

"The statement was that up to this time the Mormon people have implicitly obeyed their priests; that their priests had assumed the right to dictate to them politically how they should vote; that the people had accepted it; and that until the priesthood had relinquished that rule, or the people would throw it off, they were of right disqualified from casting a ballot in this republic. Whatever else was said in the various speeches made, that point was never once lost sight of, because that is the vital point now in dealing with the Mormon question."

If Mr. Goodwin made this statement, wherever he could get a "Mormon" audience, which was not very often, he did so to people who knew that every word of it was false. Nobody dictated to them how or for whom they should vote. No one holding the "priesthood" made any claim of right to rule them in political affairs. They were a great deal freer to exercise the voting power than the man and his associates who were insulting them by his ridiculous charges. And yet he wonders why some of them did not vote for him! We can understand this on no other hypothesis than that the defamer of the "Mormons" is afflicted with softening of the brain.

He still calls his persistent lie the "vital point" in the "Mormon" question. And yet he has never proved his point. He cannot do so, because it does not exist except in his unsupported sentences. We do not believe it exists even in his disordered imagination. We think he knows well enough that it is without foundation in truth. But it suits his purpose and so he reiterates it, as a settled fact, and makes no attempt to support it by anything that has substantial force.

His "vital point" is made up of two fallacies. One that the "Mormon" "priests" assume the right to dictate how the people shall vote. The other, that the people have accepted the claim and implicitly obey. We have challenged him to prove either parts of his "point." He has not answered except to rave, and bluster, and call names, and talk round the question, as he did around the force bill matter, without touching it or even approaching it.

The "Mormon" priesthood means the "Mormon" people, that is, the adult male members of the "Mormon" Church. When they unite as citizens on any question or candidate they do so from choice. There are men among them whom they recognize as Church leaders. The living "Mormon" leaders make no such claim to rule as this maligner continually declares they assume and exercise. If they do, let him quote their language. If such a

claim is part of their authority, let him cite some recognized standard that gives them such authority.

The personal opinion of some man on some extraordinary occasion will not count. Let him show something which the "Mormons" accept as a rule or command that sets forth his theory. Then let him produce somebody who has been ordered, or commanded, or required to vote in a certain way or for a certain candidate. And if he cannot do either, then let him hold his peace, or change his charges, or stand branded before the public as a self-convicted liar.

The young men and the old men of "Mormondom" who have heard his falsehoods, or have heard of them, know that there is no basis for them, and that they are perfectly free to vote as they choose. This for two reasons. One because no "priest" or other Church dignitary attempts to coerce them. The other, because they have a strictly secret ballot which completely protects them if they choose to vote contrary to the choice of their associates.

The reasoning which concludes that because C. C. Goodwin says the "Mormons" vote as their "priests" dictate, therefore they are "of right disqualified from casting a ballot in this Republic," may be "reasoning like a philosopher" in some men's minds, but to an ordinary person it is reasoning like a fool. There is no reason in it. Yet that is the whole of his "vital point."

We maintain that the whole theory of "Mormonism" as set forth in its standards will bear us out that liberty in all things compatible with the general welfare is essential to the system we uphold. Also that no one in the "Mormon" Church is compelled or required to submit to "priestly dictation" in political affairs, and the young men and the old men who have engaged in recent politics will fully corroborate our statement. Goodwin's "vital point" is an insubstantial fiction.

THE INDIAN MESSIAH.

THE agitation regarding the phenomenal movement among the Indians regarding the "Messiah" has of late been revived. The statements made on this subject by General Miles, who has been on a tour through the West, would be read with considerable interest. He claims to have investigated the matter, yet some of his enunciations are somewhat mixed. It seems

arole, however, that a belief in the Messiah is very widespread among the aborigines, including, according to General Miles, sixteen tribes. That gentleman has no doubt that the Indians have seen some person claiming to be Christ; also that there must be several individuals making that claim, for the reason that wherever seen, he spoke the same language as the particular tribe whose members were in his presence.

The reports and rumors on the subject have been numerous and conflicting, but nobody who has given the subject any special attention appears to have any doubt that the Indians have seen some remarkable personage, who has made a wonderful impression upon them. Sitting Bull appears to have lately loomed up conspicuously in the agitation, being among those who claim to have seen the Messiah and conversed with him. A dispatch from Kansas City, dated Nov. 4th, gave the substance of a special from Fort Reno. It embodies an account given by Sitting Bull of an experience he claimed to have had on the subject. We here introduce some extracts:

"He was hunting near the Shoshone Mountains and as the night came on he was seized with a strange feeling and at first involuntarily, but finally with alacrity, he followed a star which moved westward. All night the star guided him and near morning in the mountains he came upon the Messiah, clad in a white robe. His hair was long and his beard extended to his breast, and about his head was a halo. When this sight burst upon Sitting Bull he fainted."

Then follows a description of a vision he had while in a trance. In this he was shown a large company of Indians who had died and gone into the spirit world.

"Presently he was restored to his senses, and the Messiah began talking to him. To those acquainted with the Indian character, the first does not seem strange. He asked Sitting Bull what he wanted to eat, and was answered 'buffalo.' Immediately he saw a herd near by, and killed one. The Messiah asked if all the Indians would like to see their dead kindred, and buffalo restored. Sitting Bull says he assured him they would, and was told to go back, and assure his tribe that they would be gratified. The Messiah said he had come to save the white man, but they had persecuted him, and now he had come to deliver the long tormented Indians:

"He showed the holes in his hands made by the nails when he was crucified to show that he was the same Christ who had appeared long years ago. All day Christ instructed him and gave him evidence of his powers.

"At sundown he bade Sitting Bull to depart, and although he had been hunting away from his tribe for ten sleeps he came to it in a very few min-