

ple. You have heard that our fathers enunciated the principle that all men are created free and equal; they did not limit the application, no matter who the man might be, whether Christian or Mohammedan, whether Jew or Gentile, heathen or infidel, the principle was universal in its application, no matter from what land he came; whether from the legions of Europe, the burning sands of Arabia, the kingdoms of the Orientals, the wave-washed islands of the Pacific, the principle was with them as universal as the dominion of Jehovah. They also enunciated the idea that liberty can only exist where the people governed participate in the administration of government. (Applause.) On this foundation they reared the temple of liberty, the grandest and most glorious structure the world has ever witnessed. (Applause.) The People's Party are accused of disloyalty. When did we have our last revolution? When did we rebel against the national government? When did we unfurl to the breeze any other flag than the stars and stripes? (Applause.) The People's Party were the first to unfurl the flag of our country on the spot where we stand. They were the first to unfurl on the Pacific Coast—they did so in the name of the government of the United States. (Applause.) I maintain that any party who seeks to establish in the heart of the United States any other than a republican form of government, is disloyal to American institutions. The Liberal Party are trying to-day to secure for the people of this Territory a government that does not contain one element of republicanism; a government similar in every respect to the one against which our fathers contended. Hence, that party are disloyal. (Applause.)

In conversation with a prominent Liberal a few days ago, I asked him upon what principle he justified the executive of this Territory in relation to the certificate business. He said, on the principle that the end justified the means. That is, the right of a man to trample upon the law, and disregard it whenever he sees fit, to accomplish his ends. I repudiate such a doctrine as monstrous in a republican government. (Applause.) Let this principle be perpetuated and established, and what will be the result? Crash after crash will be heard as the bulwarks of freedom give way; anarchy would wave her scepter over the land, and despotism would shout in hellish triumph amid the crumbling ruins. (Loud applause.) It would be the end of free government and the destruction of liberty, yet these are the principles of the Liberal Party. In speaking of the Party, of course I do not mean all. Many of them are good and patriotic men, friends whom I esteem, but I speak of the ring that manipulates and controls the party. You have been no doubt told that if you voted the Liberal ticket, you will get a State government in sixty days. In the language of Cassius: "In the name of all the gods at once, upon what meat doth this our Caesar feed, that he is grown so great?" (Loud applause.) I believe that the object of the Liberal Party is and has been to drive the majority of the people of Utah into rebellion and hostility. The very platform they have adopted is intended to insult and enrage the people. They exhausted their fund of abusive expressions, and closed for want of vituperative language. It reminds me of the boy building a playhouse of mud; a preacher asked him what he was doing. He said he was building a church. The preacher asked him why he didn't make a preacher and put in his church. The boy replied that he didn't have any more mud. (Laughter.) The Liberals quit for want of mud. (Renewed laughter.)

Let us vote for the man who stands on principle, regardless of who or what he is. Thank you, ladies and gentlemen, for your attention. (Applause.)

F. S. RICHARDS, ESQ.,

Upon stepping forward, was received with loud applause. He commenced by referring to the rights guaranteed to all citizens by the Constitution of this country. He alluded to the right of trial by jury; to the fact that no bill of attainder or *ex post facto* law should be passed; that no person should be obliged to testify against himself. These were some of the bulwarks that were thrown around the people who lived under this free government. He would ask, were the citizens of the Territory of Utah enjoying these privileges? He was told that there existed here in

the Territory of Utah thousands of men and women who had been illegally deprived of one of the most sacred of privileges—the right to cast their vote for the men of their choice. (Applause.) That grand tribunal, the Supreme Court of the Republic, had said that an individual who is deprived of his civil rights is punished by reason of that deprivation. Now, how was it that, under this constitutional guarantee, the people of Utah are punished for some supposed offense? Had they been convicted of that offense? If not, then they had been punished without the sacred constitutional privilege of appearing before a jury and having their guilt or innocence determined. (Applause.) Further than this, many of them were not only punished upon mere suspicion, and without having been proven guilty, but they were punished in cases where it would be impossible for the Government to convict. The same legislative power that had passed the law to which he was now referring, had provided that unless a prosecution was brought within three years after the offense, no conviction could be had. Indeed, there were in the Territory of Utah thousands of men and women who, if they were to go to the District Attorney and furnish him proof of the commission of the offense he could not convict, and yet they were punished. Further than this, there were many individuals who had never violated this law, who had never violated any law, and still they were deprived of the sacred privilege of the franchise. Men and women, before there was a law existing in this country regarding polygamy, entered into that marriage relation, and although there never had been a day nor an hour when the hand of the law could seize upon them, yet they were unpunished. There were women here who never violated the law—because prior to March 1882 there was no penalty attached to the violation of this law by the woman—the penalty attached to the men only and they only were punished. "Who is responsible for the idea that this is the proper construction of this law? Who is it that says it is right to tear down those bulwarks that have been thrown up by the Constitution?" He answered, "It is the 'Liberal' party of the Territory of Utah," (great applause); in proof of this he would read the ninth and tenth planks in the "Liberal" platform. These sections he contended were endorsements of the construction that had been put upon the law, and for this he branded the "Liberal" party as being disloyal (Applause), and as seeking to subvert the fundamental principles of the government under which we live. (Renewed applause.) Mr. Richards then alluded to the rule of construction applied to laws and showed that the legislative body must be supposed to intend to confine a statute within constitutional limits, because in that consists its vitality, and outside of these limits it is dead, imbibing the antidote poison of unconstitutionality that if a constitutional construction can be placed upon it, it must be so applied and contended that the law of March, 1882, as it had been construed, by the "Liberal" party, not as enacted by Congress—disfranchized men and women illegally and unconstitutionally, and therefore he branded that party as disloyal by seeking to make it appear that Congress had violated the Constitution (Applause). He referred briefly to the pretended moral aspect of the bill, and related an anecdote of an Indian who, by mischance, cut his dog's tail off behind the ears and exclaimed, ugh! heap a too short, to illustrate the point that the tail had come short of what was designed by the "Liberal" party, because it did not say "in the marriage relation." (Laughter and applause.) At first it reached the whole of the people in this Territory. Any man cohabiting with more than one woman was liable to lose his franchise and the right to hold office. But the "Liberals" undertook to lengthen it out by adding to it. However, the longer they made it the shorter it became, but when they got through with doctoring the legislation it was entirely too short to reach the "Liberal" party. (Laughter.) Now it covered thoroughly the People's Party, but the "Liberal" party was left out in the cold. In other words, this great moral measure upon which they (the "Liberal" party) prided themselves, and for which they rendered up everlasting gratitude—this great moral measure permitted men and

women who had descended to the lowest depths of degradation to go to the ballot box and cast their votes, while honest, virtuous men and women of the People's Party were excluded because of the "marriage relation." (Applause.) He was glad they had extended the bill, he was glad of the distinction they had made, because it placed the People's Party on a plane so high, that those other people (the "Liberal" party) would never, by any ladder they could construct, be able to reach it. (Applause.) In the disfranchisement of this people we see to-day, one of the most sublime instances of patriotism that can be found in the American Republic. (Loud applause.) Here are thousands of people unjustly, illegally, unconstitutionally, deprived of the dearest and most sacred rights of American citizens, and yet they humbly, meekly and peaceably submit to this indignity until, in the due time of Almighty God, the supreme tribunal of the Republic shall restore to them their sacred rights." (Prolonged and vigorous applause.) Was there, he asked, in the annals of history; ancient or modern, from the days of Adam until now, a grander or more sublime exhibition of patriotism than this? He answered, No. In conclusion Mr. Richards denounced the "Liberals" for the construction they had put upon this act of Congress, and charged them with tearing away the very corner stones of the temple of liberty that were cemented by the blood of our ancestors. (Applause.) He briefly alluded to the tactics of the "Liberal" party, especially to P. T. Van Zile's promise that if the people would elect him he would secure statehood for the Territory in sixty days, and if not elected, that Utah would get a Legislative Commission, and showed the inconsistency of these promises. In view of the fact that the platform in which the "Liberal" candidate stood was opposed to Utah's statehood and was in favor of the Legislative Commission. He asked whether, when Utah needed a representative who would be as firm as a pillar of adamant to withstand the storm of hatred raging against her, we should send a man who would be swayed by every breath of prejudice; when she now needed an able defender, should we send a vindictive prosecutor? When she needed a wise and sympathetic friend, whose heart would beat with joy at her success or sink with sadness at her sorrow, should we send a cruel and relentless foe, who would rejoice to see her deprived of the last vestige of liberty? His vote on the 7th of November would answer "No," because in the Hon. John T. Caine he saw the wise friend, the able advocate and the pillar of adamant. Mr. Richards retired to his seat amid prolonged applause.

DR. J. M. BENEDICT.

Was the next to address the meeting. He said he had simply a question or two to ask them. Why were we here? Why had we gathered here? Why had we left our homes and packed this building from pit to dome? Had we an object in doing so? Was it a matter of little or no consequence that we had gathered in that building and sat patiently and listened to the arguments and eloquent remarks of the speakers that had preceded him, or had they come for the purpose of demonstrating not only to the Territory of Utah, but to this great Republic that they as American citizens, had a voice as to who should represent them? (Applause.) If they accepted the doctrine of the so-called "Liberal" party—for he must use that expression—it would seem to him a farce, or perhaps worse than that, for them to assemble in that building. There was but one reason for their assembling together that evening. It was easy enough to perceive it, and it seemed to him that all understood it. They had been told—as they had heard several times that evening—that this so-called—not so-called, either, for it was a fact—minority was the party that contained all the talent, brains, bone, sinew, muscle and everything else of the Territory of Utah. (Applause.) Do as they did; do as they said; vote for their candidate and the People's Party would be happy; that would be the end of it, that would settle it. Now, why? Simply because it was alleged by the "Liberals" that one man or woman in every fourteen had got more brains than the other thirteen. (Laughter and applause.) In addition to that, the "Liberal" party contended that they paid one-third of all the taxes and yet got no representation. Show him a place in

the United States where they did get representation under such circumstances. (Applause.) Were they Democrats? If so, let them go to the Republican party and whine for representation; if Republican, let them go to the Democrats, and see what the result would be. If they were in the minority they would get one election judge out of three, and that was all. He might pay all the taxes in the world, and what of it? If the majority had the voting strength they would elect their men, and, said the speaker, "we are going to elect our man on the 7th of November. (Applause.) The People's Party certainly had the majority; the "Liberal" party must certainly admit that; but even then they are not satisfied; they must tell falsehood upon falsehood and fabrication upon fabrication. (Applause.) As all the rest of the speakers had told a story he thought he would tell one, too. He was reminded by the efforts of the Liberal Party at disposing of the People's Party, of a story. One winter's night, when it was so cold that the rafters in the warm little house occupied by an old farmer and his wife fairly cracked, the old couple lay snugly in bed. A Newfoundland dog, with a coat of shaggy hair thick enough to keep a man warm in a Siberian winter, persisted in barking and disturbing the slumbers of the old couple. The old man, unable to endure it longer, got up, and in his night shirt and bare limbs, walked out in the knee-deep snow and captured the dog. He got hold of the dog's hair and he stuck there. The old lady, after waiting some time, and wondering what had become of her partner, got up and called out of the window: "John, what on airth are ye doin'?" The cold night air carried back the words: "I'm freezing this d—n dog to death." (Great laughter.) The Liberals were the old man in his night shirt and bare limbs, out in the snow that bitter night. The thickly furred dog, who was actually being warmed by the old man, was the People's Party. (Renewed laughter.) It was the genius of the American government that the majority must rule, and let them be Mormon, Jew or Gentile, they would rule. (Applause.) In conclusion the speaker maintained that Utah, even as a dependency of the United States, was entitled to representation, and he could not see why the people should be held under subjection, with no voice in the affairs of the Territory outside of an oath, compelling them to swear that they had never committed a crime. He could go to any State, and, if he was a citizen, live there six months, he could vote without taking any oath. (Applause.) He was a democrat, and while he would say nothing regarding commissioners, yet he did not believe in returning boards. A returning board for the State of Louisiana was a bad thing, and it was a bad thing for the Territory of Utah, or for the District of Columbia. These were things he could not accept. (Applause.)

JUDGE DUSENBERRY

Was the next speaker. Like the rest of the orators he was received with applause. He began by referring to their travels in this campaign; and declared that nowhere had they found that the "Liberals" had had the courage to read their own platform to the people. He charged them with having failed to enlighten the people upon its statements; and said that if we took the sentiments expressed by the "Liberal" speakers throughout this campaign, one would almost imagine that their whole work was a labor of love and a labor of Christian charity. In all their travels, up and down, they had heard of nothing but that love which could only emanate from the Governor's mansion and the Christian charity that could emanate from the Internal Revenue Office of Utah. (Laughter and applause.) The sound by day and the sound by night, the sound that was played on the harp of a thousand strings, was, that "the Mormons are a bad people, they are a disloyal people, they are a lawless people," but for all that the cry came, "Vote for me on the 7th of November next." But people did not intend to do anything of the kind. The Judge concluded by telling a humorous story, as the rest had done, at the expense of the "Liberal" party, and sat down amid loud applause.

J. F. Wells, Esq., then moved that the declaration of principles that had been read, be adopted, that the speakers be tendered a vote of thanks, and that the nomination of

John T. Caine be ratified. The motion was carried unanimously, the audience simultaneously giving three hearty rounds of applause. When silence had been restored, Hon. James Sharp called for three cheers, for the People's candidate and the "hip, hip, hurraw" was enthusiastically given.

Mr. Caine having returned thanks to the people for their confidence and sympathy, and to the speakers for their presence that evening, to those who had accompanied him throughout the campaign, the bands and all who had helped to make the meeting a success, the immense audience dispersed.

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