

WYOMING AND THE "MORMON" VOTE.

THE political complexion of the new State of Wyoming is still a matter of doubt. The return of the election come in very slowly. This is not to be wondered at when the remote situation of some of the counties is considered.

A dispatch from Cheyenne to the "Liberal" organ of this city says: "Wyoming is tonight a doubtful State, but will be quite strong one way or the other." This is dubious enough for an enigmatic puzzle. But the "Liberal" organ solves it in a trice, and does so in its usual convincing and logical style. Here is its solution: "That simply means that the Mormon vote was an unknown factor."

The object of thus bringing in the "Mormon" question to aid in turning light upon a dark saying is seen in succeeding comments. First, it is surmised that the "Saints do not wish the Democrats to lose two Senators and a Representative." Next it is queried whether "Mr. Carey has secured to the Republicans the Mormon vote in Wyoming." Then it is asserted that "the people of Wyoming knew that the Mormons had been instructed to vote for one ticket or the other and that they would obey the instructions." Next a lot of expletives are thrown in about the shame of permitting the franchise to be used in this way. Finally disfranchisement of the "Mormons" is urged in the usual style of that American (?) and Republican (?) journal.

This is as good a foundation as all its pretexts for political oppression of the "Mormons" are built upon. The "Mormons" ought not to be permitted to vote. First, because it is doubtful what ticket they will sustain. Second, because they would most likely vote the Democratic ticket. Third, because it is surmised, imagined, supposed, that they vote under instructions. There is nothing more alleged as an excuse for the passage of bills, designed to prevent thousands of citizens from exercising one of the most precious and almost essential rights of citizenship.

The whole pretended argument turns on a chimerical supposition. There is not a scrap of proof, a shred of evidence, a particle of testimony showing that the "Mormons" in Wyoming have been "instructed" by any one, either in or out of the State, to vote for any

particular person or party. There is nothing to demonstrate the assumed position that they would vote in any other way than according to their own convictions of what was best.

To base an argument on such an insubstantial hypothesis, as though it was a self-evident or indisputable fact, is the very antipodes of reasoning and can only be described as ordinary *Tribune* logic.

We repeat once more that the "Mormon" voters of Wyoming, of Colorado, of Arizona, of Utah and elsewhere, are as free to deposit their ballots for the candidates they wish to sustain as are the freest citizens in any part of the United States. And those who assert to the contrary have nothing to support their unfounded allegations, while their conclusions, drawn from a vacuum of reason, are not only irrational and unwarranted but exhibit a rashness and assumption akin to lunacy and imbecility.

Moreover, if it were true that the "Mormons" in Wyoming or elsewhere acted on advice from any person or body in the exercise of the elective franchise, they would be doing no more than the *Tribune* wants other citizens to do, that is, follow its counsel, which sometimes amounts to dictation and is frequently backed up by wild and vulgar denunciation of all who take a different course.

Finally there is nothing in Wyoming or in Utah to compel any citizen to vote for or against any candidate; there is nothing in law or reason or right that forbids his seeking advice from any source he chooses; and there is no way in Wyoming or in Utah by which it can be discovered whether he sought or followed advice from anybody, and therefore coercion or fear of consequences is entirely out of the question. The "Liberal" organ ought to take a new turn, for on this question it has lately ground out nothing but wind.

CHURCH AND STATE.

DR. W. D. MABRY, the new Methodist pastor, was given a welcome by his co-religionists and friends, in the church of that sect, last evening. This is a proper way of making a minister feel at home in a fresh pastorate and that he has not been landed upon frozen ground. Such occasions have necessarily two aspects, the one social and the other religious. When other elements are dragged with them, those who report

to such a course, in order to vent their spleen, berate their political antagonists or cast unkind reflections upon any person or class only make their own bigotry and smallness manifest.

On this occasion a number of speeches were made, and with few exceptions—one of which was particularly conspicuous—the spirit breathed in them was more or less tinged with the genius of Christianity. Dr. Iliff was the first to express himself, and there was a marked modification in the tone of his statements in allusion to the "Mormons" compared to the fanatically spiteful demeanor he has assumed in that regard of late. He could not altogether, however, omit to throw out a few covert insinuations in that line, although they were of a conservative character. He also "pointed with pride" to the "loyalty" of the Methodist Church, but he did not go nearly so far in that direction as he did on the occasion of the meeting improvised, a few years ago, by active politicians in this city for the purpose of filling members of the G. A. R. with anti "Mormon" virus, and through them spreading the poison over the country for political purposes. He, on that occasion, in an inflated speech, placed, as a religionist, the cross beneath the flag.

We congratulate Dr. Iliff on the fact that his last night's speech betokened that the milk of human kindness, even in relation to the Saints, who have, according to his own former testimony, treated him with kindness and hospitality, is again forming in his bosom. He should let it warm and increase, its presence being much more conducive to the comfort of the individual than the canker of sectarian hate.

Governor Thomas was there in his dual capacity of government official and fanatical Methodist. His remarks seem to indicate that there is a sort of doubt existing in his mind as to which of the two institutions is the greater—the United States Government or the Methodist Church. The latter has always been antagonistic to the "Mormon" Church, so he seems to imagine it to be his special mission to unite the two powers against the Saints, to bring about the demolition of their religion. However, about the severest comment that could be made upon the gentleman consists of his own remarks, which are herewith given: