

"OUR GOVERNMENT IS BASED ON THE CONSENT OF THE GOVERNED."
—THOMAS JEFFERSON.

The BROAD AX

HEW TO THE LINE.

"THE QUALITY OF LIBERTY WE POSSESS IS EQUAL TO THE QUANTITY OF RESTRAINT WE PUT UPON THE GOVERNMENT."
—DANIEL WEBSTER.

VOL. I.

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RELIGIOUS INTOLERANCE RUN MAD.

The Utah Presbytery, recently assembled at Spanish Fork, Utah, has made a public exhibition of its narrowness and sectarian bigotry, by its declaration decreeing that no fellowship shall hereafter be extended to the Mormon church by the Presbyterian church. They proceed to open an impassable gulf between the two organizations, by a series of *ten reasons*; and by their avowals they conclude that the Mormon people are not only un-Christian, but hypocrites, liars, and benighted heathens, such as flourished in Greece and Rome. The writer is not a believer in the Mormon creed, and no apologist for their shortcomings; but from our limited investigations of the dominant church in Utah, and from our personal acquaintance with many of the leading members thereof, we would say the "ten reasons" assigned by the Presbyterians are either misstated or absolutely untrue. But even if they were all true, why in the world should these "blue stocking" descendants of John Calvin at this time seek to anathematize and damn their neighbors and fellow-citizens? Christian fellowship is to be withheld from the church of the Latter-day Saints, after so many years association in this God-blessed valley, by a set of men who, to any rational mind, proclaim a creed far more monstrous, enslaving and inhuman, than any assigned in the "ten reasons" set forth. The thought that, "there are infants in hell not a span long," that "some are decreed from all eternity to be doomed to perdition," that "human souls are sacrificed to the eternal fires of hell, simply to exalt the glory of God," is so abhorrent to the human mind, that it is no wonder the world is becoming skeptical, and that the adherents to such a creed are becoming scarcer every day. But we have no fight with either of these churches; we believe in liberty of conscience and of allowing every man, woman and child full religious freedom; neither do we believe in ostracising or denying fellowship to any human being on account of their honest belief. The Great Master when on earth made no such distinction, as illustrated by the man who fell among thieves. "Who thinkest thou was neighbor to him who fell amongst thieves?"

Recently the BROAD AX has openly criticised the leaders of the Mormon church for attempting to usurp the prerogatives of the citizen; but this step of the Presbyterians shows them to be fully as dangerous and far more narrow and bigoted than anything the Mormon church as yet attempted.

If given the power, such a body of religious fanatics would apply the rack or the fagots to the heretics, and make their creed the state religion by force of law. All such attacks on the Mormon church fall harmless on the intended victim, but react upon those who begin the warfare. We believe the present political crisis will be solved by the Mormon people themselves; and such assaults as made by the synod of Utah, will retard the adjustment of our political troubles more than anything which has occurred in Utah for years. The action of these bigots is unlike Christ, is un-American and uncalled for, and should receive the disapproval of all classes, parties and creeds.

THE NEGRO IN THE SOUTH.

But few of the people in the North know of the opportunity and good results therefrom accruing to the colored people in the far away South. During the World's Fair in Chicago, the editor of the Broad Ax had the pleasure of making the acquaintance of Professor Booker T. Washington, who is sometimes styled "the Moses of the colored race." And we wish to say a few words as to his history and his great work among our race in the South. He was born a slave in Virginia in 1858, and among the earliest of his recollections is the occasion when forty or fifty slaves were assembled on a veranda to hear read a document which made them freemen, with the right to go and come as they pleased. Professor Washington, then a mere child, started to walk to West Virginia with his mother, and after many days of weary travel arrived at the salt furnaces and coal mines of that State, where he began work to support his mother. While thus at his daily toil he heard of the colored school at Hampton, Va., and determined to get an education. He returned to his native State, part way on foot, and after wandering eastward for days and weeks, he at last arrived at Gen. Armstrong's school at Hampton, where he applied for admission, on terms of working for his schooling, and was admitted, and worked his way through that institution. After completing his course of study at Hampton, he concluded to go to the far south, the black belt of the Gulf States, and devote his life to providing for the youth of our race the same kind of a chance that he had found for himself at Hampton. In 1881 he started the Tuskegee Institute in a small shanty, with one teacher and thirty students. Since that time the institution has grown until it has connected with it sixty-nine teachers and eight hundred young men and women, representing nineteen States. The work of Professor Washington is highly appreciated by all classes and races in the South, but by none more than by the poor colored youth, who are enabled thereby to get a good English education, and a practical knowledge of business. The effect of this Institute is quite marked in the vicinity of its location, as many families who were formerly shiftless and ignorant, by the education of themselves and children at this institution, have become the owners of comfortable homes free from debt, and are prospering and happy, growing wiser as they grow older.

The philanthropic spirit of patience and persistency exhibited by Professor Washington is best shown by himself in a recent published article, the closing part of which we quote.

"If ever there was a people that have obeyed the Scriptural injunction, 'If they smite thee on one cheek, turn the other also,' that people has been the American negro. To right his wrongs the Russian appeals to dynamite, Americans to rebellion, the Irishman to agitation, the Indian to his tomahawk; but the negro, the most patient, the most unresentful and law-abiding, depends for the righting of his wrongs upon his songs, his groans, his midnight prayers, and an inherent faith in the justice of his cause; and if we may judge the future by the past what man will say that the negro is not right? We went into

slavery pagans, we came out American citizens. We went into slavery without a language, we came out speaking the proud Anglo-Saxon tongue. We went into slavery with the slave chains clanking about our wrists, we came out with the American ballot in our hands."

Such words should inspire all the members of our race to take courage and press onward and upward, and keep in touch with the progress of the age.

INDIVIDUAL RIGHTS MAINTAINED.

Notice the report of the speech of Joseph F. Smith at Provo. In this speech President Smith gave a clearer definition of the duties of the church members. During this speech he made this statement: "The church authorities have the right to dictate both spiritually and temporally." After this statement the manifesto was read for the approval of those who were present. A great many left the house before the vote was taken, and one man held his hand up high in voting against the manifesto.

Every week the issue is being more clearly defined to the people and they are beginning to think for themselves and decide for themselves, too. It has been the policy of the church to dictate in temporal as well as spiritual affairs, and the people have permitted the church to hold this right over them and thought nothing of it. But the agitation on political lines is causing the people to assert their independence of political action. There is nothing that a man is so tenacious of as his political liberty, and when he thinks that someone is trying to deprive him of that, he resents the effort with all his might.

The editor of the *Salt Lake Herald* suggests that the word "dictate" is not the meaning or intent of the manifesto, but counsel or advice would be a better term. The terms are altogether different and it is all right for the church authorities to advise or counsel when such service is asked of them, but it is not right for them to dictate in the political actions of their people in any sense. Much feeling is aroused against any attempt at this kind of work. Apostle Moses Thatcher is being congratulated and praised for the bold stand that he took. The spirit of liberty is not dead in this State, though it may have slept for many years in the Territory. Let the agitation continue until the people are free from any dictation of any power in the exercise of their political rights.—*Box Elder County News*, April 24.

The foregoing shows very plainly the spirit of some, at least, of the country press. As long as the true spirit of Americanism survives, the liberties of the people of Utah are safe. Time at last will bring our new State to the topmost place for freedom of conscience.

FROM BRIGHAM CITY BUGLER, APRIL 25.

At the recent Presbytery at Spanish Fork, there was formulated ten reasons "why Christians cannot walk in fellowship with Mormons." One of the reasons is because Mormonism "teaches its adherents to depend on their own righteousness or good works as the basis for actual personal sins." These good Christian gentlemen seem to think a man can go on thieving and murdering all his life; but if, just before he kicks his last kick on the gallows, he says he "has faith," the hood will be drawn, the trap will drop and the suddenly-made good man will be instantly jerked into the arms of Jesus. We sort of doubt that his landing place will be as soft a snap as all that.

We would add, that it should read, "Why Presbyterians cannot walk in fellowship with Mormons." Christians and Presbyterians don't

mean the same. See the New Testament for proof of above correction.

PATRICK HENRY said: "Give me liberty, or give me death." Let Utah send to the Chicago Convention six modern Patrick Henrys; but do not send a man who to get his liberty is compelled to go to a Republican high priest for counsel and consent.

RESPONDENT Democrats should take counsel from Republican leaders whether it is better "to be or not to be" in it. *Herald* please copy.

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