

bills become law, in our frontier settlements and counties men would have to be imported to fill the offices, or anarchy and terror prevail among the people by acts of depredation being committed among them by a class of characters who for convenience and cover to their deeds congregate upon the borders.

In Cache County, with its large population and immense resources, there were not more than two hundred voters outside of the People's Party. What an outrage it would be to turn that county over to two hundred men. It had been conceded that the Mormons were honest and industrious, but they had refused to yield to those who had slandered and would plunder them; therefore they were to be disfranchised for their disloyalty. At the beginning of anti-Mormon legislation all intention of persecution was disclaimed by the projectors, but the spirit of persecution was there and it had grown until today it had assumed such proportions that it would have appalled the projectors could they have seen it at the beginning. To illustrate this, the speaker read extracts from various reports of the Utah Commission showing the growth of the report of the persecution. If it were true, as had been falsely charged, that there was a spirit of disloyalty among the Mormon people, would their patriotism be awakened by being reduced to political slavery? Such invasion had been tried in Ireland for centuries and it had failed signally, as it always would. The Mormon people had been told from time to time that all that was required of them was that they should come within the law. They had done that, and what was their reward? Disfranchisement was what the Liberal candidate bestowed upon them. Some of the Liberals had charged the speaker with having favored the removal of the Utes into the San Juan County. He wished merely to say the charge was false. A very strong effort was made to move the Indians into Utah, and he told the speaker that if the scheme was carried out the settlers would be reimbursed for the loss which it would entail on them. It had also been charged that the bill for an appropriation for a public building here had not been pressed by the speaker as it should have been. The bill was before the committee in very good shape, and the chances for an appropriation of \$400,000 were excellent, when a representative of an east side syndicate swooped down on the committee and represented that the Industrial Home was just the place for the building. Then a representative of a west side syndicate appeared on the scene and they got into a squabble, and the committee became disconcerted, action was delayed, the amount reported was reduced, and it was all due to these east and west side boomers. Then it was charged that he had opposed legislation intended for the benefit of the territory. That was false. It was claimed that he had opposed these disfranchisement schemes he pleaded guilt,

ty, and with the help of God he would always oppose them. [Prolonged applause.] The issue of this campaign was the maintenance of their rights or their disfranchisement. It was not a question between himself and Judge Goodwin. It was a question of principle. He did not see who could conscientiously vote for the Liberal candidate. Surely no Mormon could, because he championed their disfranchisement. If it were true that the sons of those who had practiced or sympathized with polygamy should be disfranchised for that reason, then young Utah could not vote for him, because their parents or friends had sympathized with polygamy. No Jew could vote for him because their ancestors were polygamists. No Christian could vote for him for the Captain of their salvation was born through polygamous lineage, which he never repudiated. No Democrat could vote for him because he was in favor of the force bill. No Liberal who signed the remonstrance against "disfranchisement" could vote for him without stultifying himself. No workingman could vote for him, because in the last campaign he called the workingmen traitors and scurbs. No atheist could vote for him, because he was opposed to liberty. No American could vote for him, because he was opposed to American institutions and was a traitor at heart.

A Voice—Hit him harder.

Mr. Caine—I can't hit a man harder than that. Nothing worse can be said of a man than that he is a traitor at heart. [Applause and laughter.]

J. W. Summerhays was the next speaker. He expected not only that the People's Party would give one hundred per cent of their votes for Hon. John T. Caine, but that fifty per cent of the "Liberals" would give him their votes, too. The speaker illustrated his forcible speech with several witty and appropriate anecdotes. The "Liberals," although they are no hogs, certainly have hoggish ways in several respects, and it is certain that many respectable "Liberals" are getting tired of the rule that allows nobody to assert his manhood. Think of the gall of the man who after telling you that he will disfranchise you comes and asks you for your votes. Had he his way, we would have no place but in Siberia. What might we expect under these circumstances? The speaker predicted the downfall of the "Liberal" party, because the doctrine of disfranchisement is too bitter a pill for many honest men to take.

He was loudly applauded.

J. H. Paul said the People's Party were contending for the same rights as the people of colonial times, such as taxation without representation and the struggle for religious freedom. He quoted from the Goodwin platform, and in strong language denied the imputation that a "Mormon" boy was taught treason at his mother's knee, and that, being thus imbued with un-American ideas, he is, of necessity,

an alien and ought to be disfranchised. This statement, affirmed and reaffirmed time and time again in Mr. Goodwin's paper, calls for special mention by any representative of the younger men of Utah that may happen to occupy this position. This is no time or place to dodge this issue. There is no necessity for saying that there was no plausibility in seeking to disfranchise polygamists and in accomplishing that end. But when the proposition is made as it is by the Liberal candidate that the Mormon boy is taught treason at his mother's knee, and should, therefore, be disfranchised as an alien, as a punishment for what his mother taught him, then I say it becomes young Utah to speak out. And, though it were too much to assume that every time that statement has appeared in Mr. Goodwin's paper he himself wrote it, yet as it appeared with his sanction, as he has reaffirmed as his platform all these quotations against him, therefore, in the presence of this great audience in this public place I desire to voice the sentiments and knowledge of the young men of Utah on that charge of disloyalty made against them by the Liberal candidate, and I call young Utah to witness that I speak truly when I say that the writer of those infamous charges, whoever he is, is a liar before God and man. [Tremendous applause and cheers.] And every young man in Utah will go to the full length of the power of words in saying that any and all such charges are simply false.

F. J. Cannon was introduced as a representative of young Utah and said that he was glad that the Delegate has "carried the war into Africa." We need no longer defend ourselves against charges of disloyalty; it had been demonstrated that the opposite party is the one that has traitorous designs against the people.

S. A. Kenner, Esq., was introduced as the "pious, inimitable and unapproachable Kenner," and such he proved himself to be.

Of the Lodge election bill, he said that measure was commonly known as the "Force Bill," having for its object the disfranchisement of thousands of democrats. It is not denied by any means; it is liable to be called up and passed at any time. Much depends upon the temper of the people throughout the country, as shown by their voting tomorrow. If you are in favor of the measure vote for C. C. Goodwin, its special champion in Utah, who in addition endorses every conspicuous feature of the republican party, and is himself one of the rankest and most objectionable of republicans. Fellow citizens, do not endorse the Lodge infamy! Do not endorse the miscellaneous villainies of the Liberal party! Do not encourage Liberalism in Utah or elsewhere! And, therefore, do not vote for C. C. Goodwin. He closed by paying a glorious tribute to John T. Caine, and asking all men who had the right to vote for the man who was, is, and will be Utah's delegate for two years to come, at least.