

tended against any attempt to touch it by such means, either in its favor or to its disfavor. We shall not stop here to argue as to the correctness of this position. We cite it as a proof that "the dominant party" have never made the Church doctrine and practice of plural matrimony a feature of Utah's political system, and that it would not become a part of the State if Utah were admitted into the Union.

It would be just as reasonable to say that, if a community the majority of whom were Baptists should be admitted into the Union, immersion would become part of the system of government of the United States, or if a Territory composed principally of Hebrews were admitted, that circumcision would be recognized by the United States, as the foolish cry that if Utah were received into the Union, having a population including some people whose religion inculcates plural marriage, it would be an embodiment of polygamy into our national institutions. In either case it is a religious doctrine and practice that is in question, and in either case it should be excluded from any question of national or local politics.

If there is any antagonism between the rest of the country and Utah, who has raised it? Those persons who now have the impudence to denounce the "People's Party" for the condition of affairs. They have shouted "polygamy! polygamy!" until the cry has been taken up by wrathful priests and unthinking writers, and *vox populi* has joined in swelling another demand for crucifixion. There has been no antagonism but a religious one. Our territorial government is that made for us by the national Government. None of its laws have ever been framed in favor of or to discriminate against any creed, sect or party. They are as republican as those of any other Territory. They accord freedom to all. The State constitutions which have been framed on the repeated movements toward admission into the Union, have been as liberal as the constitution of any commonwealth in the country, and have included all those advanced principles which are deemed progressive and improvements upon the older systems of State policy, securing equal rights to all citizens and the representation of the minority.

The political antagonism is fictitious. It is raised on fictitious issues. It is based on falsehood and built up with misrepresentations. Congressmen have not the care to investigate, or, if they do make inquiries, have not the courage to face the noise that comes from popular prejudice. So Utah remains out of the Union notwithstanding her pre-eminent claims to admission. But we can stand the exclusion if our enemies can. If the government likes to continue to pay our expenses for the luxury of appointing a few officers without our wish or consent, and chosen from those who are strangers to our condition and principles and often hostile to our interests and views, we can bear it with equanimity, for their opposition really amounts to nothing more than a little annoyance. And if these "Liberal" complainers like to continue the fuss and keep up the silly outcry that prevents our Statehood, they can do so, but whatever loss accrues they will have to share as well as we.

One would think to hear them now, that they were anxious for Utah's admission while the People's Party had prevented it. They assume the role of the aggrieved, while they are only reaping fruits from the seeds of their own planting. If Utah is "hated and shunned," which we by no means admit, for the more she is known the more she is admired, it is only their unblushing mendacity and malignant distortion of the truth which have fanned the flame of antipathy. Federal officials, whose bread and butter depended upon Utah's continuance in territorial vassalage, have helped in the malicious work, and have been prime movers in the malodorous "Liberal" ferment. If they want to see Utah in the Union, let them repent of their evil doings and sayings, tell the truth, shame the devil and join in working for the material, political and general prosperity of the coming State of Deseret. If they cannot do that, for consistency's sake they should hold their peace.

"Remember the Sabbath day to keep it holy."

SOUTHERN STATES MISSION.

ELDER JOHN MORGAN has received letters from brethren laboring in the Southern States, from which we glean the following information:

Elders Bills and Butterfield report the baptism of six in their field (East Kentucky), since last report.

Elder McDonald reports a very satisfactory trip through southern Kentucky. The court houses were opened for preaching, and at Scottsville the people made up a purse of money and assisted the Elders on their journey.

Elder Franklin Spencer reports the baptism of six in Coffee County, Tennessee, by himself and Elder Jno. R. Murdock, while on a recent trip through that part of the State.

Elder S. C. Stephens reports four baptisms in Haralson County, since the return of the Elders from Conference.

Quite a number of the Saints are preparing to emigrate with the next company, which leaves Chattanooga on the 18th of November, for the settlements in Colorado.

The Colorado Saints report an excellent prospect for crops, general good feeling, peace and plenty.

"CHURCH AND STATE."

ONE of the chief complaints of the "Liberals" of this Territory is that there is here a "Union of Church and State." All in the world they can show by way of proof of this is, that some men holding positions in the "Mormon" Church also act prominently in civil affairs. If an Apostle or Elder is elected to some secular office, that is called a union of Church and State. So, if a man in an ecclesiastical position takes an active part in local politics without holding secular office. People who don't know any better catch up the cry, and imagine they are opposing a wrong.

But when the question is asked, have not men called Elders or Apostles as much right to voice and influence in public affairs, under a republican form of government, as anybody else, the answer must be in the affirmative. And when the query is put, does any man in Utah hold a secular office by virtue of his ecclesiastical office, the reply must be in the negative. All the offices in the Territory are filled on the same principles as in any other part of the Union, the majority of votes deciding any dispute. But to hear these "Liberal" people talk, one would suppose that it was contrary to the Constitution, and to republican principles, for a minister of the gospel to have anything to say upon public matters, in which he has just as much interest as any other citizen, be he believer or infidel.

The fallacy of this is plain upon a moment's investigation. And to see how much consistency there is in the outcry about "Church and State," just notice the names of those who are in the front rank of the new "Liberal" movement, and you will see that clergymen of different denominations are among the agitators, some acting as chairmen of central committees, others offering resolutions at caucuses and urging on the political organization of the discontented of every class. If it is a union of Church and State for a "Mormon" Elder to take part in local politics, what is it for an Episcopal clergyman or a Presbyterian priest to do the same?

But of course it makes all the difference which side he is on. It is all right for a Churchman to work for the "Liberals," but all wrong if he should support the "Mormons." It is a poor rule that won't work two ways, and the cry raised against "Church and State" in the People's Party must now be turned against the clique that originated it. They must either silence and reject their churchmen, or close their own mouths on this question forever.

THE PROPOSED NEW LIGHT.

A PROPOSITION was made to the City Council last evening for illuminating the city for five years by the electric light at a cost considerably less than that of gas. It will, of course, receive due consideration, the advantages and disadvantages of the proposed change being well weighed and compared, and while

the good points of the new light are accorded their full value, and the public welfare is made the chief consideration, proper regard will doubtless be paid to existing contracts and agreements, according to their letter and spirit. The citizens will wait with interest the decision of the Council.

Correspondence.

SALEM, Sept. 11, 1880.

Editors Deseret News.

The third quarterly meeting of the primary association of Salem was held on Saturday the 11th inst., in the meeting house. President Sarah D. Curtis and her counselors Laura L. Jones and Jarmelia Taylor spared no pains to make the meeting a most interesting one. The meeting assembled at the hour of 10 a. m., when recitations, songs, essays, etc., occupied the time till about 12 m. The efforts put forth by the children were highly appreciated by all present.

On the stand were Bishop Charles D. Evans and wife, President Sarah D. Curtis and her counselors Laura L. Jones and Jarmelia Taylor, Eliza Davis, President of the relief society, and Elders Robert Davis and James J. Davis. Short and pithy speeches were made by a number of the foregoing which included the following topics: The strict observance of the Sabbath day, the necessity of cultivation, by the society, of pleasing address and refinement in manners. The importance of early attention to prayer as pointing the soul upwards, and establishing a devotional spirit in youth that the cares of riper years may not obliterate. The habit of profanity indulged in by some, was severely censured and its downward tendencies clearly pointed out. Punctual attendance by the members was strongly urged, and parents were instructed that their hearty and prompt co-operation was a necessity to the moral and religious progress of their children. The use of tobacco in its debasing effects upon both body and mind were clearly and forcibly pointed out. The president informed the society that a fund was being got up for the purpose of furnishing presents for the children.

Intermission for 15 minutes. The meeting then reassembled to partake of a sumptuous dinner prepared for the occasion. The spacious table was spread three times in order to supply the demands of all present. After which President Sarah D. Curtis took a vote of the company in favor of furnishing what was left to the poor, which was unanimous. A vote of thanks was then tendered President Sarah D. Curtis and her counselors, Laura L. Jones and Jarmelia Taylor, for their able services in preparing the dinner, arranging the exercises and decorating the house.

Resolved, That a copy of these proceedings be sent to the DESERET NEWS and Enquirer.

LUCY A. TAYLOR, Sec'y.

Salem Irrigation and Canal Company.

Principal place of business, Salem, Utah County, Utah Territory.

NOTICE is hereby given, that a meeting of the Board of Directors, held on the 30th day of July, A. D. 1880, an assessment of Forty cents per share, was levied on the capital stock of the Corporation, payable on or before the 30th day of September, A. D. 1880, to the undersigned, at the office of the said Company in Salem, Utah County, Utah. Any stock upon which this assessment shall remain unpaid, on the 30th day of September, 1880, will be delinquent, and advertised for sale at public auction, and unless payment is made before, will be sold on the 15th day of October, A. D. 1880, to pay the delinquent assessment, together with costs of advertising, and expenses of sale.

By order of the Board.
ANDREAS ENGBERG, Secretary,
w31 4t Salem, Utah

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