

of Jesus. In the eyes of the average "Christian" of the back woods sixty years ago, all this was "blasphemy" and should be wiped out, even by the hand of violence. The mobs that drove and robbed and murdered the Mormons were "Christians" of the same general type—rough, brutal, ignorant and savatical—as those who murdered Hypatia, tore her body in pieces, scraped her bones and carried them as tokens of the triumph of "Christianity" over "paganism."

Added to the dreadful "heresies" of the Mormons was the fact that they were industrious and frugal and wherever they settled they became prosperous. But prosperity, in a land where a razor-back hog, three dogs, a pound of ugger-head tobacco and corn-dodgers for a week were considered about all that a "good Christian" ought to possess in "this vale of tears," was also an unpardonable sin. Hence the Mormons were scowled upon, then talked about, then prayed against, then preached against and finally mobbed, murdered, robbed and driven, not because anybody thought of their relation to the government, but because they were "infidels" to the so-called Christians around them.

The only thing in addition to this that gave them trouble was their own apostates, men who, because they could not get all they anticipated, set about destroying the church. In Kirtland the trouble came largely from apostates. In Missouri and Illinois apostates added the "Christian" mobs. In Utah disappointed apostates are the eager supporters still of the anti-Mormon priests.

When the Mormons came to Utah they brought "civilization" with them, and though from 1851 on they were more or less harassed by officials who brought the old prejudice against them as heretics, they made so much progress that even such men as Colfax and Bowles, in 1855, fairly gushed in their praises of what the Mormons had done. Yet all the country knew that polygamy had been for many years a tenet of the Mormon faith. Congress knew it when it created the territory, and Fillmore knew it when he made Brigham Young governor. Pierce knew it when he reappointed him. All knew what the Mormon Priesthood was, or all thought they knew. Yet powerful as it was, the nation gave the Mormons rights and privileges that the anti-Mormon *Tribune* ring of place-and-spoils-hunters have been striving for twenty years to get away from them. If it was safe to let the Mormons vote from 1850 to 1870, when there were very few voters in Utah who were not Mormons; if there was no danger to the nation in their Priesthood, then how comes it that today when the *Tribune* claims 75,000 "Gentiles" in Utah, the danger of this Mormon Priesthood towards the government is so threatening that nothing but the disfranchisement of all Mormon voters of Utah will save the nation?

When the whole matter is thus carefully examined it becomes as clear as a May morning on the Wasatch crags, that the fight against the Mormons is not because of any real or supposed danger that they will ever even be a menace to the government, but because the old hatred of their "heresies" still

burns in the evangelical breast, and it seeks to do now by political intrigue what fifty years ago it was able to do by inciting mobs to riot, theft and murder.

The Salt Lake *Tribune* is the organ of that evangelical hate, backed by politicians who see fat positions, and by adventurers who see possible spoils, in Utah.

Such is the real status of the case as seen by one pair of unprejudiced and unbought eyes. The anti-Mormon papers seek to break down the force of my work in behalf of truth and justice by charging me with being "hired," with being "paid" to write as I do. I think it is about time to settle that question, and as the *News* and *Herald* do not seem disposed to say anything concerning the matter, I will take the initiative myself.

So far from being hired by any person, or corporation, or church, or party; so far from being paid by any person, or corporation, or church, or party for my letters in Salt Lake papers in behalf of American principles, fair play and the rights of the Mormons, the truth is that for the mouths and the labor I gave to the investigation of the whole subject, for the articles I have furnished to home papers, I have never received a dollar or any other sum. Why do I do it? I do not know that I understand why. For years I fought for the rights of the Isabella Chippewas, paying money out, getting nothing and knowing that I should get nothing. People would tell me I was "a d—d fool" to spend my time "for a lot of lousy Indians." In Salt Lake the gutter-snipe of the *Tribune* and others of his ilk call me still worse names and will now probably designate me as "a d—d idiot," because I tell the truth for nothing when they can get good salaries for lying.

The anti-Mormon papers here charge me with being "poor" and in "want." That is a much blacker mark against them than me. Why must I do this work for nothing? Because such men are these soulless editors have been for years creating a wrong against an honest, innocent people. If there had been no scoundrels in Utah all these years there would have been no need of my work. But is it a crime to be poor? The greatest, noblest, best men and women of this world have been poor. At the same time, many of the dregs and precipitates of humanity have been poor. The editorial curs that bark at my heels are poor. I will even venture to assert that there is not a man of them all who is not in debt to tailors, shoemakers and boarding houses. Neither poverty nor riches makes men great. It is what men do with their riches, it is what men do to prevent the accumulation of riches, that counts them up or down. Judged thus, the possession of millions would not raise my defamers above the gutter of their own base natures.

CHARLES ELLIS.

GOVERNORS AND JUDGES.

J. P. Christensen furnishes the following to the *Ephraim Register*.

The following is a list of the various governors and judges appointed since the organization of the Territory, September 9th, 1850, to the present time.

It will be interesting and useful for reference and data.

GOVERNORS.

1. Brigham Young, appointed September 25, 1850.
2. Alfred Cumming, July 11, 1857.
3. John W. Dawson, October 3, 1861.
4. Stephen S. Harding, March 31, 1862.
5. James Duane Doty, June 2, 1863.
6. Charles Durkee, July 15, 1865.
7. J. Wilson Shaffer, January 17, 1870.
8. Vernon H. Vaughan, Nov. 1, 1870.
9. George L. Woods, February 2, 1871.
10. S. B. Axtell, January 11, 1875.
11. George W. Emery, July 1, 1857.
12. Eli H. Murray, January, 1880.
13. Caleb W. West, May, 1886.
14. Arthur L. Thomas, April, 1889.

CHIEF JUSTICES.

1. Lemuel J. Brandenburg, appointed March 12, 1851.
2. Lazarus H. Read, August 31, 1852.
3. John T. Kinney, August 24, 1853.
4. Delena B. Eckles, July 13, 1857.
5. John T. Kinney, June 27, 1860.
6. John Titus, May 6, 1863.
7. Charles C. Wilson, July 25, 1868.
8. James B. McKean, June 17, 1870.
9. David P. Lowe, March 19, 1875.
10. Alexander White, Sept. 11, 1875.
11. Michael Shaeffer, April 20, 1876.
12. John A. Hunter, August 13, 1879.
13. Charles S. Zane, March, 1884.
14. Elliott Sanford, April, 1888.
15. Charles S. Zane, April, 1889.

ASSOCIATE JUSTICES.

1. Perry E. Broeckus, appointed September 28, 1850.
2. Zerubbabel Snow, Sept. 28, 1850.
3. Leonidas Shaver, August 31, 1852.
4. George P. Stiles, August 1, 1854.
5. W. W. Drummond, Sept. 12, 1855.
6. E. D. Potter, July 6, 1857.
7. Charles E. Sinclair, August 25, 1857.
8. John Cradlebaugh, June 4, 1858.
9. R. P. Fleunicken, May 11, 1860.
10. Henry R. Crosby, August 1, 1860.
11. Charles B. Waite, Feb. 3, 1862.
12. Thomas J. Drake, Feb. 3, 1862.
13. Solomon P. McCurdy, April 21, 1864.
14. Enos D. Hoge, July 27, 1868.
15. O. F. Strickland, April 5, 1869.
16. Cyrus M. Hawley, April 19, 1869.
17. P. H. Emerson, March 10, 1873.
18. Jacob S. Boreman, March 20, 1873.
19. Stephen P. Twiss, Sept., 1881.
20. Jacob S. Boreman, Sept., 1885.
21. Orlando W. Powers, January, 1885.
22. P. H. Henderson, June, 1886.
23. J. W. Judd, May, 1888.
24. T. C. Anderson, June, 1889.
25. J. W. Blackburn, February, 1890.
26. James A. Miner, June 20, 1890.

THANKS.

"A Liar ought to have a good memory. This is for the information of the peevish morning nuisance whose daily output is a libel on decency and morals."

That is from the Salt Lake *Times*. It refers to the Salt Lake *Tribune*. Thanks. It saves us from saying anything further in reference to columns of contradictions, falsehoods, stupid questions and rash assertions, by which the *Tribune* seeks to dodge the issue of the subject which we have couched-cended to discuss with it. In that little paragraph is all that need be said.