

Chief Justice, and Apostle John Henry Smith should be given the same nomination by the Republicans. Suppose the Democrats were to nominate Lieutenant Richard Young for Attorney-General, and the Republicans were to nominate Mr. Arthur Brown for the same high office. Suppose the Democrats were to nominate ex-Governor West for Congress, and the Republicans were to nominate John Q. Cannon for the same office, and a go-as-you-please campaign was to run its course until election day, does any man familiar with Utah, its present and its past, doubt what the result would be? Is it not absolutely certain that when the votes should be counted it would be found that a Democratic governor, a Republican chief justice, a Democratic attorney general and a Republican member of Congress had been triumphantly elected?

To doubt it is to suppose that human nature has turned a complete somersault; and let me tell you, the man who does doubt it does it solely on the ground that he does not believe what he preaches, but does believe that such a bargain can be made with the chief priests as will cause them to instruct enough of their people to vote a certain way to break a rigid law of humanity itself, and to reverse the unbroken practice of forty years in this Territory.

The certainty of this was confirmed by the action of the last Conference. It was declared in that Conference in effect that the priesthood of the Mormon Church had never exercised any further political control over the Mormon people than by giving them friendly counsel. The idea is continually put forth by the organ of the Church that from the first the people have been entirely free to act in political matters as they pleased, and that the formation of the People's party was due entirely to the hostile attitude of the Gentiles, that made a close union among the Saints a necessity. Thus, if the News is to be believed, the Priesthood this year occupy the same position toward the people that they always have. If that is true, has anyone any doubt what the result would be were a Gentile opposed to a Mormon candidate?

But some one may ask: "Suppose that all you have said be true, is it not right for the majority in this country to rule? On what ground do you oppose the admission of Utah? Why should a Territory with sufficient people and property be kept in Territorial leading-strings?"

THE ANSWER TO THAT IS TWO-FOLD.

The first answer is national; the second local. The first is that the great mass of the Mormon people have no understanding of the principles on which our government was founded and no love for its institutions. It has not been possible, for all their lives they have been taught that the government was their enemy, and, moreover, that their highest and only true allegiance is due to another government the very opposite to our Republic.

Moreover, while they have been counseled to contract no more polygamous marriages, with the counsel was also included the explicit declaration that the counsel was given through no conviction that polygamy was wrong, through no conviction that it was not a

command of God and a way to the highest exaltation in the world to come, but solely because of the pressure which had been brought to bear against it by the government of the United States.

Does any one believe that this people are overwhelmingly in love with the government? Is there any reason to believe, or to expect, that under a Mormon State administration any men would be preferred for office except from the ruling class, from the practical, actual polygamists? And while the laws might be ever so strong against polygamy, they would no more be enforced than any other laws in States where the public sentiment of the people is against their enforcement.

Second. The reason is that while the Saints were formerly entrenched in power in the main centers of the Territory their rule was altogether selfish, non-progressive and domineering in the extreme.

They instituted the boycott against men for being true to their convictions they did what they could to make free speech impossible; they punished men for entertaining honest views and expressing them; they made a man's patriotism a reproach against him; they brought the full power of the church over the people to bear in driving men whom they did not like out of employment; as instance the case of their compelling a railroad company to demand the resignation of a faithful superintendent, who in the employ of the company had saved it from bankruptcy, on a charge that he had been active in the ranks of his party. After men through years of toil had built up a profitable business, they put the power of the church to work.

TO COMPEL THE PATRONS

of such men to withdraw their patronage, leaving to the men the alternative of selling out to them at what they might be pleased to pay, or of pursuing a business which every day brought them nearer to bankruptcy; as instance the case of Apostle Heber Grant compelling the railroads and hotels to practically boycott the men who had built up the transfer business in this city.

Again, in their government they refused to make needed improvements; ignored the sanitary needs of the cities; refused to place the public schools in accord with modern standards; condoned the dishonesty of officials; refused to pass needed laws, and for forty years tried their very utmost to make of no effect the just laws of the Republic and of civilization.

"A stream cannot rise higher than its source."

Again, because Ogden and Salt Lake were wrenched from the control of the Saints, thousands of men came and made their homes in this Territory who never would have come had they not thought that Mormon rule was dying. To put the Territory back under that rule would absolutely ruin many of these, and would break down the value of property everywhere.

But some one else may say: "What do you expect? Is it your desire to keep Utah always a Territory? Would you have Utah perpetually ostracised? or are you planning to incorporate a test oath into the laws prior to giving the Territory Statehood?"

My answer to that is this: When a foreigner comes to our shores, no

matter how intelligent he may be, no matter if from childhood up he has been dreaming of the day when he could, casting aside all fealty to any other Government, with all his heart and soul give his full allegiance to the Government of the United States, on his arrival our laws interpose and say to him: "Before you can become a citizen you must spend a number of years on our shores; you must establish by your life and your acts that you are sincere, because citizenship in this Republic is a most sacred privilege, for the very life of the Republic rests upon the patriotism and intelligence of the people."

In the same way I would accept the beginning of the putting away of polygamy and the dissolving of the People's Party, as equivalent to the filing of the declaratory papers of the Church of Jesus Christ of Latter-day Saints in petition for citizenship, and would hope that by the time it asked for final papers it would be fitted for full naturalization.

I would trust that by that time the people would be anxious for statehood, not for the sake of entrenching their church State lines, but because of a sincere desire to partake in the duties, responsibilities and glory of the Republic.

When we reflect that for forty years in this Territory a power ruled, in the record of which there cannot be found in all the speeches or writings of the public men of the party that dominated the Territory through all that time

ONE SINGLE WORD OF COMMENDATION

or affection for the government of the United States, but rather the most bitter invectives against all officers of the government who tried to perform their duties, from the Deputy Marshal up through Judges, Governors, Congressmen, Senators and Presidents, is it too much to ask that there shall not be indecent haste in turning over the control of one-fortieth part of the area of the United States to this same dominion?

And the thought behind all this is one of good-will to Mormon people themselves, because I believe were they to be given what they are covertly demanding that it would not be five years before the old rigid Mormon rule would be reinstated; that the public schools would gravitate back to what they were; that the ballot would be restored to 10,000 women who would have no more conception of the duties that gift involved than so many chimpanzees; that it would not be fifteen years before thousands of the men who are now little children playing on the streets and in the homes of this Territory would be slaughtered in civil war on the funeral pyre of Mormonism, for, since the beginning of time, like causes have produced like results the world around.

I wish that the Mormon people could understand that there are people who do not want any office, who are seeking for no political or personal advantages; who would not if they could add one sorrow or one humiliation to them; who on the other hand have no feeling toward them except that they may abundantly prosper and that their future peace may be fully assured; who still have a greater love for native land than for anything else; who are jealous of its sovereignty and the honor of its flag; who are distrust-