

by the people, the establishment of a Legislative Commission in lieu of the elected Legislature, are among the infamies he has defended and clamored for.

If he were elected to Congress these are the kind of measures he would champion. Would he not be a "Liberal" delegate? Should not the "Mormon" people rush to the polls and vote for a man who would use the power they confer upon him to bind them with political fetters and wrest from them every political right?

We do not believe that conservative "Gentiles" will vote for the "Liberal" candidate. Certainly no man connected with the "Mormon" community, or who desires the welfare and progress of the law-abiding "Mormon" citizens, could conscientiously support so pronounced an enemy to the young men of Utah, and such a malignant foe of the men who laid the foundations of this commonwealth, destined to become a great and prosperous State.

The "Liberal" candidate cannot be elected. He ought not to be elected if his party were in the numerical majority. For, every true American, Republican or Democrat, should refuse to vote for a man whose powers are devoted to the destruction of popular rights and the establishment of a hateful autocracy.

THE "LIBERAL" CANDIDATE CONFESSES.

THE "Liberal" candidate for the office of Delegate to Congress acknowledges, as editor of the "Liberal" organ, that the charges made against him are true. That is, he has used his talents and energies, and would use them if elected, to procure the disfranchisement of every "Mormon" in Utah. He says, further, he would, if he could, "prevent any Mormon voting in the United States, or a Mormon becoming naturalized in the United States." And he intimates his desire to push this assault on the "Mormons" to the verge of civil war and "the destruction of the lives and property of thousands of people."

It is true that these intimations of the candidate in regard to possible violence and bloodshed are put in the way of warnings. But they indicate the wish that was father to the thought, and are only repetitions of his previously uttered sanguinary predictions and desires.

As to his advocacy of the disfranchisement of every "Mormon," he

makes no uncertain sound. He says, "That it is a true count. That in our judgment, is the right thing to do."

The support of either "Young Utah" or Old Utah for such a candidate is not likely to be even formidable. A "Mormon" vote for so bitter an enemy to freedom would be conclusive proof of the lunacy of the voter.

Now what is the alleged reason for this vindictive pursuit of the "Mormon" people? It is the members of the "Mormon" Church of Utah who had broken no law in the past, who had taken an oath that they would not violate the law in the future, nor to aid, abet or advise anyone else to violate the law, whose disfranchisement he openly says he advocated and will advocate. So it is not on account of any overt act on their part that he wishes to wrest from them every political right. Let him speak for himself as to his pretended reason for reducing law-abiding American citizens to the condition of political serfs. He says:

"The other and prominent evil was the claim of these [Mormon] chiefs to hold it a divine right to order the rank and file to vote as they decreed. That too will have to be given up; that will have to be given up peaceably or it will have to be done in the smoke and fire and death of a great war."

"If they continue in the future as in the past; if they give their blind allegiance to the priesthood of their Church; if they vote as they are directed, it will cost them more sorrow than they have ever yet suffered before it is over."

This is the cry on which the "Liberal" candidate has been ringing the changes—mere verbal variations, for several years. It is difficult, in view of the facts, to believe in his sanity, or conceding that, to credit him with common honesty. The chiefs of the Church do not make any such claim, they do not exercise any such coercion. "The divine right to order 'any man to vote as they decree' is not claimed by the President or other leader of the Church, nor believed in by the 'rank and file' or any one else in the Church, so far as we are aware. If there is such a person he does not understand the genius of his religion or the authority of the 'chiefs of the Church.'"

How can "Young Utah" or Old Utah give up something they never possessed or entertained? Not even to avoid the "smoke and fire and death" with which the "Liberal" candidate threatens them, can they formally renounce something they never believed and never claimed

as part of their creed, or part of their authority, or part of their duty.

It will not do to clip out isolated passages without the explanatory context from the remarks of some "Mormon" writer or speaker, as to his own theory of divine government, and foist them, with unwarranted inferences, upon the whole "Mormon" Church as its established doctrine. That is the style of his paper and of some of his baser associates, but the "Liberal" candidate ought to be above such tricks and subterfuges. There is nothing in the "Mormon" faith or in the "Mormon" practice which justifies a leader in claiming the right to order any one to vote as he decrees, or places its devotees under obligation to "give blind allegiance to the priesthood," or to "vote as they are directed."

It is, then, on his own surmise or allegation that "Mormons" vote as some one directs, that the "Liberal" candidate bases his demand and utters his bloodthirsty threats and prognostications. There are no words in the English language too strong to express our denial of his charge, our contempt for his method of wordy warfare and our scorn of his bombastic menaces. But we will not get down to the level of his paper to utter them and use invective for argument.

There is not a member of the Church who can truthfully say he has been ordered to vote for any candidate for office. There is not a delegate to any of the conventions recently held for municipal, county or territorial politics who can truthfully say that he has been ordered to nominate or oppose any person, or to support or reject any ticket or policy. We repeat what we have stated again and again, that every member of the "Mormon" Church is free, in theory and in practice, to vote as he chooses without compulsion of any kind or nature. His creed accords him this liberty, his leaders do not interfere with it.

On the other hand, the party to which the editor of the "Liberal" organ belongs does exercise as much coercion as it is possible to use, in order to secure the unanimity it demands from its members. It abuses all who attempt to break from its bonds and terrorism. It avails itself of every means, including the obligations of secret societies pressed into its service, to exact submission to its dictates. And it employs the paper which the "Liberal" candi-