

More than a thousand miles of uninhabited desert and mountain wilds lay between them and their destination. The five hundred able-bodied men demanded and enlisted took from them the very flower of their masculine strength, and exposed them to the mercy of the savages that roamed the broad prairies over which they had to travel. If that noble band were not actually engaged in battle, they made the longest and most arduous march known in history; and their presence in California, as I have said, saved that valuable domain to this nation.

"As to the half-masting episode to which Mr. Ferry referred, it is almost a waste of time to explain so simple a matter. Some persons, full of grief and humiliation that on the anniversary of national freedom a number of their leading and most esteemed citizens and pioneers, who had laid the foundation of their prosperity, were either in prison or in exile through strained interpretations of special laws, placed the flag at half mast as a token of mourning. It was not out of respect to that emblem of the nation's liberty. No one knows this better than the maligners who pretend, for base purposes, that the act was one of defiance. When was the half-masting of the flag ever before construed into anything but a sign of sorrow? I am ashamed of men who seek in such a paltry way to misinterpret the acts of their fellow citizens."

The speaker then took up the objections of the minority in Utah, and argued that in these questions the majority must rule. In answer to the claim that the minority refused to take any part in the Statehood movement, he cited the similar case of Kansas, which was admitted into the Union notwithstanding. He then took up the polygamy question and disproved the statement that "a majority of the people of Utah have long defied the authority of the United States by practicing polygamy," and said concerning the assertion that the church made polygamy obligatory:

"The Church of Jesus Christ of Latter-day Saints, as a church organization, does nothing of the kind. It does not, and never did, make the practice of polygamy obligatory. The Church of Jesus Christ of Latter-day Saints accepts the revelation through Joseph Smith concerning marriage as coming from God. That revelation related also to celestial marriage, which is a different thing from plural marriage; and while all members of the Church recognize as binding the ordinances relating to marriages for eternity as well as for time, all have not, and do not, recognize the revelation concerning plural marriages as obligatory upon them. The great majority have never entered into plural marriage, and therefore have regarded that part as permissive simply and only."

Mr. Baker—What is the difference between celestial and plural marriage?

Mr. Caine—Celestial marriage is a marriage for time and eternity.

The persons are not only joined for so long as both shall live, but for time and all eternity. That is celestial marriage, but it is not necessarily plural marriage. Celestial marriage could be entered into by persons in good standing in the Church, although there would be no polygamous relations about it.

A long discussion followed on this question, in which several members of the committee asked numerous questions, consuming a great deal of time, but bringing out these points more sharply, and showing that it would take a new revelation from God Himself to abrogate the present revelation, and that must come through the head of the Church and be accepted by the body. The opposition made inquiries after several prominent men with the view of showing that they were hiding from indictments for polygamy; but this was shown to be untrue; they were only charged with unlawful cohabitation. The distinction between the two offenses was clearly shown, Mr. Richards taking an active part in the conversation.

Mr. Ferry's charge that witnesses dare not testify in such cases was met, and Mr. Caine said:

"I wish to say in answer to the charge that witnesses against Mormons are bulldozed, so they dare not testify; there has been a system of bulldozing in Utah, if not of witnesses at least of Mormons; for instance, some two years ago there was formed among the non-Mormons what is called the Loyal League. A member was required to contribute fifty cents a month for the support of agents in Washington to oppose statehood and to promote anti-Mormon legislation. In the mining camps, where Mormons and non-Mormons were employed, the Mormons had to contribute to this fund or lose their places. Men who had no faith in such schemes were forced to pay their fifty cents a month for the traveling expenses and hotel bills of Judge Baskin and other gentlemen who have been here representing the anti-Mormon ring of Salt Lake City.

"No Gentile dare say he was in favor of statehood. He would soon be expelled from the Alta Club and all its privileges. And I want to warn this committee here of the great danger they are incurring. I will read a warning to them from the Salt Lake Tribune of January 11, commenting on an article from a Boston paper in regard to this State question. The editor says:

"The above presents the situation clearly as it is. Understanding it perfectly, it should be the duty of the Gentiles of Utah to preserve the name of every advocate for admission in Congress, that for all time to come they may be branded as unclean whenever they aspire to any position of honor or emolument."

"Now, gentlemen, if you do not want to be branded as unclean, be careful not to report a bill for the admission of Utah."

"The bottom motive of the agita-

tors in Utah is to bear rule themselves. Being in the minority, they want the majority proscribed. They steadily resist every attempt to bring about even business relations with the majority.

"Every Gentile who dissents from their schemes is denounced and abused and whipped into line, or dubbed a Jack-Mormon, a name that strikes terror to every weak-kneed Gentile. They have a daily organ whose avowed purpose is to make friendly, social, and political relations between 'Mormons' and non-'Mormons' impossible."

Mr. Caine, after occupying an hour and a half, had not concluded his speech, in consequence of interruptions, when the committee adjourned. On Thursday, the 17th inst., he resumed and showed that:

"The attempt to create the belief throughout the country that priestly influence will dominate the State, that the 'Mormon' people are subjected to an ecclesiastical tyranny, is part of the shrewdly devised scheme and organized effort to accomplish the overthrow of the majority and the elevation to power of the minority."

He dealt with this subject at length. Explained the doctrine of common consent and the semi-annual election of Church officers. Read from the Doctrine and Covenants the belief of the Church "On Governments and Laws in General," which recognize the difference between the powers of the Church and of the State. Argued that the proscribed always stand together and this made the "Mormons" united in politics. Referring to the state stories repeated by the opposition, he asked:

"Why is it that our opponents rake up from by-gone times old stories musty with age and misty with doubt? What is Utah today? That is the question. What kind of people are now asking for the rights of free men? It is not the opinion or acts of men dead and buried years ago that we need to discuss. We are not holding a post-mortem examination. It is a living people and living issues that should engross our attention.

"Mr. Ferry, in his argument, insinuated that had it not been for the absolute veto power of the governor the Utah legislature would have unjustly taxed the mines. I happen to know better. I was in the legislature when the matter was discussed. It was not proposed to tax 'a hole in the ground,' nor a prospector's claim. But it was thought that patented mining property of established value ought to yield revenue on the same principle as farming, manufacturing, and mercantile property.

"The mineral output from 1871 to 1889 was \$184,994,630, on which not a dollar of tax has been paid, the revenue law exempting mining claims, 'the product of mines, and the ore in the mines.' I do not think any mining man ought to say one word as to taxation of mines in Utah. Nevada is a mining State, and controlled by mining interests.