

couraged! What a glorious victory it will be when it is attained and "woman becomes a grander name than queen." You may not take up arms and wage bloody war, for your oppressors are your nearest and dearest; it must be waged as reason against custom, progress against ancient superstition, light against darkness, justice against sentiment; a war in which the vanquished and victor will reap equal benefits.

ELLEN JAKEMAN.

POLITICS IN UTAH.

The Nebraska State *Journal* has the following letter from a non-"Mormon" resident of Ogden City which the anti-"Mormon" fanatics will dislike but cannot deny. We omit the trash it contained, which was copied from the Salt Lake *Tribune*:

OGDEN, UTAH, Aug. 10, 1891.—In your estimable paper of the 7th inst., appears a statement regarding the election in Utah. I do not know from what you base your assertion that the election "proves clearly that the Territory is not yet ready for the organization of democratic and republican parties," and would like to give you my reasons for believing that it is ready for this movement. To do this I may require more of your time than you care to give to the subject, in which case you know what to do with my communication.

In the first place, I would like to allude to the causes which led to the "attempt." You are aware that the old Liberal party was composed of the entire Gentile or anti-Mormon population of the Territory, and that this population was made up of Republicans, Democrats and prohibitionists, in politics, of all religious denominations, and of people from nearly every quarter of the globe. It was a heterogeneous mass, and it was possible to hold together only so long as there appeared to be a common cause upon which all could unite. The act that the Mormon people were solidly united in one political body, and contested every inch of political ascendancy attempted by the Liberal party furnished the common cause and held the party together. This was further augmented by the fact that the People's party—the Mormons—represented a religious denomination which practiced and taught polygamy, and, it is claimed, taught the doctrine of supremacy of church over State in all temporal affairs. The Liberal party made its fight upon the "Mormon" party wholly and entirely upon these two issues, and repeatedly called upon the Mormon people to abandon polygamy and disband their political organization, and there would then be no differences between them and the Gentiles.

In October last President Woodruff did, as you are aware, issue an official manifesto against polygamy which was later on endorsed by the general conference of the Mormon church, 1,500 delegates being in attendance upon this conference. This renunciation of polygamy was accepted in good faith by nine-tenths of the Gentiles of the Territory at the time, including the brightest minds of the Territory, and even the *Tribune* of Salt Lake City, in its issue of October 7, 1890, said:

"Look upon it from any standpoint, this is a mighty advantage, and the ultimate result can only be the final death of polygamy in the United States. The Church will never again dare to openly endorse the system unless it be in some wild island or mainland where no laws of civilization interpose to prevent. So, in any event, whether intended to be so or not, it means the final end of polygamy."

This renunciation left but one more concession to be made by the Mormon people, namely that of disbanding their political organization. The radical leaders of the Liberals demanded that this be done and that the party to a man should unite with the Liberal party. This was a paradoxical idea, and to the great majority of the Gentile population appeared so, for the very simple reason that when the People's party did disband the Liberal party had no platform to stand upon and no cause for existence.

Realizing this, the question of what should be done with the Mormon people became one of moment. Many of the ablest minds of the Territory at once decided that the better course to pursue was to organize Democratic and Republican parties, and invite the Mormon people to unite with one or the other. In pursuance of this decision clubs were organized in Ogden, and an invitation was extended to the Mormon people to join them. Meetings were arranged for different precincts and a work of education was commenced. The result was that in Weber county the members of the central or executive committee of the People's party of this county disbanded their organization and joined the live new parties, three joining the Democrats and two the Republicans. Let it be understood that these five men were educated and intelligent men, who had mingled with the outside world sufficiently to know what they were about. One of the gentlemen who went with the Republicans had been for two years or more upon the editorial staff of the San Francisco *Chronicle*, when he imbibed his Republican views, and his colleague who went with him to the Republican fold had been a close and intimate friend. Of the three who went with the Democrats, one was president of a large banking and financial institution, another was once president of a bank, associated with a Gentile from your own State of Nebraska, and the third was an attorney. These gentlemen had each been in sympathy and their chosen sides for years before this movement was thought of. The work of instructing and educating the people of this country upon the fundamental principles of the government, and of the principles of the two great national parties was continued without cessation, and the people everywhere exhibited the greatest interest. The school houses would hardly accommodate the attendance, no matter which party held the meeting. Storms did not deter them and they came from far and near. It was not infrequent for delegations to come from adjoining counties to attend these meetings and hear the speakers talk upon questions that to many of them were entirely new. The movement spread from Weber into adjoining counties and

finally permeated the entire Territory; everywhere the People's party was disbanded and this was finally followed by the official disbandment of the party by the Territorial executive committee.

Thus was the last plank of the Liberal party knocked from under it, and it was at this the old Liberal leaders—such men as Judge Goodwin of the *Tribune*, Judge Powers of Salt Lake, Fred J. Kiesel of Ogden and a few others began to take alarm. These gentlemen and their followers fancied they saw or pretended they saw in the movement a trick to restore the Mormons to power in Salt Lake and Ogden, and at once the cry of alarm was raised. The *Tribune* said the game was statehood and a Mormon statehood or theocracy would be the result of the division. From this on the campaign was waged by the Liberals on the musty records of the Mormon Church, with the scarecrow of statehood dangling before their eyes. The one worked upon the prejudices of some and the other affected the timid.

The divisionists, as the Democrats and Republicans were called, showed conclusively that statehood was not an issue in the campaign. The history of the admission of all Territories for the past twenty-five years was proof of this. Those who would listen were made aware of this fact, and they knew that unless there was a President, a Senate and a House of Representatives at Washington of one political faith, and that this Territory could show by more than one election that she was in political sympathy therewith, there was no hope of Statehood, and that this condition of affairs could not possibly exist for years to come; yet the *Tribune* kept up on that line, publishing such articles as the following:

[Here follow some extracts from the "Liberal" organ.]

Every candid, reasoning man, who gave the subject any thought at all, at once saw the absurdity of such an argument as the above, but it won many a timid man over to the ranks of the Liberals.

There is no evidence to believe that the Mormon people desire statehood for any sinister purpose, and nothing of the kind appeared during the campaign or appears from the result of the election. On the contrary, there appears every evidence to convince anyone who is unprejudiced that there is an earnest desire upon the part of the people to emerge from the stain that has so long rested upon the Territory, and to take a rightful and honorable position in this country, to become an American citizen in fact as well as in name. * * *

Another evidence is this, that instead of "building walls around the Territory so thick and so high as to forever keep the Gentiles out of the Territory," the present generation of Mormons are building different kinds of walls. They are building walls in the shape of brick and stone and mortar in the shape of four, five, six and seven story buildings in Salt Lake City and Ogden and are inviting Gentiles to come in and occupy them. Let me illustrate a few instances of what they have done in Ogden alone within the past two years. The Utah Loan and Trust company have built a