

THE CHURCH AND THE STATE.

The Distinction Defined.

A PRESS FALLACY EXPOSED.

GENERAL IGNORANCE OF "MORMON" PRINCIPLES.

A POWERFUL LETTER FROM GEORGE TICKNOR CURTIS.

The following able presentation of the argument in favor of Utah's admission into the Union as a State and vigorous reply to the chief objections raised by leading journals against it, appears in the New York Evening Post of July 14th, from the pen of the celebrated constitutional lawyer, advocate and author, George Ticknor Curtis:

To the Editor of the Evening Post:

Sir—Permit me to say that the idea of requiring the Mormon Church in Utah formally to renounce its religious tenet on the subject of plural marriage before an application of the people of the Territory to be admitted into the Union as a State can be considered, is one that the people of the United States ought not to adopt. Such a requirement would convert a political question—a merely civil question—into a religious one. It would make a precedent for inquiring into the religious beliefs of a majority of the people of the Territory before their claim to become a State should be allowed a hearing. The abstract religious faith of the Mormon Church on the subject of marriage will be of no practical consequence whatever, provided the Mormon citizens of Utah, as citizens, shall give to the country satisfactory assurances that under a State Constitution properly framed, they can and will put an end to the practice of polygamy.

One of your city contemporaries, a leading morning journal, is laboring hard to convince the public that the Mormons are aiming to trick the people and government of the United States. I know of no more intelligent and well-informed men than several of the leading persons who have initiated the present movement, and whom I know quite intimately. That such men should suppose that they can play a trick on the people of this country and delude Congress into allowing a condition of affairs in which there will be no honest effort to what they profess a desire to do, is ridiculous. These men have become convinced that their welfare and happiness, and the welfare and happiness of all the inhabitants of the Territory, Mormons and Gentiles alike, require them to make and offer as citizens, to support and abide by a State Constitution prohibiting polygamy. It is neither fair nor sensible to charge them with a dishonest purpose. Your contemporary insists that they are not to be trusted, and so, on that distrust, Utah is to be kept and governed as a Territory, and Congress, which in some respects is a body not well fitted to legislate on the social conditions of any community, is to keep on legislating on a subject that had far better be remitted to the people of the Territory in a legislature of their own, under proper constitutional guarantees, compacts and mandates.

What good would it do to require the Mormon Church to renounce the religious doctrine of plural marriage in some formal and authoritative corporate act, and then to admit Utah as a State? If these people are not sincere, what would there be to prevent the Church from restoring the doctrine and writing it into the creed after the full panoply of Statehood and self-government had been put on by the body politic? In this matter of making States and State constitutions, we had better leave the religious beliefs of people alone. There are very few persons in this country who are qualified to judge fairly what the Mormon Church teaches, or ever has taught on the marriage relation, because there is and has been so much misrepresentation and such gross ignorance respecting the Mormon religion and the teachings of the Mormon Church. A year and a half ago I had to argue a case in the Supreme Court of the United States, which required me to show, from authentic sources, what the Mormon belief about marriage is. I found that the Congressional Library did not contain, until I placed it there, a single copy of the "Book of Doctrine and Covenants," which is the authorized embodiment of the text of the Mormon creeds, or any other book which would afford proper information on the subject, although there are a great many such books, and they can easily be procured. I found, too, on looking into the encyclopedias, a great deal of historical inaccuracy and doctrinal misrepresentation respecting the Mormons and their beliefs. I do not believe that there have been five men in either house of Congress for the past ten years who could state truly and accurately what the Mormon Church holds and teaches in regard to marriage; and if any one member, in an honest desire to inform himself, had inquired, that he could not have found in the whole capital a single book that would have enlightened him. Yet our wo uld Senators and Representatives have been for years legislating on a subject which is closely interwoven with a religion that is the most remarkable phenomenon of its kind in the modern history of the human mind. It is very easy to deride a belief in this or any other religion as a fanaticism.

But the statesman, the legislator, or the publicist who pronounces any belief a fanaticism, and on that assumption undertakes to shape legislation or determine questions of civil polity affecting the supposed fanatics, does what he had better refrain from. There are some doctrines and some practices in the Roman Catholic Church belief in which a good many Protestants consider fanatical. Auricular confession, for example, is regarded by most Protestants as a dangerous, pernicious and immoral practice. If a majority of the people of the Territory were Roman Catholics, and were to ask admission into the Union as a State, and were to be told that their application could not be considered unless their church should first condemn auricular confession by some formal act, I rather think there would be some thunder heard in the political sky.

Certain leading and important Mormons have come forward and framed a State Constitution prohibiting polygamy, and with this it is supposed to ask for the admission of Utah as a State. Some of these men I know to be sons of polygamous parents, whose marriages were contracted long before there was a law of the United States which prohibited plural marriages, and when the people of the United States, with the full knowledge of the practice existing in Utah, gave polygamy at least a tacit toleration. What would be the sense in requiring these men to dishonor their dead parents, or to censure their living relatives, by making it necessary for them, as members of the Mormon Church, to join in some formal renunciation of their religious belief that plural marriage is permitted by a divine law, revealed through their prophet, when, as citizens, they are willing to establish a civil power that will be authorized and obliged to make the marriage relation in Utah what it is throughout the United States. Conduct that is injurious to society the civil power may rightfully prohibit and punish. Belief that the conduct is innocent in the sight of God the civil power cannot rightfully touch, whether that power is wielded by a Congress or a State Legislature.

I am, Mr. Editor, respectfully yours, GEORGE TICKNOR CURTIS. July 11th.

SUMMIT COUNTY.

The People's Party Place in Nomination a Full County Ticket.

The County Convention of the People's Party of Summit County was held at Wanship, on Saturday, July 16, in Youn's Hall. There was a full attendance of delegates from all the County precincts.

Hon. S. F. Atwood was elected President and A. E. Keeler, Esq., Secretary.

The following ticket was selected to be voted for at the coming election:

For Selectman, W. W. Cluff, of Coalville.

For Assessor and Collector, J. Alma Smith, of Coalville.

For County Superintendent of District Schools, A. E. Keeler, of Woodland.

For County Surveyor, R. R. Salmon of Coalville.

For Coroner, Dr. Childs Manton of Park City.

The following were elected as members of the People's Party County Central Committee for the ensuing year: Alma Eldredge, E. M. Allison, Jr., Thos. L. Allen and W. W. Cluff; Coalville; James Fowler, Wm. Brewer, Henneferville; Richard Wickel, Echo; John Clark, Upton; Alonzo Winters, Hoytsville; Jacob James, Grass Creek; E. R. Young, Sen., Wanship; John M. Mallin, Rockport; O. F. Lyons, F. W. Marchant, Peoa; Ward E. Pack, S. F. Atwood, Kanias; A. E. Keeler, Woodland; Amos Atkinson, Parley's Park; Elliot Hartwell, George Smith, Park City.

The convention was addressed by several speakers, each urging unity of action and earnest efforts in bringing out a full vote of the party for the candidates nominated.

Unless all signs fall the campaign will be a hotly contested one. It will require all the votes of either party, aided by a large independent vote, to carry the election. A full vote is looked for. VOTER. WANSHIP, July 17, 1887.

Judges of Election.

The Utah Commission have appointed the following judges of election to act on August 1st, in SALT LAKE COUNTY.

First Precinct, Poll No. 1—J. H. Hurd, William Feller, J. W. Greenman. Poll No. 2—H. S. Lane, Adam Speirs, A. J. Pendleton, Jr.

Second Precinct, Poll No. 1—A. L. Williams, H. P. Richards, J. F. Bradley. Poll No. 2—John Dull, H. S. Cutler, M. E. Jones.

Third Precinct, Poll No. 1—J. W. Clark, H. S. Richards, T. J. Williams. Poll No. 2—J. T. Kingsbury, J. W. Pike, Daniel Wolstenholme.

Fourth Precinct—Fred Kessler, G. F. Culmer, George Savage.

Fifth Precinct, Poll No. 1—Lons Hays, Geo. D. Poyer, J. H. Harman. Poll No. 2—J. B. Moreton, Joshua Midgley, Jr., J. F. Allan.

Farmers Ward, A. S. Abbott, Thos. Quayle, Thomas Twigg.

Mill Creek—H. T. Shurtliff, A. C. Boyle, J. F. Snedaker.

Mountain Dell—W. B. Hardy, B. Dickson, Richard Wipchnill.

East Mill Creek—Jas. Young, J. E. Morris, I. M. Chapman.

South Cottonwood—Henry Winchester, M. M. Cahoon, William Bradford.

Union—C. B. Barker, P. J. Stone, Andrew Phillips.

Big Cottonwood—Jas. Spillet, V. C. Reynolds, Henry Stevenson, Jr.

Butler—Vincent Shurtliff, Jr., Wm. McGhie, Jr., S. S. Jones.

Granite—B. Y. Golding, Jas. O'Herron, Theodore Powell.

Little Cottonwood—Fritz Rettick, F. H. Grice, J. Y. Smith.

Silver—J. T. Monk, T. Hofer, Gustave Bearson.

Sugar House—John S. Thompson, Joseph Muir, N. M. Sheets.

Sandy—H. P. Johnson, L. F. Wells, Isaac Harrison, Jr.

Draper—C. C. Crapo, Joshua Terry, J. W. W. Fitzgerald.

Pleasant Green—H. T. Spencer, S. B. Taylor, Daniel Jacobs.

Hunter—George Canning, Jacob Swanson, W. H. Ridd, Jr.

North Point—G. E. Lufkin, O. W. Rudy, W. E. Langford.

Brighton—William Anderson, David Duncombe, Robert Hazen.

Granger—Melvin D. Cook, Samuel Williams, R. M. Porter.

North Jordan—J. G. Rupp, Joseph Thickston, Homer Brown.

West Jordan—F. J. Morvin, Jesse Argent, J. B. Abbott.

South Jordan—C. A. Johnson, Samuel Jackson, S. W. Jackson.

Riverton—S. L. Howard, Christian Lovendahl, C. E. Miller.

Bluff Dale—H. L. Brown, J. S. Spencer, J. G. Casper.

Fort Herriman—Robert Danzie, Jr., John Stocking, Henry Crane.

Bingham—Poll No. 1—John Brunton, Michael Gibbons, J. S. Watson. Poll No. 2—(At McInnis' store)—C. E. Allen, C. A. Ernest, Isaac Hazelgrove.

Poll No. 3—(At Brooklyn Mine)—R. G. Legg, I. N. Merrill, F. H. Hayes.

CHANGES.

The following changes in former appointments have been made:

At Promontory, Box Elder County, Thomas Davis, vice A. G. Hart.

At Cañon Creek, Morgan County, James Peterson, vice Anton Peterson.

PIUTE COUNTY.

Bullion Precinct—D. C. Tate, F. C. Murray, Henry Reese.

Deer Trail—J. N. Sargent, F. C. Kind, D. A. Giles.

Junction—Thomas N. Wilson, Chas. Morrill, John Morrill.

Circleville—James Kittleman, Jas. C. Whittaker, Jas. Wiley.

Wilmot—John Steen, Burt Strong, John D. Wilcox.

Koosharem—Richard Brown, S. Nelswanger, William Vest.

Leva—H. M. McClellan, Elisha Goff, John T. Lazenby.

Thurber—Hyrum B. Huntsman, Isaac Goodwin, A. M. Lyman.

The coat smells a trifle musty, Isaacstein," said the customer, throwing it down.

"I no smell dot trifle musty," argued Mr. Isaacstein, earnestly, "and my nose was twice so big as yours."

—Teasdale—Samuel Rogers, Frederick F. Noyes, O. W. Allen.

Kane—John Carroll, John H. Curfew, William Beal.

Burgess—Burt Avery, Henry Leords John Pollock.

Graves—E. McDougal, Henry Rich, Eugene Sanford.

The following changes have been made:

Samuel Williams was appointed registrar, and Edward McKendrick judge of election in place of M. D. Cook, of Brighton precinct.

A. B. Thompson, vice J. B. Moreton, in Poll No. 2, Fifth Salt Lake City precinct.

Edwin R. Clute vice A. L. Williams, in Poll No. 2, Second Salt Lake City precinct.

Israel Spitz vice William Anderson, and Henry L. Duncombe vice David Duncombe, Brighton precinct, Salt Lake County.

Seventh Representative District.

The adjourned meeting of the Seventh Representative District Convention of the People's Party was held in Young's Hall, Wanship, Saturday, July 16, convening at 4 o'clock p. m.

Hon. Alma Eldredge, presiding.

Credentials of Elliot Hartwell, of Park City, and William Crook, of Wanship, presented.

Edmond Eldredge, of Coalville, and John M. Mallin of Rockport, alternates were admitted in place of absent delegates.

A motion was made that voting be by ballot and a majority of ballots cast be necessary for a choice; carried.

A motion that nominations be made from the body of the house was also carried.

Delegate Ball of Coalville, presented the name of Hon. John Boyden, of Coalville, for nomination.

Delegate Hartwell of Park City, in a neat speech, placed the name of D. F. Condon, of Park City, before the Convention as candidate for nomination.

The Chair appointed J. Alma Smith, John Clark and Oscar Hardy, tellers.

The Convention proceeded to ballot and tellers reported nineteen ballots cast. Of these there were for John Boyden thirteen, and for D. F. Condon, six.

The nomination of John Boyden was made unanimous.

The nominee was called on for a speech and in response thanked the delegates for their confidence.

A vote of thanks was tendered the officers of the convention for their efficient services, and to E. R. Young for use of the hall.

A copy of the minutes was ordered furnished the DESERET NEWS, Salt Lake Herald and Park City Call. Thos. Alston was authorized to prepare the same.

After benediction by the chaplain, the convention adjourned sine die. THOMAS ALSTON.

ROUGH ON RATS.

John Flinders Ends His Earthly Career with a Dose.

The usually tranquil surface of everyday life at Hooper was rudely disturbed on Sunday by a suicide.

John Flinders, a universally esteemed citizen, took a dose of rough on rats, which had a fatal effect at 7:30 p. m.

It appears that Mr. Flinders has been laboring under an aberration for some time past and has frequently asserted that he was not good enough to live.

In consequence of this, his actions have been closely watched. On Sunday at noon he said he was unwell.

His friends attempted to discover the cause of his indisposition, but without success for some time. At last, however, Mr. Flinders gave the information that he had found a box of rough on rats, had taken a teaspoonful, mixed it with water and swallowed the dose.

This was done in the field.

Antidotes were promptly administered, but with no success, for at 7:30 Mr. Flinders succumbed to the results of his rash act.

An inquest was held on Monday by James Johnson, justice of the peace for Hooper Precinct, with Charles Parker, James Beus and Levi A. Cox as jurors.

After hearing the evidence, in accordance with the facts given above, the jury returned a verdict that deceased came to his death by a dose of poison administered by his own hand.—Ogden Herald, July 19.

A Sad Case.

Last night about 10 o'clock, while an Ogden Herald representative was at the police office, two gentlemen from Wilson came in and asked for a pair of handcuffs.

They stated that J. Staker, Jr., was crazy and was threatening the lives of all around; that it had been necessary to tie him down and they wanted the handcuffs to fasten his hands so that he could do no harm.

The cords with which he was tied were cutting him and caused him pain.

It appears that Staker has been suffering from attacks of insanity for the past few months and at times is violent.

Last night he raved about and it was necessary to call in several men to hold him. He threatened the life of his wife and of several other persons around.

He attempted once to get his gun which was in the granary, but that had wisely been removed. Unless he recovers, undoubtedly he will be brought to town for safe keeping today.

About six months ago Staker met with an accident whereby he lost the sight of one eye. This seems to have affected him mentally and he has been in a sad condition ever since.

He has been in town almost daily and seems to have had a mania for spending money. It is stated that in about three days recently he spent over three hundred dollars for articles which were quite unnecessary to him.

Staker's is a sad case and excites the greatest sympathy.—Ogden Herald, July 20.

THE ELDERS IN GEORGIA.

Persecution and Successful Labors.

MAYVILLE, GEORGIA, July 11th, 1887.

Editor Deseret News:

If it will not be imposing, I beg leave to present a few of the items that have been most prominent in the opening up of our "new field," since your last hearing of us.

Friday, June 17, a mob—ku-klux—waited upon us, before breakfast, at Billington Maddox' (a Baptist deacon's) and informed us that we must leave the place; that the citizens did not wish us to preach. We assured them that God did, and we would therefore stay until He wanted us to go.

We endeavored to keep as calm as a summer morning, and it astonished them so badly that they were confounded, and bang their heads, and we had the opportunity of reasoning with them to a considerable extent. As they were about to go off, one remarked that "Gus" was coming. This put the devil into all of them, for Gus had enough of the satanic spirit to distribute liberally.

But God was near by, also, and he directed the deacon's wife to come out and order them off. "Leave my gate immediately. I don't want a servant of God liltreated at my house," commanded the woman with more than natural voice.

"God don't have anything to do with those men," said the raving "Gus."

"God will have something to do with all of you," continued the lady, as the crowd began to move off.

"I hope you will go off with them," said "Gus."

"I hope so too," said the heroine, "if they go to heaven."

We acknowledged the hand of God in the lady coming out.

We went right on with our appointments as if nothing had happened, and left the obdurate "Ku-Klux" to pursue their course.

Rev. Robert Maddox, father of the one who struck Elder Bennion, lost his wife three days after—she took convulsions soon after hearing of the fracas. This Baptist preacher has been wanting to see a "miracle" ever since he rejected the truth, (which he acknowledged at first,) and we informed him that he should see one, but it would be one to his own hurt. He has not been seeking for one of late, that I know of.

Six persons came forward and were baptized yesterday.

When our enemies heard of the intended baptisms, the persecutors resolved to have them stopped. A busy meeting was called and they met at "Goodwin's chapel" on Saturday night, and came to the conclusion that they would tear our baptistry to pieces.

On Sunday morning we found the water let out and everything in a general confusion. There was no other water around for miles, and it went to it we did not know whether we could get permission to baptize or not.

The converts were anxious to put off the "old man," We appealed the case to the Lord, and the pond filled up in time for us to baptize in it. And we really had a time of rejoicing at our meeting; our young lambs bore testimony to the truth of the great latter-day work, which caused the ears of other interested ones to express their conviction also.

We have been here something over two months, and have seen some pretty lively times, but all is turning out for our good.

Nearly all the members of "Forest Glen" church are interested in the Gospel, even to the deacon, and one of the preachers (the other preacher is Robert Maddox), and has quit coming to his church, and is now preaching for the Methodists. Every time the wolves howl they run our sheep together until we have come to the conclusion that they are a great help to our cause.

A number of persons expect to be baptized in the near future, and I have every reason to believe that this will be one of the most prosperous fields in the State.

Let those who wish to have oil in their lamps acknowledge that this is the work of God, and help to roll the "stone" out from the mountain, the righteousness may spread abroad until it fills the whole earth as the waters cover the deep.

Praying for the welfare of Zion, I remain your brother, S. G.

ABOUT BATTLE-FLAGS.

HOW CLOSELY SENTIMENT AND COLD BUSINESS GET TOGETHER.

Speaking of battle-flags (by the way, who was speaking of battle-flags?), there was an advertisement in the papers the other day, says the Boston Transcript, that made manifest how business-like are the methods of the modern military world. It was a government "ad." and invited proposals among other things for complete sets of colors for the forty regiments, the engineer corps, etc., of the regular army. Colors are but bits of silk, after all—so many yards of silk, so much balloon fringe, so many feet of staff. A statistician—and statisticians are the foes of sentiment—will you tell that forty regiments will require eighty flags, besides those carried by the special corps, which will take at so many yards each, a total of such and such a quantity of blue, yellow, red and white silk, which at so much per yard will represent etc., etc., until you grow tired of the whole subject. But a soldier will tell you that the colors are precious things, to be fought for, to die for, to endure for; to be protected by the whole regiment, to be dyed with a red beyond the dye's art before they are given up or surrendered. A regiment without colors is but one remove from a regiment without a uniform. The blood that was shed in seizing or protecting this or that color in the war would make a small lake. When it is considered how sacred are these yards of silk it seems as if they should be exempt in their manufacture and supply from the coarse materialism of the contractor; that some military artist should weave into them the fire of his own spirit; that they should seize and imprison in advance the fierce light of battle in their folds. But the officer in Washington whose business it is to keep the army well controlled will have nothing to do with so unbusiness-like an idea. He simply advertises for sealed proposals, and that is all.

Accidents.

Pat. Towey met with a painful accident Wednesday evening while returning from a fishing trip, in company with David Keith. His horse stepped into a gopher hole and threw him. As a result Pat is suffering with a dislocated collar bone and numerous aches and pains.

Last Sunday Geo. Robinson, brakeman on the Echo and Park City freight train, met with an accident that nearly ended his existence. He was on a box car and while in the act of stepping from one to another the forward cars pulled out and Mr. Robinson was precipitated to the track. He was severely cut and bruised, but no bones broken. Had the car he was stepping from been coupled with the rest, no doubt he would have been instantly killed.—Park City Record, July 16.