

is in order for the American people to glance at another side of a problem by which for 40 years the nation has been vexed.

"The advent of a new religion has often been heralded by the war cry of conquest, its track marked with the bloody trail of persecution. No little of the outcry raised against the Mormons may be occasioned by the fact that we are no better than our predecessors. Always ready to welcome sensational news gatherers and to listen to sensational lecturers, the public palate has been sated at feasts where recountal of Mormon atrocities but whetted the appetite for more of the same exciting diet. Is there another side?

"Driven from the populated States in 1847, the followers of the new revelation fled across the weary plains, and selecting a spot they called Deseret—then a region briefly described by omitting the third vowel in its name—they camped in isolation from the human race. The colonists contented with hostile Indians, with dissension and lack of the bare necessities of life; elements generally fatal to such enterprises utterly failed to crush them; an ancient proverb proved a truism; the flock of foolish sheep with the lion—Brigham—for its leader, was more powerful than many a stronger colony lacking such a head. The desert literally blossomed as the rose; by the most successful system of irrigation ever devised, a rill of clear, mountain spring water was brought in nature's own channel—the earth—not only to each man's door, but, after the fashion which has made the valley of the Nile a garden during thousands of years, that limpid stream refreshed and fertilized the soil.

"Mining was discouraged, gold was accursed; yet, poor as they were, they built no almshouse; immoral as rumor made them, they had not a single penal institution; polygamists, as they were free to become, in no State of the Union, then, and to this day, is simple household fidelity of one man and one woman to each other of observance so universal. They prospered most wonderfully. The community showed no instances of individual wealth, whilst each member had neither poverty nor riches.

"To the economist, the cause of such prosperity was patent; it was plainly defined in their civic emblem, the bee-hive; the eagle may search for prey, the young lion may roar and suffer hunger, but the bee's industry results in food enough and to spare, and there were no drouses in the Deseret hive. That toil, unremitting as it was, enriched no tyrant, it fattened no idler; forced to contribute to a common fund, the citizen knew that the most distant diversion of that fund was to bring new laborers to the vineyard; the practice was the reverse of that against which the metropolis of the day contends, where men may become rich at the taxpayer's expense.

"To the Saint of Utah this prosperity was the smile of the Supreme Ruler; be their faith celestial revelation or be it terrestrial delusion, it is believed, carried into daily practice as in few other of the sects of Christendom. It cannot be ignored that the Latter-day Saints are a Protestant sect. King James' version is the Mormon Bible, the Book of Mormon occupying a place analogous to that assigned by many people in other lands to the works of the Swedish seer. Mormonism is Judaism modernized; its statutes are those of the Mosaic law; its customs and usages modelled on the verses of the Pentateuch; its domestic life nearer to that of the

early New England Commonwealth than any other to be found on the western continent; the hymns of Watts, Wesley and others of their kin constitute the sacred poetry of its worship.

What then is its crime? Why should we still look with suspicion on the organization? Wherein was its avowal of polygamy a national insult? Of this, little has been written, despite all the agitation. The real danger from the Mormon power was that it set up the claim to be superior to the authority of the United States. This was the sedition, and therein lay the germ of rebellion; it was a government within a government; the right to openly take more than one wife, was but an instance of nullification; the fact of an occasional plural marriage was of minor importance compared with the assumed authority to enact a law which could over-ride the marriage laws of the United States.

"Now that the leaders have disowned the power to nullify national statutes, reform should be welcomed by the brotherhood of States. It ought to be assumed that the recommendations of the hierarchy are officially sincere; anything savoring of religious persecution should be opposed by all fair-minded citizens, and if those of the prevailing religion of Utah yield in all civic matters to the rule of the United States government they should have the same rights to their temples, their ritual, their ecclesiastical houses and common funds, and the same protection in the enjoyment of such as is granted to the Free Masons, the Methodists, the Episcopalians, or any other corporate body."

THE LIVING PRESENT ISSUE.

In every political campaign there is more or less of excitement, and intense partizans frequently run over the bounds of propriety, some of them transcending the limits of truth and common sense. There is no need for the general public to follow them in their acrobatic vaulting, nor in their bad manners and lack of ordinary courtesy. Citizens should preserve their equilibrium and their independence, studying their own and the public interests, and using their good judgement in the exercise of the elective franchise irrespective of the nonsense uttered by sensational persons or papers on either side.

The "Liberal" organ is badly rattled. The drivel that fills up its editorial columns is as stale and vapid as it is frothy and nerveless. The political aspirations and peregrinations of its editor have been indulged in at the expense of his special page, and the ruffian left on the tripod exhibits unmistakable symptoms of impotent malice and maudlin alcoholism. What is left of his mind burrows in the misty past, and his distorted imagination turns garbled extracts from mouldy records into present exponents of living issues. It is all in vain. The

question of today is what concerns the people of Utah, and what tomorrow will bring forth as its consequence also concerns them and not the dead concerns of the long ago.

The chief present topic is the election of a Delegate to Congress. That is important because of the principles at stake. We will not say with the "Liberal" candidate, that "men are nothing." They are much, as representatives of principles, an ideas and interests. What would principles be without persons? Mere abstractions, without force and without effect. So while the principles at stake are of great moment, the question of who is the man to represent them is the question of the hour.

Hon. John T. Caine is the People's candidate, because he stands for the rights of the People. And this means not only the rights of his own party but the liberties of all, no matter what may be their party, their race or their creed. He has demonstrated this in his official career in Congress. No "Gentile" or Hebrew, any more than a "Mormon" has ever appealed to John T. Caine for his official aid in vain. He has worked for the interests of this Territory, faithfully and continuously. His home is here. He is identified with Utah's welfare, wholly and permanently. He knows the needs of the commonwealth and understands how to labor to supply them. He represents that principle of the People's Party platform which demands the greatest possible freedom for every individual compatible with the general welfare. He is for the universal liberty of law. He would deprive no citizen of his vote, or of any right or privilege, on account of his faith or his politics.

The candidate of the "Liberal" party, C. C. Goodwin, has no claim upon the suffrages of the people except as the paid literary advocate of the silver interest, and of the disfranchisement of the "Mormon" voters who have obeyed the laws and have sworn that they will not violate them in future. His energies—if he have any beyond those that are literary—will be devoted chiefly to the accomplishment of the last-named purpose. They will thus be destructive in their nature and intent. He will seek, not to support and extend the principles of human freedom, but to break down and trample upon the rights of the majority of the citizens. He will not and cannot represent the people of Utah, but only a fraction.