

## EDITORIALS.

## UTAH AND STATEHOOD.

SEVERAL papers have had something to say about Utah's knocking at the door of Congress and claiming admission into the Union as a State. Her claim is admitted to be a strong one. It is conceded that she has a sufficient population, much greater than that of several States on their admission. Her internal developments are acknowledged to be remarkable and praiseworthy, and her prospects brilliant and certain. It is also admitted that Utah "has been settled for nearly thirty years and possesses well established governmental and social institutions." Yet it is popular to object to giving this Territory the rights granted to less worthy applicants, so the press joins in the cry against our Statehood.

And, wherefore? Just two reasons are advanced. One is, "The 'Mormons' are a majority in Utah, and to establish a State government here would be to withdraw the protecting arm of the United States from the Gentile inhabitants, and deliver the entire Territory over to 'Mormon' rule." The other is that the new State would give "legal sanction to polygamy." We quote these objections from the *Cleveland Herald*, as they embody the ideas of several other journals on this subject.

What a terrible condition of things would be the consequence of "Mormon rule," according to the notions of a great many people who know nothing of what they are talking about! Under "Mormon" rule this Territory has been hewed out of a wilderness and trimmed and fashioned into its present fair proportions. Under "Mormon rule," a hundred and fifty flourishing and well-ordered towns have been established with regulations which conduce to the peace, prosperity and gradually increasing wealth of the inhabitants. Under "Mormon rule," when exercised without interference from "regenerating" and "Christian" influences, grog shops had no existence, and the social curse of other communities was unknown. Under "Mormon rule" there have been no embezzling officials nor absconding treasurers, no exorbitant taxes nor swindling contracts for public works. Under "Mormon rule" jobbery and collusion and bribery and corruption have been words that had no local application.

And as to the necessity of Federal protection for Gentiles, it is mere moonshine and balderdash. There is no religious community on earth more liberal in their views and conduct to non-communicants than these same terribly maligned "Mormons." No "Gentile" ever had any trouble in Utah but of his own making. People who have come here to mind their own business never had any difficulty. But it has been the misfortune of this Territory, standing on the highway to the goal of the gold-seeker, and, recently, on the route of the great transcontinental railroad, to be visited by some of the most unprincipled adventurers that ever cursed the footstool of Jehovah. They have stirred up strife and have persistently sought to force or steal from the old settlers the rights which belong to the majority. They itch for a chance to handle our public funds; they hate us because we are watchful of our position and perceptive of their designs. They and the lawless, the reckless, the libertine and the bawdy, who are restive under restraint and abusive of the peaceable, cry out against Mormon rule and the danger of Utah's Statehood.

But a simple method of learning "Mormon" designs in this respect is, to study the Constitution under which Utah has repeatedly asked for admission. No more liberal constitution was ever penned in the Union. It guards the rights of all, it provides for representation of the minority. It gives to those who plot against us a thousandfold more than they would accord to us under similar circumstances.

And there is nothing in that Constitution in relation to polygamy. There need be no fear, then,

about its obtaining "legal sanction" if Utah should be admitted. If the *Herald* and other papers which handle this matter would take the trouble to inform themselves in relation to it, they would find that the "Mormons" have never claimed for their system of marriage any "legal sanction," either under the laws of the Territory or otherwise. They consider it a matter separate and apart from the State jurisdiction, because it is "an establishment of religion," with which the State has nothing whatever to do. The *Herald* admits that:

"According to our federative plan of government, a State has the right to establish any system of marriage it chooses, monogamous, polygamous, polyandrous or refuse to establish any."

All we ask is our rights under this system. The *Herald* says:

"The Federal Government has no general marriage law."

Exactly; neither has Utah. And hence the injustice of the special anti-polygamy act of '62 which we regard as unconstitutional and void.

What has the great nation of the United States to be afraid of in the social custom introduced by the Latter-day Saints as a religious practice governed by ecclesiastical regulations? It forms no part of any State system, and therefore all objection to Utah's Statehood in that respect are groundless.

But no one has any occasion to be violently exercised upon the subject. We merely repeat at every session our application for equal rights with other sections of the republic. We do it as a duty. If Congress refuses our application we can continue to endure the wrong. If the Government can afford to be unjust we can stand the injustice. But there is one thing as sure as that every seed brings forth of its own kind, and that is, that nations as well as individuals will reap that which they sow, and that there is a Power which watches over governments as well as persons, and which never fails in due time to bring about a just retribution.

## OFFICIAL POSITION IN UTAH.

CONSIDERING the uncertain tenure of Federal office in Utah it is astonishing that there should be so many candidates when a vacancy occurs. But a government position appears to be the only hope of an army of political hangers-on, who never seem to think of turning to some active employment in which, while working for a living, they could be of some benefit to mankind at large.

Washington, during the sessions of Congress, swarms with these hungry, loafing office-seekers, and as many of them have friends in the House or Senate or one of the departments, places are found for some of the clamorers irrespective of qualifications or the wishes of the people among whom they are sent. The Territories are the chief sufferers from these appointments. The various offices therein in the gift of the Government are filled, generally, as a political reward for some service rendered to one who can "speak a word in court," or as a provision for an impecunious relative of some influential man. And thus the great and glorious government of the United States is frequently represented by persons who are utterly unfit to represent anybody or anything worthy or respectable, or else incapable of performing the duties of their position with any decent degree of ability.

Occasionally a gentleman of fair attainments and honorable impulses accepts the small salary of a territorial office and endeavors to faithfully discharge its duties. Thereupon he becomes the target for the malicious shafts of the unprincipled persons who cannot use him for the furtherance of their evil designs, and the object of the hatred of those with whom he cannot intimately associate and preserve his self-respect. Efforts are at once made to prejudice the Government against him, and wires are laid for his official overthrow.

Governor Axtell, on his arrival in Utah, found two discordant elements in its society and honestly undertook to harmonize them. To

accomplish this he mixed with both classes. He did not confine his presence to a small circle of hostiles in one city, nor his visits outside to the free and easy life of a few mining camps. He thought he had the right and that it was his duty to go among the people of the Territory, and learn for himself what they were and what could be done in the general interests of all parties. For this he was denounced without stint. He was abused and vilified, and so strong an influence was brought to bear against him that he was removed to another Territory, the Government recognizing his ability and worth too well to deprive him of office.

Governor Emery has taken a different stand. He has kept himself aloof from all parties and cliques, and, in the spirit of conservatism endeavored to preserve himself from any positive cause of censure. But this appears to be insufficient for certain persons. He will not lend himself to violent partizanship on either side. This in the eyes of the strife-breeders is a crime. Nothing but active identification with their plots and cabals will satisfy them. A Federal officer, according to their view of his position, is sent here to lead or assist antagonism to everything "Mormon;" to wire-work and intrigue until the people who have redeemed this region from isolation and sterility, are either driven from their homes or placed under the feet of the adventurers who lust for the control of the revenues and offices of the Territory.

Failing to do this, and in the absence of anything that can be conjured up against his personal character or official course, the Governor is accused of imprudent intimacy with leading "Mormons." Is not this a terrible offence? But the facts are that one of the main objections of the "Mormons" against our present Executive is his exclusiveness. He has gone to the opposite extreme of the gentlemanly familiarity of his predecessor and has preserved a dignified reticence and almost isolation. But supposing it were true that the Governor of a Territory peopled by a nine-tenths majority of "Mormons," should converse with their leading men and endeavor to represent before them the Government from which he is accredited; who, with any common consistency, could find in such a course anything that is blameable or worthy of objection?

That Governor Emery's enemies can find nothing but this charge—untrue as it is—to prefer against him, ought to speak loudly in his favor with the Administration. And how mean and despicable in the eyes of every honorable man and woman must they appear who seek to undermine the position of a fellow official, for the purpose of crawling into it or securing it for some brother office-hunter. The average office-seeker is seldom fit for office. But he who plots and schemes to oust an incumbent for selfish ends, ought never to be permitted to occupy any place under a just government or in the gift of a sensible people.

Place in Utah is more uncertain and beset with disagreeable contingencies than in any other part of the Union, and we are surprised at the eagerness with which it is accepted by some and intrigued for by others. The bills introduced into Congress for the purpose of making those offices elective which are now filled by arbitrary government appointment, ought to receive favorable consideration, and the authorities be relieved, on the one hand, from the responsibility of selecting persons for positions at so great a distance and the requirements of which they cannot fully understand, and the people of the Territories, on the other hand, from the plottings and schemings and often unwelcome presence of persons who have no interests in common with them and no object in view but the drawing of their salaries.

The wool clip of this country for last year was greater than of any previous year, reaching a total of 208,250,000 pounds. It has gradually increased since 1873, when it was but 174,700,000 pounds. The imports of wool into Boston, New York and Philadelphia for 1877 was 47,858,330, about a million pounds less than in 1873. By a proper protective tariff the wool product of the country will increase sufficiently in a few years to supply the home demand.

## EDITORIAL NOTES.

The total number of Roman Catholics in Great Britain and Ireland is estimated by the Catholic Directory at 6,000,000.

The yield of wheat in the United States for 1877 was 360,000,000 bushels, the largest ever reported. This allows 110,000,000 for export, the balance being needed for home consumption, including seed.

Rain is becoming common in the drouthy regions of lower Egypt. The cause is said to be the extensive planting of the mulberry tree, if Utah wants more rain she must set out more trees and the mulberry will help the silk as well as water interest.

The Society for the Elevation of the stage is a new Boston organization, whose aim is to purify the drama and make it a teacher of good morals. The society's first move was to announce an entertainment for the benefit of its treasury, and the play selected was "Rip Van Winkle," in which a drunkard is the hero.

The Turkish navy comprises twenty-two iron-clads and seventy other steamers. The two largest iron-clads are the *Mesoudiere* and the *Mendonhije* each being 332 feet long by 59 feet in the extreme width. The armor plating, *ram Osmanich* is the next largest, being 309 feet long and of 4,200 tons burden. All the large vessels in the Turkish navy are British built.

A Chinaman named Fu Kee, who was arrested in Gold Hill, Nevada, for selling opium, was fined \$100 and costs. The case was appealed and meanwhile a brother celestial tendered the \$100 which was accepted by a deputy sheriff and Fu Kee departed in peace. And now there is a mad sheriff named Kelly who is responsible for \$150 costs and can't find that liberated Chinaman.

Criminal business in the District Courts is closed for several months, by orders from Washington. No funds to pay expenses. With the District Courts closed, the powers of the Justices of the Peace crippled, and the jurisdiction of City Aldermen or police magistrates in cases of common assault denied, what a lovely kettle of fish judicial matters assume in Utah! However, recent local legislation, we hope, will remedy the latter evils; the Territory can live without the District Courts for a while and not suffer materially.

## MORGAN COUNTY STAKE CONFERENCE.

A quarterly conference of the Morgan County Stake of Zion was held at the new schoolhouse, South Morgan, Saturday and Sunday last, February 16th and 17th.

Saturday, 11 a.m.

On account of a death which occurred a day or two before, it was deemed best to hold the funeral services at the conference.

Opened with singing and prayer. President Samuel Francis made some very encouraging remarks to the mourners on the death of Bro. Joannas Housman.

Bishop Charles Turner, who was intimately acquainted with the deceased, occupied a few moments, when Apostles Franklin D. Richards and Joseph F. Smith arrived, accompanied by President Willard G. Smith of this Stake of Zion who had been attending the Legislature. Apostle Franklin D. Richards then made some very appropriate remarks for the occasion, also President Willard G. Smith.

Singing. Benediction.

2 p.m.

Singing and prayer. President Willard J. Smith read the statistical report of the Stake. The Bishops of the several wards made a verbal report of the condition of their wards. President Francis made a few remarks showing that the wards were all pretty well represented.

Singing. Benediction.

Sunday, 10 a.m.

Singing and prayer. Apostle Joseph F. Smith addressed the conference one hour and a half.

Singing. Benediction.

1.30 p.m.

Singing and prayer. The sacrament was administered. President Willard G. Smith presented the General Authorities of the Church, who were unanimously sustained by the conference.

Apostle Joseph F. Smith presented the following officers as the presidency of the Morgan County Stake of Zion:

Willard G. Smith as President, with Richard Fry and Samuel Francis as his counselors.

President Smith then presented the remainder of the Local Authorities, who were all unanimously sustained:

The following Quorums of the Lesser Priesthood have been organized since the last conference. Bishop Charles Turner, President of the Priests' Quorum with Robt. Hogg and Thomas Lerwitt as his counselors.

First Deacon's Quorum; Joseph Francis, President, with Henry Pugh and Ether Butters as his counselors.

Second Deacon's Quorum; Wm. Simmons, President, with Alma C. Smith and Moroni Clawson counselors.

Third Deacon's Quorum; John Palmer, President, with Wm. Boswith and John Arthur Croft as his counselors.

Elder Alma Porter was ordained Patriarch to the Stake.

The following are home missionaries called to labor till the ensuing Conference: Ebenezer Croach, Thomas Lerwitt, Ed Kilbourn, Lyman W. Porter, Samuel Carter, Jos. Durrant, John Seaman, Wm. H. Dickson, Ole Gaarder, John Anderson, Isaac Bowman, James Carigen, Thos. Palmer, Sen., Alma Peterson, Wm. B. Parkinson, Geo. Goodrich, Geo. Thackery and John London.

Singing. Benediction.

JNO. S. BARRETT, Clerk.

## THE TELEPHONE.

SALT LAKE CITY,

February 23, 1878.

Editors Deseret News:

In witnessing a test of the capabilities of the Telephone on the Deseret Telegraph line between Superintendent John Sharp's depot office and the U. C. R.R. office at Ogden, last evening, myself and others were most happily disappointed in finding that the system worked admirably over this 40 mile circuit. Ladies and gentlemen conversed, sang, repeated the Lord's prayer, applauded, laughed, whistled, and sent and received, train, weather and time reports with great facility, clearness and distinctness.

During the exercises duetts were sung, both parts being distinctly heard, the violin was played, the English, German and Welsh alphabets were repeated and introductions, congratulations and compliments were passed freely and with ease between the two distant points. In several of the tests familiar voices could be distinguished.

So delicate and sensitive is the principle of the Telephone that although there was no metallic or ground connection whatever between the two wires on the same poles, the Morse dots and dashes were very distinctly heard.

All were highly pleased and gratified with this interesting and valuable development of revealed science. A SPECTATOR.

## CORRESPONDENCE.

Interesting from Arizona.

SUNSET, Wednesday, January 30, 1878.

Erastus Snow, Salt Lake City—

Dear Father—Your welcome letter bearing date 9th January, came to this place a few days in advance of us, also dictionary. We arrived about noon of the 28th, all well; found J. W. Young and party at this place holding a two days' meeting, and organizing them into a Stake of Zion. Arrived in time to attend the afternoon meeting of the second day; meeting was held in the large dining hall; had a very good time, people in general are well and doing well, some changes were made, all of the different camps were named. Sunset, formerly L. Smith's camp; next Brigham City, formerly Ballinger's, with George Lake Bishop; then Taylor