

DEMOCRATIC CLUB OF UTAH.

PLATFORM OF PRINCIPLES.

The following is a statement of the principles adopted by the Democratic Club of Utah, at the meeting held last evening:

This club shall be known as the Democratic Club of Utah.

The members of this club do hereby reaffirm and endorse the principles embraced in the platform adopted by the national convention of the democratic party, held at Chicago on the 8th day of July, 1884.

For a more specific statement of the principles to which the members of this club will adhere and struggle to make predominant we do hereby declare:

First—That the affairs of government can be safely entrusted to the intelligence of free people.

Second—That all just government is derived from the consent of the governed. That every citizen should be allowed the exercise of the largest liberty consistent with the public good and safety.

Third—That in such government a trust is devolved upon every citizen, after informing himself upon any question of policy or government, to act, politically, as his best individual judgment would direct, absolutely free from coercion, control, or dictation, ecclesiastical or otherwise. While the State has given a constitutional pledge not to interfere with religion, there is a reciprocal obligation on the part of religion not to interfere with the State. For it to do so is dangerous, both to itself and the existence of free government. This would become the more evident if each of the many denominations should independently engage in a struggle for political supremacy.

Fourth—Politically, all men are created free and equal, the priest and the layman must stand upon the same plane. Therefore, we reaffirm that the affairs of church and State ought to, and must be forever separate and distinct, locally and nationally.

Fifth—Local self-government is a cardinal principle of Democracy, and as such we affirm and endorse it. On the one hand, a local political organization appeals for the abrogation of all local self-government in this Territory by the establishment of a Legislative Commission. On the other hand, an opposing political organization has afforded, by the conduct and declarations of its most influential members, the means by which the former might make its appeal successful.

Sixth—The withdrawal of all powers of government from the people implied in the establishment of a Legislative Commission, would be to remove all inducement or encouragement to political activity and independence, and by the lethargy which would ensue, engender utter indifference to the exercise of free and intelligent political thought and action. This would but aggravate the evils which it is designed to cure, and can, of course, find no support, except by those who believe the application of free principles inadequate to human government.

Seventh—To obtain local self-government the Territory must be redeemed from the discredit that has been brought upon it.

Eighth—We firmly repudiate the idea that any citizen is under obligation to take his political counsel from those whose avowed purpose is a continued violation of law.

Ninth—We shall struggle to make predominant the sentiment that every citizen should and must obey every law until, by legitimate agitation, if obnoxious or unjust, its abrogation or repeal can be secured.

Tenth—Religious belief or fidelity should never be made a test of political or official preferment. The application of such a test tends to the promotion of an inferior grade of officials, and often of persons utterly disqualified or unfit for the positions they are called to occupy. In the selection of officers to administer and execute the laws, fitness for the office should be the only qualification required.

Eleventh—To the end that free local self-government may be secured and participation in national affairs had and maintained, upon the basis of these principles, we severally pledge ourselves to support them and to struggle that they may become predominant, and invite all good citizens, who believe that the principles thus evincuated should be supreme, irrespective of religious belief, or previous political affiliations, to unite with and aid us to consummate this end.

J. L. BAWLINS, President.

JOHN H. BURTON, Secretary.

SUMMIT STAKE QUARTERLY CONFERENCE.

The Summit Stake Quarterly Conference was held in the School House at Coalville on Saturday and Sunday, Nov. 8th and 9th.

Saturday, 10.30 a.m.

The President of the Stake and Bishops of several wards were present on the stand.

The time was occupied by President Cluff reporting the general condition of the Stake; could find fault with nothing except that our Stake meeting house was still unfinished.

Singing and benediction.

2 o'clock p.m.

Singing by the choir, led by J. W. Simister.

Prayer by Bishop Asper.

Bishops Atwood, of Kanab, and

Walker, of Peoa, reported their wards, said that crops were frozen and that lumber hauling and stock raising was all the business being done; the people were feeling about the same as usual; infidelity to some extent existed among the young.

Andrew Peterson, President of the High Priests' Quorum, reported the Wanship Ward. Said a marked improvement was manifest in every organization; that a new meeting house, under the supervision of E. R. Young, was being pushed vigorously.

Bishops Pace, of Parley's Park, and Winters, of Hoytsville, reported their wards in fair condition; no sickness; general prosperity.

Prest. Cluff said that if we wanted our Conferences well attended we must make them interesting; that Bishops should not come here and report their Wards in same condition every Conference; that if infidelity or any other evil existed, it was the Bishops' duty to take steps to remedy the same. He advised Bishops in making reports to give the methods which they had tried in curing different evils, and hoped no Bishop would again report an evil without being able to show that he had taken all steps in his power to eradicate the same; that if our principles were kindly and intelligently explained to the young, and the inconsistency of infidelity shown up, we were in no danger from that source.

Elder Ward E. Pack, Jr., said he had just returned from a mission to Germany, and that all he had seen and heard only strengthened his convictions of the truth of this work; that there was no danger of our young becoming infidels if they were only reasoned with by their friends half as hard as the infidels worked. He had taken great satisfaction in preaching the gospel; he had met with the most opposition from ministers and priests of other denominations; that Austria would not allow the Saints to preach in her kingdom; Prussia was most liberal to our missionaries, and in consequence a good work was being accomplished there.

2 p.m.

Meeting called to order by President Cluff.

Opening exercises.

President Cluff read statistical report as far as had been handed in, spoke on educational matters. Said it was a disgrace on us that the Stake House was not ready for us to hold meetings.

Singing by choir.

Benediction by Alma Eldredge.

Sunday, Nov. 9th, a.m.

Meeting called to order by President Cluff at 10 a.m.

Singing and prayer.

Bishops Salmon of Coalville, Clark of Upton, Richins of Hennefer, reported their Wards favorably.

Elder Jos. A. Bunot, of Hennefer, said he had just returned from a mission to the Channel Islands and France; that he had been blessed abundantly; that the opportunity of standing before generals, lawyers, and many eminent people has been granted him; that he had seen many wonderful and beautiful things; had been inside palaces and had been treated well in general, but had always looked back to his home in Zion as the sweetest place on earth; that if our young could be sent on missions abroad there would be no danger of them apostatizing.

Choir sang from Utah Choir Music: "How beautiful upon the Mountains."

Prayer by W. C. Branch.

Ward E. Pack, of the Stake Presidency, said that the young should obey counsel and get married in the proper way; that we evince more interest in building our Temples than we do in our home meeting-houses; that it is our duty to provide places for our young to meet in; that if this was neglected, prayer, tithing and other duties would be neglected; that every blessing is predicated on a law; if we obey every law, we will obtain every blessing; we should subdue ourselves, that we may accomplish that which others are trying to prevent.

E. R. Young, of Wanship, and Thos. Copley, of Coalville, reported their labor as successful in doing good amongst the Seventies of the Stake.

Bishop Asper, of Echo, said his Ward was blessed with union amongst the Saints.

Alma Eldredge, of the Stake Presidency, presented the general Church and Stake authorities, who were unanimously sustained. Referred to the labors of the committee which had been appointed to make collections for the benefit of Stake House. He notified all that the committee was again ready to resume its labors and would visit all in the Stake.

President Cluff said Brother Ward E. Pack, jun., felt unable to give his attention to the Y. M. M. I. A.'s of the Stake and asked to be released.

It was moved and seconded that W. E. Pack, jun., be appointed president of the Y. M. M. I. A. of Summit Stake, which was unanimously approved; President John McBride had moved away from Rock Springs, and it was moved that he be released and James Symes be appointed in his place; carried.

The following brethren were then presented and sustained to fill the position of home missionaries, to work with the ones previously sustained: W. H. Branch, Joseph A. Bunot, Willard F. Smith and Samuel Gentry, jun. Notice was given for two days' meetings to be held on last Saturday and Sunday this month in Heneferville and second Saturday and Sunday in December in Kanab.

Singing by the choir.

Benediction by President Peterson.

THOMAS BULLOCK, Clerk.

SANPETE STAKE QUARTERLY CONFERENCE.

Convened in the Ephraim meeting-house at 10 a.m., Nov. 15, 1884.

Opened by singing and prayer.

There were present of the authorities: Of the First Presidency, President John Taylor and Geo. Q. Cannon; of the Twelve Apostles, Wilford Woodruff, F. M. Lyman and Moses Thatcher; also Elders L. J. Nuttall and John Irvine, and Presidents F. Spencer and A. K. Thurber, of Sevier Stake; President Canute Peterson and Counselors of this Stake, High Councilors, Bishops and others.

Reading of statistical and Sunday school reports.

An application from the following named persons to be ordained High Priests. On being submitted to the Conference, an affirmative vote was given: Mons Madsen, Oluf Lovgren, Jens Hendriksen, Niels Johansen the second, Peter Madsen, Joseph Smith, Christian Jensen, Mons Rolf, Christen Larsen, Jens C. Christensen, Martin Page, Peder Johansen, Peder Anderson, James Staal.

President John Taylor made remarks in relation to ordinations; read from the Doctrine and Covenants, sec. 134, showing the duties of the High Priesthood and that in the future growth and development of the Church, this portion of the Priesthood will be called more into requisition, and that the duties thereof will require active and energetic men who are well versed in the doctrines and principles of the Gospel and full of the Holy Spirit, as the holy Priesthood is given to men to operate in this life.

Bishops W. S. Seely, James A. Allred, Hans Jensen, James Jorgensen, and John Spencer, each gave a report of his ward, which showed a satisfactory condition of the Saints.

President Taylor made a statement of some of the labors accomplished by the Lamanites in the Malad Valley.

Bishops Tucker and Bartholomew each gave a good report of his ward.

Recess till 2 p.m.

2 p.m.

After the usual exercises, Apostle F. M. Lyman addressed the conference. He showed the absolute necessity of all enjoying the Spirit of God, and especially those who are called to labor in the ministry; that new questions continually arising evidenced the growth of the people, that that will continue to be the case in the onward progress of this work. He paid a passing notice to the singular feelings of the world toward the Latter-day Saints, that we are too much like the world to please the Lord, but enough unlike the world for the world to hate us. The Lord is blessing the Saints temporally as well as spiritually, as an acknowledgement of their labors in building Temples and sending missionaries to the different nations of the earth. He treated upon the duties of the quorums of the Priesthood, who should meet together and become instructed in the duties of their several callings.

Apostle Moses Thatcher expressed his pleasure in meeting with the Saints and at witnessing the comfortable surroundings of the people. Gave an interesting review of the traditions of the native Mexicans in relation to the creation and also the peopling of this continent, the re-writing of what was by them called the Book of God, some 230 years after the plates had been hidden up in the Hill Cumorah, the destruction of the same, and a great amount of other writing by the Spaniards and Catholic Priests after the conquest of Mexico. He spoke of the fulfillment of the promises made to their fathers. Believed the gathering of the Indians onto the reservation a good thing for them; where, in many instances, they are made to feel the full force of the white man's power, being bound down by them, causing them to seek unto the Lord. He said that the elements of destruction were abroad among the nation of which we sometimes say we form a part, but it is rather hard to define what part, except it might be a very unloved portion. Neither of the great parties have ever recognized Utah as having any political rights. Adjourned to 10 a.m., Tuesday.

7 p.m.

A meeting of the young folks was held which was addressed by Apostle Moses Thatcher, Elder David Gill, President George Q. Cannon and President W. Woodruff.

Sunday, 10 a.m.

Met as per adjournment. President Woodruff said it was fifty years since he first commenced teaching the principles of the Gospel; had not seen a minute of that time, that he could edify himself or any one else, without the assistance of the Holy Spirit; urged the Saints not to fear; do good as that is what the Lord requires. Reviewed the history of the Church and how the Lord had sustained and prospered the Saints in keeping his commandments.

Prest. Cannon read a portion of the 7th chapter of Deuteronomy, defining the course the Lord required Israel to pursue toward the nations they were going to dispossess of the land of Canaan, they being strictly enjoined not to worship their gods nor to intermarry with them; said the Israel of the latter days was in some respects in a similar condition to Israel in those days, emphatically so in regard to those not of our faith; such marriages could only result badly to all parties interested; said it was the duty of parents to use every endeavor to prevent such alliances being formed. The Latter-day Saints become a separate

people immediately on obeying the gospel, a distinction arising between relatives and also former friends and acquaintances: cited the cases of Abraham in seeking a wife for Isaac, Isaac and Rebecca sending Jacob away to their own people, though somewhat given to idolatry at that time; yet they were of the chosen seed. He reviewed the lives of some of the kings of Israel, who had married strange women and the distress they brought upon themselves and their children thereby. Latter-day Saints should marry with Latter-day Saints, apostate with apostate, Gentile with Gentile, for of the latter class especially there is abundance. Recess to 2 p.m.

2 p.m.

Opened by singing and prayer. The administration of the Sacrament, presentation of the General, Stake and Local Authorities, all of whom were unanimously sustained; reading of the financial report of the Manti Temple by President Malben.

President Taylor reviewed the organization of the Priesthood, the duties of the various departments thereof, especially that of the Teachers, whose duties are of the greatest importance among the Saints. He said the government of the Church of Christ is unlike anything on earth, it being a revelation from heaven. No man knew anything about it until God revealed it. Teachers in many instances do not comprehend their duties. They should visit the people often in their homes, enter into their feelings, sympathize with them in their troubles, and when difficulties arise that they cannot manage, refer them to the Bishop, and from him to the President of the Stake, that all things may be adjusted in righteousness. If the Teachers did their duty they would visit the speaker and family, President Peterson and his family, for we have rights in this respect as well as other members of the Church.

He dwelt upon the duties of the priesthood in relation to the nations of the earth. His feelings were that in some instances it seemed as though the Gospel was being almost forced upon them; believed they should be left in the hands of God to offer the Gospel to other people as God shall open the way, for we can do nothing only as he opens the way before us. The nations of the earth are the children of God, He is interested in their welfare, we are also His children. His messengers to the nations to communicate His will to them or that portion that He designs for them. We have here four Bishop's Courts, High Council's as appellate courts; there is yet another court wherein cases can be heard; it is composed of twelve High Priests presided over by the First Presidency of the Church. Any case being passed upon by that council shall be had in remembrance no more before the Lord. Such a court has lately been held to hear a case that arose between the Salt Lake Stake and the Utah Stake, the High Council of either Stake not having jurisdiction, hence the necessity of another tribunal, that could hear and determine. He believed it to be the first time in the history of the Church that that council had been called. He again referred to the great necessity of the local ministry being under the inspiration of the Holy Spirit. Spoke of reprehensible conduct of some men who having heretofore received pay for their claims in favor of the Lamanites are now crowding their sheep upon them. They should be dealt with according to their deserts. He pronounced woe unto those that fight against Zion, for God shall fight against them.

Conference adjourned to meet at Manti on the 14th of February, 1885.

Singing and benediction.

GEORGE TAYLOR, Clerk.

HAS ITS SAY.

AND STRAIGHT TO THE POINT IT IS. NO EXACTIONS, NO EXTRA CHARGE, AND THE FASTEST TIME EVER MADE. "LIMITED" BY NO MEANS EXCEPTED.

The Baltimore and Ohio is still on deck and more saucy than ever when it comes to talking out in meeting for the interests of the traveling public, as against the exactions of some other and would-be rival lines. Its latest shot into the camp of the high-priced and fancy-fixings lines is a hot one, and already there is squirming and twisting to get away from the inevitable. But there is no use of kicking against the prodding, and the average man now-a-days knows a thing or two which all the cunningly constructed advertisements of those who want the whole earth, and then do not get enough, cannot blind him to the actual state of affairs. To pay eight or ten dollars extra for the simple riding on a road that assumes all there is in this life worth having is all bosh, and no longer will the dividends of railroad company and subsidiary corporations alike swell at the expense of an over-confiding public. The B. & O. has itself gone into the "limited" express train business, and, as is ever the rule with everything done by the solid old corporation, the people profit, and would-be rival lines wince. On all the "limited" trains of other routes a sum is exacted largely in excess of the regular ticket rate, and the passenger, whether it be his choice or not, has to pay another extra in the shape of sleeping-car fare. If he declines to accept the conditions so arbitrarily exacted, he has preface to go on a slow train, as, according to the latest principles of

these autocrat companies, fast time is only for the wealthy. On the B. & O. the best is ever deemed the honest due of all, and the great American maxim that every man is his own master to follow his own sweet will has ever been the all-governing rule of its half century and more existence. In other words, there are no extra charges of any character whatsoever on the B. & O., and, figuratively speaking, if a man don't want hash, he don't have to take it. If he desires a sleeper, a parlor car, there it is, and the rate for accommodation is only the regular standard figure, not doubled up, as on other lines, in the interest of an already all-powerful and rich sleeping-car combination.

The day coaches on the B. & O. Limited are brand new, just out of the shop, and perfectly appointed, combining all the latest improvements. They, as all other cars on the train, run through without change, and all in the same unparalleled time. Note the schedule. Chicago Limited leaves that city at 5:30 P.M., arriving in Washington the next evening at 7:30, and Baltimore an hour later. This certainly is flying, a twenty-five hour run to the National Capital being all any one could ask. And it is not done at a dangerous rate of speed or in an any way reckless manner. On the B. & O. they take no risks of this sort, but when shortening up the time merely take out all the minor stops, and by long, steady runs cover a vast extent of territory in a very short space of time. Two other trains beside the Chicago "Limited" leave the Garden City, one at 8:10 in the morning and the other at 11:10 at night. From St. Louis the Limited leaves at 8 A.M., and from Cincinnati at 7:30 P.M., reaching Washington the next afternoon at 2:30 and Baltimore at 3:35. There are other trains also from St. Louis and Cincinnati, and East bound the B. & O. fills the bill of popular expectations to the T. West bound it comes in again with a schedule liable to make the officials of other lines take to their beds with a winter's sick headache. The Limited for Chicago leaves Baltimore at 8 A.M., Washington at 9 A.M., and reaches Chicago at 9:20 the following morning, making a half-hour's faster time than the much vaunted "Limited" of a rival line, and on which the excess charge is no less than \$8 from Washington more than on the B. & O. The B. & O. Limited for Cincinnati and St. Louis is another corker, leaving Baltimore at noon, Washington at 1:05 P.M., and arriving at Cincinnati at 7:10 A.M., four hours ahead, and at St. Louis at 6:30 P.M., four and a half hours ahead, of the so-called "Limited" Express to these cities on the other route. The Pittsburgh "Limited" on the B. & O. is an hour and a half faster from Washington to that city than any other would-be "Limited," and so throughout the whole of the B. & O.'s matchless new schedule, it ranks far above any gotten out by other lines, no matter what their boasts or assumption to combine in themselves all the virtue, excellence and enterprise this whole country affords. During the past summer a great amount has been done all along the lines of the Baltimore and Ohio. The track has been straightened, immense quantities of new and heavy steel rail put down, and to-day the ride over Picturesque B. & O., with all its wondrous beauties of nature, its unsurpassed equipment, luxurious cars, its very models of railway dining halls and dining cars, and its proverbially polite and attentive train men, is a journey the equal of which, for all that goes to please and satisfy, cannot be made on any other line on the continent.

EPHRAIM TALKS ABOUT RAILROAD RATES.

AND OTHER MATTERS IN THE SAME CONNECTION.

Editor Deseret News:

As the Arab folds his tent and glides silently away, so the surveyors' camps of the C. S. L. Railway, or S. P. V. Railway, have left us, leaving the evidence of a grade only to show that they have been here. When the good people of the cities south of Moroni shall see the smoke of the advancing locomotive is very much in the dim future. The advent of the gentlemen connected with the S. P. V. Railway and the U. C. Railway among our business men made a flutter on "Change." There was a presentment of "an agreement" to ship by the lines freely handed the freighters for their respective signatures, binding them for one year to ship both ways by these lines at 45 cents per hundred pounds, except grain, flour and lumber, from Sanpete to Salt Lake, which are to be 20 cents per 100 lbs in car-load lots.

The party of the second part agrees not to include in his shipments grain or merchandise belonging to other parties, without the knowledge and consent of the parties of the first part—the railways. In the good city of Ephraim alone are some hundreds of good fat teams which it is prescribed to relegate to the stable, feed and care for in the winter and this avenue of gains must be closed and the cash must be forthcoming to pay the railways, while the said fat teams and good teamsters, who would gladly work for these selfsame figures, payable in merchandise, must be idle.

This is the economy of the accommodating railroad prescribed by a corporation to the masses, and they say to these masses accept our terms and sign to that effect, or we will charge you 75