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TRUTH AND LIBERTY.

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IS IT A WEAK POINT?

THE Louisville Post of April 21st, has a leader on the subject of Hon. George Q. Cannon's article in the North American Review, which it pronounces an able defense of Mormonism. The Post says:

"It shows pretty conclusively that many of the charges brought against his church are false, and either spring from a corrupt motive to rob his people of their property or are the result of prejudice and ignorance."

Quotations are made from the article, and the Post goes on to remark:

"But while this may be true, and while the authority of the Old Testament may be invoked to sustain the weak place in Mormonism, there is something so revolting to the Gentile mind in the practice of polygamy that it is difficult to contemplate it with toleration. It is a case in which 'our passions instruct our reason.'"

The position that the Post has taken is that the system ought to be opposed, not by harsh laws, bristling with penalties, but by moral agents and intellectual weapons. 'Error ceases to be dangerous when truth is left free to combat it,' says the wisest of American statesmen. We cannot destroy Mormonism by making martyrs of those who adhere to that faith. Persecution has always rallied around the victims sympathies which have strengthened them, and made their cause invincible. To calumniate the Mormons; to preach up a wrathful crusade against them merely to force their property in the market, that an organized ring may acquire possession of it at ruinous rates to the victims; will invigorate their cause, and impart to it a power which it does not now possess. We urge a different course, not because we sympathize with the institution, but because we are hostile to it. We do not wish to strengthen it by the adoption of a policy which all history shows must have that effect. This is a free country, and if Mormonism is an error, as we believe, we need not fear it. If it is not, we should not wish its destruction. Our confidence in the opposite doctrine is sufficient to render us willing for the opposing institutions to meet upon a fair field, without undue advantages on either side, leaving the result to the operation of intellectual and moral forces."

There is no doubt that polygamy as conceived by "the Gentile mind" is "repugnant to the Gentile mind." But the Post gives the key to the violent opposition against "Mormon" polygamy, in the statement that it is "a case in which our passions instruct our reason." It is very rare that the subject is discussed dispassionately. Reason is seldom brought to bear upon it by its adversaries. Indeed, there are very few persons outside of the pale of our Church who understand what it is. Turkish or Mohammedan polygamy is the thing thought of and denounced, while "Mormon" polygamy is not even investigated.

It is no weak point in "Mormonism," as supposed by the Post. It is a strong point. So strong that its adversaries seem afraid to permit it to have a fair field. It is denounced as dangerous to the country, and the cry is raised that it ought to be suppressed by armed force. Why? Are the sentiments and practices of a community whose whole numbers, including those who are adverse to the system and a large number who while they believe in do not practice it, only amounts at the outside to a hundred and fifty thousand, so powerful that they cannot be trusted in contact with the sentiments and practices of fifty millions of people? It would seem so. If not, why is the demand

made by preachers and editors, who are public instructors, that this system shall be stamped out by the law or the military?

It is, then, a strong point instead of a weak one; so strong that those who ought to be able to overcome it by argument if it is wrong, are afraid to leave it alone or to the test of reason, scripture and experience, but call for its extinction by violence. Passion, indeed, instructs or rather prevails over the reason of those who cannot "contemplate it with toleration."

The Post, however, takes an eminently just and rational position in the treatment of a question which so many would-be reformers magnify into a national evil. Mark it, it is too late in the day to fight supposed error with guns, or to chain up alleged heresy in a prison cell. It cannot be done. The proposed policy against the "Mormons" is an anachronism. It belongs to the middle ages, not to the latter days. It was fashionable in the times of the Spanish Inquisition, but is obsolete and malapropos in the nineteenth century and the American Republic. If the priests and parsons of the orthodox sects were not afraid of "Mormonism," why should they seek to destroy it by the weapons of the polemical coward and the ecclesiastical bigot? Why ask for bayonets instead of bringing forth their strong reasons? Why call for special civil laws or for powder and ball, instead of Bibles and Testaments and the blaze of the light of Christendom?

This subject is one that belongs to "the intellectual and moral forces," as the Post truly suggests, and to the arena of ecclesiastical controversy; and those who, by resolutions and pulpit oratory and newspaper diatribes, are trying to stir up the passions of the multitude and the animosity of the law-making and law-executing powers of the Government in this direction, virtually admit their own inability to cope with the pretended error and evil, and thus admit either their own incapacity or the truth of that which they proclaim to be false.

We are glad to see the effects produced by the article in the North American Review, and hope to see as its result much profitable discussion on a subject that is widely talked about but little understood.

THE WORK IN ENGLAND.

FROM the Millennial Star of April 11th, we learn that President A. Carrington returned on April 8th, from a visit to London and Kent, where he attended meetings of the Saints. Elder C. W. Stayner had been attending the Nottingham Conference and remained to deliver a lecture in the Town Hall at Hucksall, at which 130 strangers, besides the Saints, attended and listened attentively to the lecture, which occupied one hour and fifteen minutes.

Elder Robert Kewley had been laboring in the Isle of Man, where considerable opposition was raised by the Methodist local preachers at Douglas, resulting in personal violence. One bitterly hostile person was smitten with paralysis, but was relieved through the administration of the Elder whom he had threatened to kill. Elder Kewley had distributed 300 tracts and was hopeful of good results.

Elder W. R. Webb reports good progress in the Newcastle Conference, where thirty-six persons had been baptized since last January, with prospects of further additions.

Elder R. H. Stringfellow gives a good account of the work in Sussex, where he and Brother George Stringfellow expected to baptize several persons shortly.

Elder David James, who had been visiting and preaching in Manchester, Rochdale, Leeds, London, Wolverhampton and Shrewsbury, had succeeded in arranging for the emigration of his only brother and family to Utah.

The following named Elders were released to return home with the April 16th company: O. F. Hunter, president of, and George M. Spencer, traveling Elder in the Nottingham Conference; the latter on account of failing health, and the former with permission to visit relatives in the States. The departure of John M. Moody, Junr., is postponed to May 21st.

John Cooper, president of the Leeds Conference, is appointed to succeed O. F. Hunter in the presidency of the Nottingham Conference; and James Farmer, traveling Elder in the Nottingham Conference, is appointed to succeed John Cooper in the presi-

dency of the Leeds Conference. J. R. Robinson, traveling Elder in the Bristol Conference, is appointed traveling Elder in the Nottingham Conference; and John H. White, traveling Elder in the London Conference, is appointed traveling Elder in the Norwich Conference. Elders Robinson and White were expected to proceed at once to their new fields.

WOMAN'S EMANCIPATION.

IN an address delivered at the Woman's Medical College of Pennsylvania, by Rachel L. Bodley, A. M. D. D., professor of chemistry and toxicology, some interesting particulars are given, showing the status and progress of the students, all females, who have graduated from that college. The address is published in pamphlet form, and we learn from it that the number of graduates from the college up to the end of last year was 276. In order to ascertain the present standing of these ladies, Miss Bodley, being selected to give the valedictory in March, 1881, addressed a circular letter to all of them, propounding questions as to their present employment, the remuneration it brings, their social status, membership in societies, and the influence of their profession upon the position of wife and mother.

Of the 276 graduates, 32 were dead; 189 responded. Of the 189, 166 stated that they were now engaged in active medical practice. Of the 23 who were not, eight stated that they had retired therefrom on account of domestic duties, one to engage in philanthropic work, and six because of ill health. The answers to the questions concerning the principal branches of medical practice engaged in were: Gynecological practice, 32; obstetrical, 10; medical, 10; surgical, 3; general practice, without discrimination, 37; gynecological and obstetrical, 23; gynecological and surgical, 6; gynecological and medical, 29; obstetrical and medical, 9; surgical and medical, 7.

The large percentage engaged in gynecological practice indicate that many ladies preferred to be treated for strictly female diseases by a woman rather than a man.

As to the remuneration for services, twenty-four reported receiving as much as \$1,000 and less than \$2,000 a year; twenty as much as \$2,000 and less than \$3,000; ten as much as \$3,000 and less than \$4,000; five as much as \$4,000 and less than \$5,000; three as much as \$5,000 and less than \$15,000; four between \$15,000 and \$20,000; of the seventy-six reporting, only ten had received less than \$1,000. The average income of those reporting was \$2,907.30. Three reported having accumulated sums sufficient to permit them to retire from active practice.

Sixty-eight of these lady physicians are members of local medical societies—a most decisive recognition of their professional standing. Of these, four are in California, one in Connecticut, one in Delaware, four in Illinois, one in Indiana, three in Kansas, two in Massachusetts, five in Michigan, two in Minnesota, one in Missouri, one in New Hampshire, fifteen in New York, seven in Ohio, fifteen in Pennsylvania, three in Rhode Island, one in Tennessee and two in Wisconsin.

Two of these graduates from whom answers were received and acknowledged are Dr. Romania B. Pratt and Dr. Ellis R. Shipp of this city, who are both well and favorably known not only to the public but to the medical fraternity here.

Fifty-five ladies state that they have been recognised as qualified and useful public instructors in medicine, giving courses of lectures in physiology, hygiene, obstetrics, etc., with marked good results to women and girls.

Of the fifty-two married ladies who responded, forty-five report favorable as to the influence of their medical education and practice upon their connubial and maternal duties, six only partially favorable and one unfavorable. Eleven unmarried ladies report, three of whom state that their profession has prevented their marriage; others state that they preferred remaining single, and several of them have had charge of orphans or the children of relatives and have found their profession a help rather than a hindrance in the work.

There are eight of the graduates of this college practicing medicine in Asia. To one of them, Dr. Clara Swain, an Indian Prince of Rampore presented a property worth

30,000 rupees for the establishment of a Woman's Hospital and Dispensary at Bareilly, India.

These statistics are very interesting to those who note the progress of the work of woman's emancipation from the bonds which prejudice and custom have held down the sex for ages. When it was first proposed, in this enlightened century, to admit women to medical colleges and to throw open to them the practice of medicine, the innovation was met with a howl of indignation from male students and professors, and a storm of disapproval from the unthinking masses. But the prognostications of the evil which was to be the consequence of such a new departure have failed of fulfillment, and time and practice have demonstrated that good instead of harm has grown out of the liberty given to women as healers of mankind.

That there are diseases of women and children, in which a qualified female practitioner would be preferable to a male, cannot be denied. It is only a question of ability which has to be considered. And that there are women with brain enough to comprehend the anatomy and physiology of the human system, and the principles which men learn in connection with the healing art, cannot in these latter times be disputed. Neither can it be claimed that women, properly educated and trained, lack nerve, because of their sex, to carry out in practice what they have mastered in theory. The prejudice against women students and women practitioners in medicine and some branches of surgery, is rapidly being dispelled before the light of enlarged reason and the force of stern and indisputable facts.

The same will yet be said in truth concerning woman's political liberty. The political disabilities under which women lie, in most parts of this republic, are marks of lingering prejudice and proofs of groundless fear and selfish male pride. Under our system of government, a woman is a citizen just as much as a man. She has obligations in that condition. True, she is exempt from some that are imposed on the male citizen, but on the other hand she has some that are not imposed upon him. Men's positions and responsibilities vary, but this does not deprive any of the rights and privileges common to male citizens, and there is no sound reason for depriving women of them.

It is amusing to hear and read the objections of those who oppose any movement for removing the political disabilities of women. They seem to be under the impression that an attempt is being made to force upon women the suffrage or some office under the law. And they often urge the plea that women as a rule do not want to vote or to serve the country. But this is not the question at all. It is a simple matter of justice and equal rights, according to the theory of our republican institutions, that women who wish to have a voice in the government should not be prevented from expressing it, and that if a woman is qualified by nature or education, or both, for a position in which she can benefit the public and do good to herself, those who desire to elect her to that position shall not be debarred from expressing their preference by their ballots. The right of suffrage and of holding office compels no man to vote or to serve, neither would it force any woman citizen to do either against her choice. If there are some women who don't want the ballot, it will not injure them if all women are made free to use it if they please. But if it is withheld from those who demand it simply because others do not, then the rankest kind of injustice is perpetrated under the thinnest sort of a pretext.

The manner in which women have used the right to vote wherever it has been accorded them, shows that the assertions of the prejudiced are as groundless as the predictions of evil over the entrance of woman into the domain of medicine. The New York Herald of a recent date says:

"The returns thus far published of the recent municipal elections in Illinois show that the women won some notable triumphs, which are perhaps the omens of greater and more important victories in the future. The question of temperance was a leading one in the canvass, and, as may be expected, the fair Illinoisans were on the side of the prohibitionists.

The enthusiasm with which they worked and the numbers in which they turned out showed the keen interest they took in the subject. In one little town one thousand ladies appeared at the polls and succeeded in electing three out of fourteen aldermen. At Mount Vernon all their candidates were elected by a majority of five hundred, and in other portions of the State their efforts were crowned with more or less success. This is a good beginning of the female suffrage experiment in the West."

It ought to be understood that those who favor the fullest law of freedom to woman in every department of life, do not seek to force upon her anything which she does not desire, or for which she is unfitted. They simply seek to remove the fetters which law has forged for sex and either has not put on, or else has taken away from the other. They deny the right of legislators to impose disabilities that nature has not made, and to prevent one part of humanity, affected as much as the other by the laws that are framed, from having any direct or part or voice in the making or execution of those laws.

We were gratified at hearing a few Sundays ago, the forcible sentences uttered on this subject by Prest. George Q. Cannon, in the Assembly Hall, who proclaimed himself in favor of removing the word "male" entirely from our statutes, where it is used to discriminate against sex, either in the matter of suffrage or of holding office, and expressed his regret that any of his friends should take an opposite ground in spirit of antagonism and illiberality. The sentiments are in accord with the spirit of freedom and equality which comes from that Eternal Being who makes his sun shine for all. He has given as an agency to women as to man, and a full and free voice in all public and ecclesiastical affairs. And He has provided for woman a sphere of usefulness in the great work which He has revealed for the regeneration of the race and the establishment of that Divine Government in which all shall enjoy the liberty of a wholesome law, irrespective of sex, condition or degree, and be free to exercise every power which seeks for rational enjoyment and be used for the good and progress of all. This is the day of woman's emancipation, and the time will come when there will be no discrimination against one sex more than the other.

SUPPRESSING "MORMON" IMMIGRATION.

THE Chicago Inter-Ocean asks: "What do you propose to do about it? Missionaries from the Mormon Church are in France, Sweden, Norway, Germany, Ireland, Scotland and England, with plenty of money persuading innocent people to emigrate to the 'land of the free.'"

We propose to tell the truth about it, Mr. Inter-Ocean, while you and many of your contemporaries seem to prefer shutting your eyes to the facts and opening your mouths to pour forth fiction. It is true that missionaries of the Church of Jesus Christ of Latter-day Saints are laboring in many parts of Europe and America, as they have the right to do, preaching the Gospel of Jesus Christ, baptizing repentant believers for the remission of sins, and confirming them by the laying on of hands for the gift of the Holy Ghost. But it is not true that they are "with plenty of money persuading innocent people to emigrate." Missionaries either travel "without purse or scrip," or pay their own way with their own scanty money earned by honest industry in Utah. As a rule, they are in the same condition as to silver and gold as Peter, when he healed the lame man near the Temple gate. There is need for them to persuade people to emigrate to this country. Those who embrace the gospel that they preach are only too anxious to come here, and are continually pleading with their friends to help them to the Church to advance measures which they promise to repay with able, that they may gather to the bosom of the Church.

But supposing it was all true. Have not "Mormon" missionaries as good a right to persuade emigration among the masses of the old world as anybody else? And if they were supplied with plenty of money to all people to come to "the land of the