

ions in regard to individuals and unite together as a whole. Have they not a right to do that? We think they have. But it is claimed that the church men interfere. Well, they don't interfere. But suppose they did. Suppose the Priesthood of this church or the Twelve Apostles were to get up a ticket and tell the people that it was the best ticket that could be made, have they any right to do that? I think they have. I think the twelve men called Apostles, have just as much right to get up a political ticket, if they please to do so, as twelve lawyers, or twelve doctors, or twelve merchants, or twelve men who are hunting for office, and if the people choose, of their own free will, to go to the polls and vote that ticket, I think they have a right to do so. But those very "liberal" folks who say we are in bondage, want to make us vote as they think—"If you will only vote our ticket," they say, "it will be all right; but if you vote the People's Ticket, or the church ticket, then you are slaves." Well, I have not been able to see the force of that, for the life of me, and I have looked into the matter a good deal. It seems to me that I exercise just as much volition or free will in voting for my friends, men of the same faith, men of the same interests, men who have a stake in this country, men whose interests are embodied here, men who are known, men whose actions I have seen, men whose motives I to a great extent understand by seeing their actions—I say I think I display as much freedom in voting for such men as I would in voting for men I do not like, men in whom I have no confidence.

This cry of bondage is simply got up for effect. There is no truth in it. There is no man, there is no woman in Utah Territory, who is

obliged to vote this way, that, or the other way, and as a clear proof of this the fact remains—a fact that cannot be gainsaid—that our voting is entirely secret. Ballots may be made by anybody, people vote just as they please; but the envelopes in which the ballots are enclosed—furnished from the county authorities, uniform in size and in color—must not be marked or defaced in any way. When the voter goes to the polls, he or she—for the women here vote as well as the men; they vote in church, they vote in state; they have the same freedom and rights in these respects as man—he or she takes the ballot, with the names on it for whom they choose to vote, and then put the ballot in the envelope, which is handed to the judge, and no one can tell how the ballot was cast. There is no chance of repeating here. That is why some folks don't like our style of voting. There is no chance for ballot stuffing.

Now, you may think this has nothing to do with religion. In our eyes it has a great deal to do with it. We think that eating, drinking, wearing clothes, and the performance of various temporal acts, as they are called, are a part of religion, that is if they are done under a religious spirit and influence. We desire to do right, to serve God, and to keep from evil. That is religion. And I think that religion ought to have a great deal to do with politics. I do not mean to say that people should be compelled by religion or any other power to vote or to refrain from voting; but I do think that religion should enter into all the acts of life, in political as well as social matters; religion should enter into all things; a religious influence should have power over the minds of men for good.