

been reserved to one or two of our late Governors—notably our present one—to labor assiduously, tenaciously, blindly, and, as we think, foolishly, to abridge the popular suffrage, the rights of the mass of the people in the management of their own local affairs, and the election of their own officers, or for the handling of their own finances; I say it seems to be left to our late governors to earnestly struggle to enlarge the executive prerogative. Not content with the veto power reserved in the Organic Act by Congress to annul any act of the Legislative Assembly of Utah, nor yet with the second veto vested absolutely in the Governor by simply withholding his approval of any measure; the present Governor has sought in various ways to extend and enlarge this executive prerogative.

I refer to these things only as items of history which we are making for ourselves, and which our Federal government and its representatives in Utah are making for themselves, and which the historian will point to as the evidence of a continual desire for aggression upon the liberties of the people.

I am well aware that the excuse for all this is the unity of our people—the fact that they are not so greatly distracted by the efforts of aspiring demagogues and political satraps—and that their own common sense teaches them the necessity, under existing circumstances, to consider well and ponder the paths of their feet, and unite in the wisest and best measures, and in the choice of reliable honorable men to fill the various offices within the gift of the people, rather than divide and admit into power aspiring demagogues. We, as a people, have adopted the motto, that the office should seek the man, instead of the man seeking the office,

and have invariably administered to the office seekers this quiet rebuke, a ticket-of-leave to stay at home. The good sense of the people has led them to seek out honorable and non-aspiring men and call them to duty, to fill the offices in the interests of the people, not for plunder and pelf, but for the reward of a good conscience and the approbation of an honest, discerning and approving people. And this unity of the people has not been solely a matter of our own seeking, however desirable it is, but measurably the result of outward pressure. If left to ourselves, unbelied, unscuffed at; if treated with any degree of fairness and liberality, and freedom to enjoy the rights and immunities of citizenship, unmolested, unpersecuted, I fear that we should soon begin to learn the ways of the wicked around us, or of the foolish of other countries, and the heedless, the thoughtless, and the ignorant among us would soon be following political demagogues. But it seems to be one of the providences of God, that there should be sufficient opposition from without—that is, from those who are not of us—to bind us together and enable us to see our only true interest in seeking to become one. And that oneness has not been the oneness of blindness, a blind following of the blind, but has been the result of Seers and Prophets and wise men and sages and fathers of the people foreseeing the evil and pointing it out in that way and manner that all have been able to view and see it for themselves. They have followed with their eyes open the Seers and Prophets who are not walking in darkness, and the result has been that we have not fallen into the ditch together, but we have continued to prosper and go on in the path which heaven has marked out