

The Deseret Weekly.

PUBLISHED BY

THE DESERET NEWS COMPANY,
SALT LAKE CITY, UTAH.

SUBSCRIPTION PRICE

Per Year, of Fifty-two Numbers, . . . \$2.50.
Per Volume, of Twenty-six Numbers, . . . 1.50.
IN ADVANCE.

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Saturday, . . . June 1, 1889.

RELIGION AND POLITICS.

"Mme. Frederika Nielson, the Norwegian actress-evangelist, will hold a six weeks' revival here in the fall. As every Mormon Scandinavian converted means a Liberal voter next February, friends of the Scandinavian Methodist Church think the City Liberal Committee ought to subscribe towards the revival's support. Rev. Jesse Smith's efforts last winter made probably 100 Liberal voters, many of whom live in the First Precinct, where Liberal voters are much needed. Judge Baskin felt so good over what was being done at the Second East Street church that he seriously meditated going 'round there and taking a hand in the exhorting himself."

We clip the foregoing paragraph from the organ of the so-called "Liberal" party, which raves like an inebriated maniac over the slightest relation between religion and politics that it can discover or pretend to discern in the "Mormon" Church. As we have demonstrated, many times, the crusade against the people of this Territory has been of a religio-political character. The priests and the politicians have joined in a concerted attack upon the "Mormon" Church and the "Mormon" people. The sorrows and deprivations which so many innocent persons endured here during the reign of terror, under the spy and spotter system and the nocturnal raidings of a horde of mercenaries, were the result of that coalition. And the extreme legislation which many members of Congress now regret may be traced to the same source.

The words of the Apostle Paul are peculiarly applicable in this connection: "Therefore, thou art inexcusable O! man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same things." The influence which these "Liberal" scribes suspect and insinuate as exercised in "Mormonism," they eagerly endeavor to use themselves.

Oh! By all means, let the "Liberal" committees subscribe liberally

to hire sensational revivalists and "actress-evangelists" to snuffle in the churches and shout in the streets, for the purpose of converting folks into "Liberal" voters. There will be no "uniting of Church and State" or "mingling of religion and politics" in this, of course. There would be, if a "Mormon" Bishop was to make a political announcement, or to advise people to vote any particular ticket, or urge them to unite in order to carry an election. That would be an offense against our political institutions sufficient to justify the total disfranchisement of every "Mormon" in the Territory.

This sectarian political preaching would be just the thing for the "Liberal" missionary to Washington. He would shine far better in the political pulpit than he did before a Congressional committee. He could garble "Mormon" text-books, and draw unwarranted inferences, and bamboozle the uninformed with much greater hopes of success, because nobody would be at hand who would care to expose his misrepresentations. Why not press into the service all the disappointed office-seekers and political dead ducks, who hanker after a chance to make it warm for the "Mormons" and to show their zeal in the "Liberal" cause—providing it will pay. We could name several of this class who, for a pecuniary consideration, would second the pious efforts of the Reverend exhorter and manufacturer of "Liberal" voters, and might make a gain of another hundred on the list.

It is wicked, treasonable, un-American, subversive of every principle of good government for a "Mormon" Elder to enter the political field or even to look over the fence. But a "Liberal" evangelist may occupy the ground and make "Liberal" voters by a religious process and a revival method, and it will be so right and republican and proper that subscriptions from "Liberal" political committees ought to roll in, with a richness that will fatten his ribs and cause him to weep sanctified tears of pious joy.

Wherever "Liberal voters are much needed," an actress-evangelist or two, and a Reverend-revivalist or so should be at once secured, or some of the returned and chop-fallen place-hunters should be set to work on a suitable salary, with a prayer book, a collection plate and a registry list. Then, with the Ogden "Liberal" tactics repeated—the criminal exclusion of law-

ful voters from the polls and the fraudulent deposit of the ballots of non-residents. a "Liberal" religious victory might be hoped for at some no distant date. Methodism in politics being essentially "Liberal" and right, and "Mormonism" in politics emphatically obnoxious and wrong.

We have proven beyond refutation that in Utah the affairs of the Church and those of State are entirely separate, so far as "Mormonism" exercises any power. Its enemies endeavor to make it appear that, if an Elder of the Church accepts a civil office, or, acting as a citizen, works for the success of his party ticket, danger menaces the institutions of the country and the Church is dominating the State. The proposition is absurd and the object for urging it deceptive. And now the same fellows who resort to such rubbish and call it argument, favor the special mingling of religion and politics and the use of the lowest form of sectarian trickery to further their own political schemes and win votes to their side.

We think the influential men among the "Mormon" people have been, if anything, too inactive in political matters. Every citizen of this country should have some voice and influence in public affairs. An ordination to an ecclesiastical office is no bar to the exercise of the rights of citizenship. Those who pretend that it is, know better and never make such a pretence in reference to ecclesiastical influence on their own side. It is simply a shallow pretext.

It is time, in our opinion, for every man of influence in this community to use it on the side of good government and the rights of the majority. And no man should pay any attention to the sophisms and slurs of unprincipled scribes who, while protesting against religion in politics, would, if they had the means, engage the services of all the priests and clergymen in Christendom to preach their kind of politics, and pray, and sing, and wheedle and bamboozle converts into voting for their measures and their ticket.

We favor the continuance of separate and distinct organizations of the Church and of the State. We believe that neither should dominate the other. But we would not give much for a religion that had no influence upon a man's actions, whether as a church member, a head or part of a family, an integer in society, a citizen, a voter, an office-holder, or in any other capacity.