

EDITORIALS.

WHAT DO THE GROWLERS WANT?

ALTHOUGH the returns of the general election of 1883 are not yet announced it is well known that the People's Ticket has been elected, and in nearly every county by a very large majority. This was just what was anticipated by all parties. It could not well be otherwise. If there were over twenty thousand Democrats in a Territory or a District against less than five thousand Republicans, who could expect that the Republican ticket would be elected? So, as the People's Party, numbers about five voters to every one of the so-called "Liberal" Party why should there have been doubt anywhere about the result?

And yet there is a great deal of growling going on and complaints are made that the election was "a farce." Well, the only farcical characters appearing in it were those who voted with the expectation that their few ballots would swamp the many. There is no farce about it except the ridiculous antics of the losing party, who have lost their favorite cry of "polygamy!" and now do not know what to howl about.

But if their gymnastics are amusing, what shall we say about the contortions of papers outside the Territory? Here is the Cincinnati Times-Star talking in this way:

"The polygamists seem not to have found it difficult to evade the law governing registration, and there is now nothing to prevent them from going to the polls and electing local officers and legislators who, though they are monogamists, will do the bidding of the Twelve Apostles."

Now there has been no "evasion of the law" in the slightest degree. The law has been strictly complied with. The polygamists have not gone to the polls. No person who has ever been in polygamy has been permitted to vote, and yet the result is, the People's Party immensely outnumbers its political opponent. What is the matter? Simply that it has more votes, and the fact is made apparent that the great outcry which led to the peculiar piece of legislation known as the Edmunds law, was a falsehood. For now that polygamy is ruled out of the ballot box, the result is the same politically, so far as the anti-"Mormons" are concerned—they do not gain control of the local offices nor the local treasury. Hence the antics and the cry of "it's a farce."

The San Francisco Chronicle had this to say:

"An election for legislative and county officers, under the Edmunds law, takes place to-day in Utah. The Gentiles take little interest in it, because they know the Mormons have taken the pith out of the law, and that the same old plan of counting in the polygamists will be carried out."

How could the "Mormons" take anything out of the law? The election was not in their hands. It was not under their regulation. The law has actually been exceeded. That the Commissioners who managed the election have gone beyond the law, making its provisions retro-active and stretching it beyond all reasonable bounds, the best lawyers who have examined the matter fully agree. And how can any polygamist be counted in when no polygamist was a candidate for office, and the "Mormons" have nothing to do with the counting? If the People's Party were desirous of copying the tricks of the politicians, they have not the power, for the whole election machinery is taken out of their hands.

It is easy to perceive what the growlers want now. It is the disfranchisement of all citizens who believe in the doctrines of the "Mormon" Church. They do not express their desires in direct terms. They do not say plainly that the "Mormons" should be deprived of all political power because of their religious faith. But this is what they mean. The Times-Star puts it this way:

"The Utah Commission must be invested with such discretionary authority as will make it possible to strip of their political privileges all sympathizers with the obnoxious band of criminals who persist in defying the Government."

That is, the growlers will not be

content until the very small minority of the people of Utah are empowered to trample upon the rights of the vast majority, and establish within the republic of the United States a kind of government for which there is no parallel in any civilized nation. We do not think there is a sufficient number of idiots or rascals in any political party to make this possible, so the growlers may continue to grumble in vain.

THE MORPHINE HABIT.

ONE of the growing vices of the period is the habitual use of morphine. It is chiefly a feminine vice. New York at present furnishes the largest number of victims. Persons of all classes indulge in the habit, but the greatest slaves to it are found in the two extremes of society. The wealthy contract it through the relief afforded by hypodermic injections, administered by physicians in cases of pain and insomnia, and the lower class graduate into the habit from intemperance and through indulgence in other degrading vices.

A number of ladies in New York have organized for the purpose of working to arrest the progress of the evil, and their reports have disclosed its astonishing prevalence. Physicians find it a very difficult task to manage victims of the morphine habit, and the female cases are the worst, as they suffer from hysteria, lose self-control and generally have to be cured of the complaint which has led to the use of morphine as a relief, before they can be redeemed from the vice.

The morphine habit once contracted, appears to be a more formidable enemy to conquer than the alcohol habit, and to be more deadly in its effects. Those who have been tempted to fly to it for the relief of pain or sadness had far better endure and struggle against the afflictions of sickness or sorrow, than resort to something for temporary alleviation which is sure to plant in them a craving for more, and, if continued, to lead them quickly down to misery and death.

AN ANCIENT VERSION OF THE DECALOGUE.

A cablegram from London, to the New York Sun, dated August 5th, is as follows:

A Mr. Shupira, of Jerusalem, bookseller and dealer in antiquaries, has just deposited in the British Museum 15 slips of black sheepskin leather, on which are written, in characters similar to those on the celebrated Moabite stone, portions of the book of Deuteronomy, differing materially from the received version. The date of the slips is the ninth century before Christ, or sixteen centuries older than any authentic manuscript of any part of the Old Testament. Mr. Shupira bought them from an Arab, and he asks for them \$5,000,000 from the British Museum. If genuine, the interest and importance of the discovery cannot be overrated, and so far as the variations in sacred text are concerned, there is promise of one of the greatest controversies that scholars have ever entered upon. The Decalogue furnishes a good example for comparison with the received versions. I quote from the Shupira record:

I am God thy God, which liberated thee from the land of Egypt, from the house of bondage. Ye shall have no other gods. Ye shall not make to yourselves any graven image, nor any likeness that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. Ye shall not bow down to them nor serve them.

I am God thy God. In six days I have made the heaven and the earth and all that there is therein, and rested on the seventh day; therefore rest thou also, thou and thy ox and all that thou hast.

I am God thy God. Honor thy father and thy mother.

I am God thy God. Thou shalt not commit adultery with the wife of thy neighbor.

I am God thy God. Thou shalt not steal the property of thy brother.

I am God thy God. Thou shalt not swear by my name falsely, for I visit the iniquity of fathers upon the children unto the third and fourth generations of those who take my name in vain.

I am God thy God. Thou shalt not bear false witness against thy brother.

I am God thy God. Thou shalt not covet his wife, or his man servant, or his maid servant, or anything that is his.

I am God thy God. Thou shalt not hate thy brother in thy heart.

I am God thy God. These ten words God spake.

Dr. Ginsburg, the eminent Jewish scholar, to whom Gladstone has just given £50 for the production of his work on the Masorah, has deciphered the above, and is busy completing the translation and determining

on behalf of the museum, the genuineness of the fragments.

METHODIST REPORTS AND THE DISTRICT SCHOOLS.

THE Methodist Conference, which was recently held in this city, was conducted with less of that vindictiveness and anti-"Mormon" venom than appeared as the chief feature of some previous gatherings of the preachers of Methodism in Utah. This improvement in tone is doubtless due to the influence of the presiding elder of this district, Rev. T. C. Iliff who, though an uncompromising opponent of "Mormonism" has not, so far as we are aware, resorted to the low, ungentlemanly and unchristian methods pursued by persons of the Fisher, Hilton and Lyford stamp.

We can entertain feelings of respect for a consistent foe, however fierce and determined may be his opposition, if he is sincere in his convictions and does not intentionally depart from the truth in his attacks. But for the willful liar and money-grubbing hypocrite, who takes advantage of popular errors and prejudices against the "Mormons" to spread deception and rake in cash from the credulous, we have the most profound contempt and detestation.

In looking over the Educational Report to the Conference, signed by T. C. Iliff, T. W. Lincoln and A. W. Adkinson, we find one objectionable statement to which we desire to draw attention. It is objectionable because it is not true. It is contained in the annexed quotation:

"We deplore the condition of the so-called public school system of this Territory as a subversion of the true idea of education, in that it is exclusively sectarian in its character, and we affirm that the time has come for the non-Mormon population of this Territory to demand representation in these schools, in view of the fact that the actual ratio of attendance of the mission schools to the Mormon is one to five, and the number of mission schools to Mormon is one to four, and that a very large proportion of taxes levied for the support of the latter are from non-Mormons."

We declare our readiness to throw our whole influence in favor of the establishment of such a system of schools as shall be unbiassed by sectarian influences, whenever it shall become practicable; but so long as the present condition of things exist, we believe that the maintenance of distinctively Christian schools is imperative.

The assertion that the public school system of this Territory is "exclusively sectarian in its character" is entirely incorrect. If the gentlemen who signed the report are unaware of this, it is time that they should become informed. They will accomplish nothing permanent and satisfactory to themselves by creating or promoting a false impression among the people outside of this Territory. They may collect a little money from the charitable, and induce the Board of Church Extension, Missionary Society and Woman's Home Missionary Society to extend further aid, by fostering the errors that prevail in reference to the public schools of Utah, but they will gain no enduring benefit and feel no inward approval by such a course.

The district schools of Utah are not sectarian in their character. They are under the regulations of the secular law. They are not supported by any denominational donations. They are not closed against the children of members of any sect or party. The qualifications of teachers therein, prescribed by law, do not include membership of any particular church. The tenets of "Mormonism" or any other ism are not part of the system of tuition. They are secular schools, and are necessarily so, because to a great extent they are supported by general and uniform taxation. As a matter of fact, teachers have been employed in them, and some are now under engagement, who profess no faith in the "Mormon" Church. We are not speaking now of the policy of this, but only mentioning the fact.

The signers of the report from which we have quoted may ask, would the school trustees employ any of our Methodist preachers and teachers in the district schools? We answer, not if they had good common sense and understood their position. For the employment of such persons would have the very

effect of making the schools sectarian. These persons have been sent here purposely to draw the children of "Mormon" parents away from the faith of their fathers. This object is openly avowed by the societies which send them here, and it is used as a plea to obtain money by the preachers who go east for the purpose of making a raise. They do not talk in that strain here, but they do it there, and this is their purpose, as they well know. For the sake of keeping the district schools unsectarian, then, it would not do to engage any of them as teachers.

There are no purely "Mormon" public schools in the Territory, except the Brigham Young Academy at Provo and the Brigham Young College at Logan. These are not supported out of the public funds, and are not part of the public school system. They are praiseworthy in situations and we wish there were more of them in Utah. The term "Mormon schools," as used in the report is misleading and improper in that connection, because the district schools are not really "Mormon" schools, for the reasons which we have already advanced.

But in our opinion there ought to be established in Utah a bona fide "Mormon" or Latter-day Saints school system. The district schools, having a status that cannot be easily disturbed, could remain as they are, the public schools of the Territory supported wholly or in part by general taxation under the school laws, kept free from denominational teaching and open to children of all classes of citizens. They could be used as primary schools in which the common branches of education are taught. In addition to them and ranging between them and the University grade, a system of schools could be advantageously established under the auspices and control of the Church. Not indebted to the Territory or any public funds for a dollar, but sustained entirely by the Latter-day Saints, either by a general Church fund or by tuition fees as might be determined. Only good, faithful Latter-day Saints should be allowed to teach in them, and theology should form a part of their system of instruction. The principles, doctrines and history of the Church should be taught and its spirit inculcated, and those who finish a course therein would thus be prepared for a university or collegiate course, and sufficiently grounded in the faith to be able to withstand those sophistries of philosophy which, in these times, are tacked on to and pass under the name of science. These intermediate schools would be "Mormon" schools in the true sense, and in our opinion are greatly needed in every part of the Territory.

The report which we have noticed differs materially from several previous Methodist documents on the same subject, in that it acknowledges the existence of public schools in Utah, while they declared that there were none and that the "Mormon" leaders were opposed to education. It is not education that any of the "Mormons" are opposed to, but that kind of teaching which would lead astray the children, and plant in their tender minds the seeds of doctrinal plants which we consider erroneous and nonsensical. No true Latter-day Saint can be opposed to the spread of knowledge, for our religion teaches that "the glory of God is intelligence," and that to be saved in ignorance, and that to be guided into "all truth" is the great desideratum, while to promote the practice of true principle is the main object of true religion. We are glad to see this step in the right direction, and hope that in time our M. E. friends will proceed far enough to state nothing but facts in regard to "Mormonism" and the "Mormons," and base their controversies upon grounds that cannot be disputed.

THE GREAT SIN OF THE AGE.

We publish to-day the full text of a discourse delivered by President John Taylor at Parowan. It is well worthy of perusal by Saint and sinner. We desire to call attention more particularly to the latter portion. In it the great crime of adultery is touched upon, and the duty of men in authority in relation to transgressors is clearly pointed out. This is a delicate subject, but one that needs to be ventilated. As President Taylor states, adultery and kindred sins are the great and cry-

ing evils of the age. This is an evil and adulterous generation." Chiefly for this reason destruction will come upon it. The latter-day judgments which are beginning to be poured out are evidences of God's anger, which is kindled against the wicked because of their sexual iniquities. The Almighty requires that the fountains of life shall be kept pure and uncontaminated. But they are polluted at their very source in all nations, and Christendom is more culpable before the Lord than any other portion of humanity, because of the greater light it claims and the understanding it possesses of the theory of virtue. Many sermons, lectures, essays, editorials, plays, stories and sermons which are published to the world exalt virtue and assail vice. But those who read and approve, and in too many instances those who write and utter those laudations of virtue and anathemas against vice, act out the reverse of what they advocate and acknowledge to be right. They worship virtue with their lips and violate its rules and spirit in their lives. This will bring the greater damnation. It is claimed by some that sin is the result of ignorance. But it is he who knows the Master's will and does it not that shall be "beaten with many stripes." "Where there is no law there is no transgression." It is the knowledge of the right and the willful departure therefrom that bring the great condemnation. Light is come into the world and men love darkness rather than light because their deeds are evil. This generation is able to perceive the beauty of virtue, and yet revels in corruption. It talks virtue and practices vice. It is fair on the outside and vile within. It is painted and whitened, and scented and daintily attired, but corruption lurks under the surface. Its pretences only make it the more guilty, for they indicate an understanding of purity, and society is only shocked when secret guilt is exposed. It is not that which is done, but that which is found out that causes a shock to the lip-worshippers at virtue's sacred shrine.

It is a well known fact that the most vehement opponents of "Mormon" plural marriage on alleged moral grounds are usually discovered to be persons of corrupt hearts and libidinous life. There are no doubt exceptions, but this has been proven to be the rule. On the other hand it is well known to this community that the men and women who have entered into the practice of plural marriage are, as a rule, people who are and have been careful, strict and righteous in their relations with the opposite sex. Exceptions may be found, of course, to this rule also. But the very nature of the plural family relation in this Church, with its special covenants requiring chastity and holiness, is calculated to promote virtue. For while it gives some men more wives than one, it makes a deadly sin of all sexual intercourse outside of the marriage relation. Men may marry women under strict ecclesiastical regulations, but they must not debauch them. As in the time of the revelation of the Mosaic law, God has provided means whereby honorable wedlock may be consummated between his sons and daughters, but He has solemnly declared, "Thou shalt not commit adultery!"

This term is used in the world to signify the illicit intercourse of persons one at least of whom is married to another. In this Church it is applied to all sexual commerce outside of the marriage relation. If a young unmarried couple thus associate it is adultery. Subsequent marriage does not condone the crime. When a man so far forgets the dignity due to himself and the sanctity which should surround a girl under his protection, as to yield to passion and lead her astray or join with her in a breach of virtue, the only compensation he can make to her is to marry her. But the marriage does not change the sin, nor cover up the wrong from the sight of God. The parties are guilty and are answerable to the Church.

What is the law regarding this matter? If the parties are merely members of the Church and under no special obligation more than their general covenant at baptism to refrain from sin and serve the Lord in all things, they may be forgiven for a first offence on true repentance and confession, agreeing to sin in that way no more. On a repetition of the offence the offender must be cut off from the Church. But this clemency does not extend to