

DESERT NEWS: WEEKLY.

TRUTH AND LIBERTY.

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ANTI-"MORMONISM" A WAR UPON RELIGION.

It is very often claimed by the enemies of the "Mormons," especially by professors of so-called "Christianity," that they do not assail the "Mormon" religion but only make war upon a system of marriage which is obnoxious to the civilized world. They do not explain why they are so much exercised over the marital relations of a few individuals in Utah, while evils arising from the violations of human and divine law are so common all over the country. But passing that consideration, we will examine a little the pretence that it is not the religion of the Latter-day Saints that is called in question.

One of the Methodist preacher who assisted in framing the resolutions recently passed by the M. E. Conference in this city, calling for the political destruction of Utah and the establishment of an irresponsible oligarchy of nine persons, informed us a few days ago that if the "Mormons" would "give up polygamy," he and his friends would shoulder their guns to defend our people in their rights. We replied that they would probably shoulder their weapons as the Methodists and other sectarians did in Missouri, when men, women and children were driven from their homes and massacred simply because they were "Mormons," plural marriage not being then a tenet of their creed nor practiced by any of their number, and the "Christian" mobocrats who plundered and murdered them made no pretension that they were "fighting polygamy."

As evidence that this claim is but a snare and a sham, we make the following excerpt from an article written by the Methodist preacher referred to and published in the *Utah Review*:

"We demand the immediate, unconditional and absolute abandonment of the system called celestial marriage."

If we do not comply with this "demand" we are threatened with fine and imprisonment, with bolts and bars, with the disruption of our family ties and associations, made sacred by solemn ceremonies, years of attachment and the sanctifying influences of home; with disfranchisement, political ruin and abject bondage to the will of a few malignant enemies. Professed ministers of the religion of Jesus make this demand, utter these threats and pull political wires to bring about these results.

Now let us inquire what it is we are required to abandon. The answer is, "the system called celestial marriage." And that is an essential part of the religion of the Latter-day Saints, commonly entitled "Mormons." But it is objected "that system is not religion." Who is to determine the question of what is and what is not religion. The idea that religion is only a matter of feeling, emotion, sentiment, faith and adoration is very erroneous. It comprehends something much more than that. It includes the duty of man to his maker, as well as belief in a Divine Being and Creator. It embraces service, obedience, practice, and requires "works" as well as "faith."

No man can dictate to another what his religion shall consist of. It is not within the province of Presidents, Congresses or Courts to define it. The law may and should protect the citizen from all attempts of others to deprive him of "life, liberty or the pursuit of happiness," whether the assault is made in the name of religion or otherwise. But if a man's religion does not lead him to encroach upon the rights of others, no one in this republic has the constitutional right to interfere with the free exercise of that religion, however foolish or obnoxious it

may appear to others. And any one who demands that he shall "abandon" his religion is exceedingly impertinent and transcends the bounds of liberty and law.

But let us examine this doctrine called "celestial marriage," and see whether or not it may properly be called a part of any one's religion. We are of the opinion that the Methodists who so impudently demand its abandonment know little or nothing of its nature, practice or effects. Celestial marriage is a ceremony of the "Mormon Church," established by divine commandment, performed only by men holding divine authority, in places specially consecrated for the purpose, in a manner prescribed by ecclesiastical direction, and administered to none but members of the Church represented as worthy to receive it. Wherein does it differ from marriage solemnized by a Methodist, Episcopalian, or Catholic minister? In these important particulars: The ceremony, the ordinances preparatory thereto, and the authority by which it is administered are all under divine direction, having been revealed from heaven in our own times. It is not performed for any persons who are not members of the Church of Jesus Christ of Latter-day Saints and who have not been recommended by Church authorities who know them, as fit subjects for the ceremony. The marriage is not merely until death, but for all eternity; and herein is the essential quality for which it is called "celestial." It is eternal marriage, and is performed by divine authority. Lacking these elements it is not celestial marriage. Having them it properly comes under that designation.

The revelation given by the Almighty to this Church, through the Prophet Joseph Smith, the truth of which has been confirmed by the divine witness to thousands, manifests the true order of union between the sons and daughters of God, and exposes the incorrect orders of matrimony introduced by men. It unfolds the eternity of the marriage covenant, in which man and woman are exalted, and God is glorified; and shows the failure of those contracts which, being entered into for time only, "have an end when men are dead."

By and through celestial marriage its conditions being observed, the twain made one flesh have a claim upon each other in the world and out of the world, in this mortal life and in and after the resurrection of the dead; and the family commenced on earth will be continued and perpetuated with eternal increase in the world to come, leading to power and dominion and glory and exaltation that none can conceive of except those to whom it is revealed. This is the sealing power which un-informed people deride and do not understand. That which is sealed on earth by divine authority, is sealed and ratified in heaven, and is of as full force and effect as though attended to by the Deity himself, according to the pattern of that ordinance by which Adam and Eve, before death came by sin, were joined in the garden that God planted, add who being immortal were wedded for eternity, joined by the holy order of celestial marriage. That which was lost in the fall was restored in Christ, and the first pair, redeemed and sanctified through the sacrifice on the cross come forth as "one flesh" to dwell together forever as in the primeval paradise.

By man-made wedlock the parties are joined but until death. The decease of either cuts the contract. The Eternal Father had nothing to do with the union. They were united by man's ordinance and man's authority, and it all pertains to this life only, with its increase. In the resurrection they neither marry nor are given in marriage, but, separate and single, are as the angels, who are merely ministering spirits unto those worthy of and prepared for a far greater weight and extent of glory.

Celestial marriage, then, is marriage for eternity performed by divine authority. And this is a very important part of the religion of the Latter-day Saints, who regard it as sacred and binding for all duration. The Methodists arrogantly demand that we abandon it. This we shall not do to please them or any other body of fanatics. And we know of no law human or divine, which gives them any color of authority to make such a demand, or any power by which they can enforce it, even though they use political weapons or the bullet and the torch, by

which they sought to convert the "Mormons" in bloody Missouri.

But they may say "we mean that you shall abandon polygamy." Why don't you say what you mean, then? Plural marriage among the "Mormons" is an extension or outgrowth of celestial marriage. That which is called polygamy in the world is not celestial marriage; and, as we have shown, celestial marriage may not be plural marriage. If a man were to marry any number of wives outside of the order we have briefly explained, it would not be celestial marriage. If he only marries one wife in that order, so far as he advances it is celestial marriage. In this Church he cannot enter into plural family arrangements unless he is considered worthy, because it comprehends an addition of blessing and power and glory through the means appointed. If certain eternal results are secured by obtaining one wife in celestial marriage, those results may be enlarged and amplified in worlds to come by increasing the means that lead thereto. And this is what the Latter-day Saints have in view when they advance in the comprehension of the principles of eternal marriage and under the divine sanction and direction manifest their faith by their works.

It will thus be seen that whether in the marriage of one wife or more than one, the "Mormons" act from religious motives, attending to religious ceremonies, having religious objects, as they believe in obedience to the word and will of the Lord. So that when people attack our marriage system they assail our religion, no matter how much sophistry they may use in attempting to defend their bigoted and intolerant course. And it certainly does not look like a "Christian" proceeding for "Christian" ministers to advocate the employment of force to destroy a religious body for the exercise of the right to serve God according to the dictates of their own conscience, when that exercise does not infringe upon the rights of any other society or individual. The "Mormons" have just as much right to demand the abolition of Methodist marriage as the Methodists have to demand the abandonment of celestial marriage.

The news is frequently sent over the wires, to be published throughout the land, that numbers of "polygamous marriages" have just been performed, and the demand is made that the Government shall at once proceed to destroy "Mormonism." The truth is that the reckless individuals who make such statements have no means of determining the number of marriages, polygamous or otherwise, solemnized by the Latter-day Saints. Celestial marriage is performed in places specially devoted to that ordinance, to which none are admitted but Church members. Young couples who have no present intention of practicing plural marriage are united therein. Their unions are falsely represented as polygamous marriages, and thus excitement is kept up about "Mormon defiance of the law." It is all in keeping with the Methodist demand for the "unconditional and absolute abandonment of celestial marriage." It is war upon a religious rite. It is falsehood aiding bigotry, ignorance and malice allied.

Matrimony has been from time immemorial a matter of religion. It should be so to-day. It is so with the Latter-day Saints, and no law, prejudice, objection or demand will make it otherwise. Interference with its "free exercise" is a violation of the supreme law of the land, and those who indulge in it will be found fighting against God. From the day when the silence of centuries was broken by the voice of God speaking to the boy Joseph, down to this present time, it is the religion of heaven revealed again to earth which has been attacked, and while Babel is opposed to Christ and priestcraft is hostile to the priesthood of God, the conflict will go on until the great consummation shall be achieved, the refuge of lies be swept away, and the kingdoms of this world become the worshipping of our God.

CHANGES IN PUBLIC OPINION.

THE changes that are wrought in public sentiment in the course of a few years are nowhere more strikingly apparent than in the progress of women medical students in their struggles for recognition and profes-

sional rights. Where a short time ago shouts of derision and howls of scorn and anger assailed those lady doctors who attempted to enter practical schools of medicine and surgery, now are heard words of encouragement and praise from the other sex, and doors that were formerly slammed in their faces are now thrown wide open with a cordial invitation to enter.

These remarks apply to the old world as well as the new. In the United States and also in England and Continental Europe, it is now acknowledged that there are women capable of becoming efficient physicians, competent surgeons and safe and able accoucheurs, and the sentiment is growing that in diseases of women and children, lady doctors find appropriate and special spheres of usefulness.

At the annual distribution of prizes to the students of the School of Medicine for Women, in London, England, the noted Professor Huxley, presided; and he made a speech from which we offer an extract, as it is not only encouraging to the fair sex, but is a good illustration of the effect of persistence in a righteous cause, gaining aid and eulogy where once only ridicule or reproach was evoked. Prof. Huxley, said:

I cannot understand that it should make the slightest difference to the importance and the duty on the part of women that they should do all they can to render themselves useful members of the community. Nor should it prevent those who have any influence in this world from endeavoring to enable women to take up any career for which they might find themselves fitted. I do not understand why free trade in these matters should not apply everywhere, why free access to every calling should not be thrown open to every human being. The future will show whether the experiment now being made is wise or unwise. I have always taken great interest in the experiment which has now been working ten years, and I congratulate you upon the report which has just been read, as it shows clearly that this has not been a mere flash in the pan of hasty enthusiasm, but that the institution is doing its work thoroughly. It is at the present time in a more flourishing condition than ever before, and I must confess that I was gratified to hear of the distinguished honors which some of the students have obtained from the University of London. That is a practical test of the highest importance. I venture to say so because I was for twelve or thirteen years Examiner of the University of London, and therefore know that there is no better test of capacity than is there afforded. The experiment has shown that there are hundreds of women who have the capacity and power to do the work of medical practitioners just as well as it has been done by the great majority of their brothers. Why, under these circumstances, they should not be allowed and encouraged to take up the profession, I cannot understand. It may interest you, as I happened for the past twelve months to be a member of the Medical Acts Commission, if I say a word or two as to the results so far as they affect you. I am obliged to speak guardedly, because it was only this morning that I signed the report of the committee, which has not yet been laid before Her Majesty. But I think I may, without impropriety, go so far as to say that the Commissioners were deeply impressed with the importance of the question of medical education for women.

Popular opinion is a very unsafe guide on anything new to the period, or any innovation upon prevalent notions or customs. And even cultured minds are so swayed by the common sentiment that many of them are as likely as the "common herd" to join in the clamor against anything unusual, no matter what may be its merits. But time, determination, patience, endurance of wrong, and earnest conviction of the truth of any cause or principle must have their effects; and the individual, system or practice once denounced, when properly understood and divested of the clouds and smoke raised by unscrupulous enemies, must eventually be recognized and will surely achieve a triumph all the more glorious from the opposition at first evoked. Let all reformers who are misunderstood or misrepresented take courage and press onward.

LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY, JULY 23.

Attempted Suicide.—Last night one of the inmates of a house of ill-repute, on West Street, took a large quantity of laudanum, evidently with suicidal intent. Dr. Benedict was sent for and, by a prompt and skillful application of the usual restoratives, succeeded in preserving the life of the young woman.

Ladies' Meeting.—On Wednesday last Sisters E. R. Snow Smith and M. Isabella Horne attended the annual meeting of the Relief Society of Big Cottonwood Ward, and on the following day Sisters E. C. Clawson and Camille Cobb also visited the same place, the occasion being the Primary Conference and Fair.

This morning Sisters E. R. Smith and Elmina S. Taylor left for Morgan, to attend a conference of the Relief and Young Ladies' Societies and Primary Association Conference. Also a Primary Fair on Monday.

Examination Concluded.—The examination connected with the Park City murder case, which has been conducted in this city before Commissioner Gilchrist, was concluded yesterday, resulting in the discharge of W. H. Ingraham, the other two parties who were arrested on suspicion having been set at liberty previously.

Although the guilty parties have not been manifested, so far as the evidence is concerned, it is a satisfaction that the officers, Sheriff Allison and his aids, have done their duty by thus far tracing up the case as thoroughly as could be under the circumstances.

Book of Mormon, First Edition.—Mr. Joseph Bull, of this office, informs us that he learns from Messrs. E. E. Souther, of St. Louis, that there is a person in that city who is in possession of a copy of the first edition of the Book of Mormon. This is supposed to be a rarity, but we understand that there are several copies in this Territory. On the title page is: "The Book of Mormon; by Joseph Smith, Junior, Author and Proprietor, Palmyra, Printed by E. B. Brandon, for the Author. 1830." The person who possesses this volume wishes to dispose of it, and any party desiring to purchase it can learn particulars by communicating with Mr. Bull.

The Cassia Creek Casualty.—We have received from Mr. John Osterhout the particulars of the accidental killing of Albert A. and Horton W. Smith, at a saw-mill on Cassia Creek, Cassia County, Idaho. As the details do not differ materially from what has already appeared in the NEWS concerning the dreadful affair, we deem it unnecessary to publish the communication. Immediately after the accident, the mother and brothers of the unfortunate young men were sent for and arrived just in time to be present at the death of Albert, who survived from the afternoon of Monday, July 17th, when the accident occurred, till the morning of the 19th. The death of Horton was instantaneous.

Albert A. Smith was born in Salt Lake City, April 5th, 1854. Horton W. Smith was also born in Salt Lake City, Jan. 26th, 1860.

Deseret Doings.—It will be remembered that the people of Deseret, Millard County, met with a great calamity last spring, in the breaking away of their large dam, by an immense quantity of floating ice being carried down the Sevier. The settlers have acted with great energy in repairing the damage by building a new dam which, so we learn from a correspondent, is nearly completed and crops are looking well though rather late.

The same correspondent states that the settlement is put to considerable inconvenience for want of sufficient water, which he says is owing to people higher up the river taking out more streams and robbing them of their rights. He says: "We have had to send a man up the river this summer and notify the settlements of our claims, but to no purpose, and at present it seems as though we would have to resort to other means. Our water right extends back to 1874, and there have been a large number of streams taken out above us since, and a large amount of water at different places taken out of the river and run to waste."

"We had a good time here on the 24th. The people met under a com-mo-dious bowery. Speeches, songs and recitations and firing of guns