Saints, and that all that are not there are lost.'"

"Incidentally a large amount of money is shown to the people whom the Mormons are trying to capture. The gold catches the eye and they are ready to do almost anything to get it. Nothing is said about polygamy. The converts are told that they will have their own homes and husbands, and everything they require."

"The Elders, when abroad, take care to select the best looking young women they can get. When Utah is reached sometimes the people are turned adrift by the Elders for the

sake of getting them more fully in their power. The best looking of the women are then taken by rich old Mormon Elders and become "sealed wives."

"They are not taken to the house where the other wives are kept, but are sent to neat little cottages, or apologies for cottages, hard by. There they are little better off than many of the New York street walking women. When the convert once gets within the clutches of the Mormon Church there is no chance of escape. Many of the converts would do almost anything to get away, but they are surrounded on all sides and kept in bondage."

"The old women, who are not wanted as 'sealed wives,' are put to work, —farmed out to plow, and cared for about as well as the slaves were before the war. The price of labor is regulated there by the Bishop. If they want a man to work for seventy-five cents a day all the Elder has to do is to say that it is ordained in heaven that he was to receive only seventy-five cents, and that goes."

"The ranks of the Church of the Latter-day Saints are recruited monthly from the poorer classes of people of Norway, Sweden and Denmark. There are very few of either English or Irish. The Elder in making converts goes to a country district and announces that he will hold a meeting on a certain date. He further says that he is appointed by God to save the people and lead them to the Promised Land."

"He inspires the people with fear and then owns them. The converts are taken to a river and baptized. After that they are afraid to turn back. He tells them that a great change has come over them and that they are of the family of the Church of the Latter-day Saints. When they arrive at Utah they are compelled to pay back the money that was expended for passage and all other expenses."

The *New York Telegram* publishes some similar untruths as coming from her lips, says she was born in Grove City, Pa., and by means of Dr. Dunn of the Episcopal Church gained access to the emigrants at Castle Garden. The *Telegram* adds:

"Instead of being given means of support by the Church," Miss Coultre says in a communication to General O'Beirne, "the converts are obliged to support the Church, for every Mormon must give one tenth of his possessions and earnings to the Church," and she declares that when this tribute to the Church is made there is seldom enough left for decent subsistence among the working people, while the Elders live in luxury."

"In any of the Mormon settlements," says the young lady, may be found families crowded into miserable adobe huts, lacking nearly all the necessities of life and living on dried fish, caught by themselves and dried over sagebrush fires. If the poor convert is lucky he may lay by enough dried fish for the winter."

"Under the conditions described by Miss Coultre, the life of the ordinary convert brought to Salt Lake City is worse than that of any tenement resident in New York City, and not as good as the average life of a dog."

"Why the Mormon Elders bring out so many young girls," says Miss Coultre, "is only too well known to those of us who have cared to investigate the matter. These girls have no voice in the matter of their disposal, and they soon learn that they