

## THE DELEGATES TO WASHINGTON.

The Convention which adjourned on Wednesday made a good selection of Delegates to Washington, to present the Constitution of the State of Utah and the Memorial of the citizens of the United States in the Territory of Utah, asking for admission into the Union as a free and sovereign State. Those gentlemen are all representative citizens, well known in the community and able to advocate the cause of Utah intelligently.

It has been an open question for some time whether it would be wisest to make application at once for statehood or wait until the next session of the present Congress. That question has been decided by the Convention after weighing all the reasons on either side. It has been determined to "strike the iron while it is hot," and take steps at once to lay our claims and wishes before the Congress of the United States.

It is to be hoped that the Delegates will act as a unit in this matter. Whatever private views some of them may have held as to the best time for presenting this matter to the attention of "the powers that be," it is expected that they will act according to the vote and expressed wish of the Convention which represents the people of Utah. The present session is drawing to a close. What is to be done must be done quickly. The departure of the people's representatives ought not to be delayed. Now is the accepted time.

Whatever may be the result, we have no doubt that everything possible will be accomplished by the gentlemen selected to work for the emancipation of the Territory, because they are all men of energy, nerve, talent and stability and of strong personal character and convictions. They will have the support and confidence of the citizens of Utah, from the borders of Idaho to the edge of Arizona. May success attend them.

## OUTSPOKEN OPINIONS.

We clip the following from one of the letters written by Mr. Phil. Robinson to the New York World. It is the closing paragraph of an exceedingly well written article, and is a sample of the courageous manner in which the gifted writer speaks his own convictions in the face of popular vehement opposition:

Polygamy here as I have seen it, is neither unnatural, wicked nor licentious. The demeanor of women here is, as compared with Europe, chastity itself, and the children are just such healthy, pretty, vigorous children as one sees in the country or by the seaside in England—and, in my opinion, nowhere else. Utah-born girls, the offspring of plural wives, have figures that would make New York envious, and they carry themselves with almost Oriental dignity. But remember, Salt Lake City is a city of rustics. They do not affect "gentility" and are careful to explain at every opportunity that the stranger must not be shocked at their homely ways and speech. There is an easiness of manner therefore which is unconventional, but it is only a blockhead who could mistake this natural gaiety of the country for anything other than it is. If he did make that mistake, however, he would very soon be told of it by the young lady herself and shortly after probably by her big brother. There is nothing, then, so far as I have seen, in the manners of Salt Lake City to make me suspect licentiousness, but there is a great deal on the contrary to convince me of a perfect exceptional reserve and self-respect. I know, too, from medical assurance, that the regulations of married life are such as would dismay monogamy, while the children trooping about in the streets give abundant proof in their shapely bodies, ruddy cheeks and high spirits that polygamy is at any rate a most healthy crime.

## THE OTHER OX GORED NOW.

At the Ninth General Conference of the M. E. Church, South, held in Nashville, Tennessee, the subject of the evil of sending the children of Methodists to be taught in Catholic

schools was considered at great length. We take the following from the report of the Committee on Education, through its chairman, Dr. N. P. Harrison, as it appears in the Nashville Banner:

"In this connection we desire to call attention to an evil that we fear is increasing among us. We know not how the impression has become prevalent, but we are persuaded that many of our people believe that Roman Catholic schools are superior to the Protestant schools of the same grade. For this reason we suppose some Methodist parents have sent their daughters to Roman Catholic schools. The result, in almost all cases, has been that these daughters have abandoned the Church of their fathers. A barrier has been erected between parent and child, and a life-time of sorrow has been the consequence of a grievous error of judgment. We speak the truth when we affirm that Roman Catholic schools are in no particular better than our own. That the child of a Protestant will be the subject of abundant courtesy and singular kindness in a Romanist school is very true, and the reason lies upon the surface. With consummate skill the methods of proselytism are concealed from both parent and child. This is one of the cases in which it is 'the highest art to conceal the art.' Profound respect for the young Protestant's religion is exhibited, while no word or sign indicates a desire to shake the foundation of her faith. With gentleness and love, with untiring care and devotion, the young pupil is followed to the day of her departure, and never knows how strong the silken cords have been woven until she meets once more the atmosphere of home. There or elsewhere in society, whenever she meets our unfavorable criticism upon Romanism, her sense of gratitude rallies to the defense of a religion whose exponents have scrupulously respected and honored her conscience and her faith. The end will come, and the heart that has been won in the convent will bow, ere long, in the confessional."

What a great difference it makes whose ox is gored! The Methodists as well as other denominations have made great exertions to obtain control of "Mormon" children, under the pretext of providing them with a superior education. To accomplish this they have raised a great deal of money among pious and good-hearted but simple people in the East. They have told horrible stories about "Mormon" ignorance, immorality, superstition and crime, some of them without any foundation in fact and the others monstrous exaggerations; and pleading that though the old "Mormons" are impenetrable to the influences which they bring to bear, the children are susceptible, they have succeeded in obtaining large donations for schools, part of which go to the purpose specified and the rest into the pockets of the pleaders.

At the present time the man Hilton, the Methodist, who has proven himself as thorough a hypocrite as the Bible-peddler Fisher, is plying his trade among religious people in the Atlantic cities. Here is a sample of the stuff he offers to them. It was told in Mr. Beecher's Church and reported in the Brooklyn Eagle:

"On the subject of miracles, he said a Mormon convert in Liverpool had lost a leg and the Mormon missionary told him that Brigham Young could restore it. He went to Utah and visited Young, who said: 'This kind goeth not forth but by prayer and fasting,' and told him to call again next day. He went next day, and Young said: 'I have spent the night in prayer, and I think I can do it. I can restore the lost limb; but then at the resurrection you will have three legs, and how will you get along with them?' The man thought it would be better to remain as he was. The professor said that the blood atonement was still taught and read from Brigham Young's and Heber Kimball's sermons to show that it was a doctrine of the Mormon Church. In every tabernacle and schoolhouse treason to the Government was taught. Professor Hilton thought the bill recently passed was worthless, and advocated the appointment of a commission of nine in place of the territorial government, who should establish public schools and take the entire control of public affairs."

The conscienceless creature knew that he was repeating baseless untruths and advocating tyranny. It is surprising that sensible people,

especially American people, will listen to such absurd nonsense and ungodly and anti-republican suggestions from a professed "Christian" minister.

The New York Christian Advocate of June 1st, contains an article in the same spirit, from Rev. C. H. Fowler, D.D. It dilates upon the "old days of cruelty and blood," when "the Mormons guarded their den by holding the passes through the Wasatch Mountains," and points out these passages as "the doors to the schools of Utah." He tells some stupid stories about Nauvoo and the "Mormon" Prophet, and then urges that "the Christian Churches must go into Utah in force." He admits that "the adult Mormon can be poorly reached by preaching," but affirms that "the children can be reached and taught." He then gives some fanciful statistics of the number of children under the influence of the various sects in Utah, and makes this appeal:

"There are more than fifty centres of population in Utah, in which there is great need of a devoted Methodist teacher and simple Methodist gospel. This looks like a vast work. It is vast. But Methodism must be equal to vast enterprises. When it is examined in detail, and the agencies are sought, it does not seem impossible."

A good lady teacher can be sent to Utah, a room for a school hired and prepared, and her salary for a year (\$300) paid, and all the expense need not exceed \$600 per year. This is not an appalling sum. There are twenty-five churches in Methodism that would each agree to pay that much extra annually for one, two, or five years. And there are as many more individual men who would assume the same responsibility if this great matter could be brought fairly before their attention. These fifty centres of evangelization and instruction would soon be churches and feeders for our central school at Salt Lake City."

What is the design all this? Simply to do that which the Methodists in the South complain of in relation to their own offspring. To draw "Mormon" children from the faith of their fathers. In effecting this they use the very tactics which they warn their members against as the methods of the Catholics. Yet when the leaders of the Latter-Day Saints utter the same warnings to their followers as the Methodist pastors do to their flocks, such cautions and accompanying advice are dubbed "persecution," denounced as "intolerance," and quoted as proof of the "opposition of the Mormon Apostles to education."

Now if the aversion to placing "Mormon" children under the influence of sects which seek to turn them away from the creed of the parents, exhibited by "Mormon" Elders, is intolerance and proof of hostility to education, what shall be said of the opposition of Methodist preachers to the education of Methodist children by Catholic teachers? Where is the difference in principle? We fail to see any. The Methodists admit that the Catholic schools are at least equal to their own, and have to persuade their people from an evident belief that the Catholic schools are superior. Yet they strongly object to Methodist children receiving education from Catholics, and offer the very same reasons as "Mormons" advance against their children being educated by the Methodists.

We find no fault with the Methodists for giving this advice. It is sound and consistent from their standpoint. But they should grant us the same privilege, and accord us the same freedom without misrepresenting our motives. We do not oppose education. But we object to placing our children under the tutelage of people whose object, as avowed in their own speeches and publications, is to seduce our children from the faith we hold to be divine. And were regd. professed Latter-day Saints who place their little ones under the care of such sects, as very weak in the faith and utterly and absurdly inconsistent. Let them read the argument against Catholic education of Methodist children, and apply it to the education of the children of the Saints by the hirelings of the sects, sent here for the express purpose of leading them into ways that we cannot but regard as human, erroneous and therefore to be avoided as the gate of death.

A brother of Burke, assassinated in Galway, claims £10,000 compensation.

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