

lawful cohabitation, and no certificate of election will be issued to him by the Commission until the charge is removed. His name is Samuel R. Thurman, and his place of residence is Provo, a town ranking third in population after Salt Lake and Ogden."

The fact that six months in the Territory is required by the law, is suppressed in the foregoing; also that the thirty days' residence only, within the city, is not a municipal provision. A still worse suppression is the fact that the ballot here is strictly secret, and that neither the "Mormon" Church nor any other body or person can detect how an elector votes.

As to the arrest of Hon. Samuel R. Thurman for infraction of the Edmunds act, it is well understood and currently proclaimed in Provo that it was done for political effect. And the grand jury, composed entirely of non-"Mormons," has ignored the complaint, so the Utah Commission will have no reason to decline issuing the certificate of Mr. Thurman's election. And the inference that "the Mormon Church" has "had a hold" upon this gentleman so that he was induced to violate the law, is a vile and shabby piece of assumption, all the worse if it came from a Utah Commissioner.

However, we do not accuse Col. Robertson of all the inaccuracies which appear in the *World* dispatch, as press telegrams are noted for their misstatements of the views of persons "interviewed," and particularly when in relation to Utah affairs. But we wonder whether the dispatch fiend of Salt Lake will be as diligent to wire the news of Mr. Thurman's discharge as he was to spread the tidings of his arrest. Also whether the inexact informant of the *World's* correspondent will have the grace to do the same.

IT CAUSES A COMMOTION.

It is very amusing to watch the antics of the "Liberal" leaders over the solid and immovable platform of the People's Party. It has made a great commotion among them. Their endeavors to decry it are evidence of its effects upon them and their fears of its influence upon reasonable and conservative men of all persuasions. Some of them use such expressions as these, as reported in their organ:

"Oh Fudge!" "It's all rot," "Its guano all the way through," "Its a mere sham," etc.

Others describe it thus:

"As fine a declaration of princi-

ples as any in the world, but entirely without heart." "The platform contains some excellent things but why did not this party execute them years ago?" "It strikes me that the Mormons purloined their platform from the Liberals." "I should say the People's Party had stolen the Liberal thunder." "The platform is good to catch flies with," etc.

These remarks are funny when placed side by side. If the platform is "rot," it is "Liberal rot." If it is all fudge, it is "Liberal fudge." If it is "guano all through," it is "Liberal guano." If it is "mere sham," it is "Liberal sham." So with other reported remarks of prominent "Liberals," they are contradictory and indicative of disorder in the "Liberal" mind.

The organ itself now explains that it means to say, the Declaration of Principles is composed of two parts:

"One part is stale rubbish, the other part is stolen from the proper owners. We laugh the first part to scorn, the second part we reclaim as our own."

So that the platform is not "all rot, or all sham" or "guano all the way through," but only so in part, and that is the first part which the organ says it "laughs to scorn," for it is "stale rubbish." Well, here it is:

"The basis of free government is the right of the people to govern themselves.

The object of the Federal Constitution is to secure a free government to the people of the United States, wherein all people shall be protected in life, liberty and property and in the enjoyment of every right essential to their happiness and not inconsistent with the rights of others.

We regard the Constitution as a sacred charter of human liberty; we revere its principles and declare our unwavering allegiance to the government and laws made in pursuance of its provisions."

That is the first part of the Declaration of Principles of the People's Party. That is what the "Liberal" organ says is "stale rubbish" which it laughs to scorn, and that other "Liberals," as radical as their organ, denounce with such choice expressions as "rot," "sham" and "guano!" Well, we are not surprised. If the "Liberal" party of Utah has any principles at all they are hostile to these. Local self-government in this Territory it has labored to destroy. Free government, as set forth in the Constitution and the Declaration of Independence, is "stale rubbish" in its eyes, because it precludes control of Utah affairs by "Liberal" politicians.

The "Liberal" organ has admitted, in so many words, that the disfranchisement of voters, male and female, already effected, is part of the "Liberal" policy, and that the total disfranchisement of all "Mormons" by means of a similar test oath to that of Idaho, is part of the "Liberal" purpose. This is a confession that the arraignment of the "Liberal" party in the Declaration is true. One of the chief tools of the organ is represented in it as saying: "This arraignment is a tissue of misrepresentations." Well, he and the organ for it; they can quarrel it out between themselves.

We are more than ever pleased with the platform, because it has made this "Liberal" ferment. All that has been said by its opponents goes to show that it cannot be assailed successfully, and while the worst "elements" among them seek to pelt it with vile words, the most thoughtful recognize it as good and praiseworthy in principle, and desire to claim it as their own. Whatever they may say, it is the People's Declaration of Principles, which they will stand by firmly, and which their candidates will have to pledge themselves to support.

A BURST OF INDIGNATION.

WE have received several communications from respectable and intelligent residents of this city, who attended a lecture recently delivered by a traveling specialist in the Theatre. They appear to be very much disgusted with the style, language and deportment of the lecturer, and use very strong terms in denunciation of his effort and its probable effects. They complain of his endeavors to excite laughter and joining in it himself, on things that should be treated scientifically, if at all in public, and without the levity in which he indulged and provoked.

They also dispute his claims to scientific knowledge, and consider he simply pandered to morbid tastes and appetites, and paraded the fact that he was engaged in the treatment of cases of a certain character, for the purpose of drawing profitable custom. And they further state that his lecture "to men only" was listened to by many boys scattered through the audience, who laughed with the lecturer and the rest over the obscene pictures that were presented and the remarks that accompanied them.