

DESERET NEWS

WEEKLY.

TRUTH AND LIBERTY.

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A WORD OF WARNING.

THE sad and fatal accident which occurred near Manti, Sanpete County, on Sunday last, as published in the News of last evening, suggests some reflections on a subject which is of great importance to the Latter-day Saints. We have no disposition to say anything which would add a pang to the grief-swelled hearts of the relatives of those who were so suddenly taken away from the scenes of mortal life. Accidents happen on all days of the week, and people of every shade of belief and every form of religion, as well as the skeptic and the atheist, are subject to the laws which govern the material world, and liable to suffering and sudden death. But there are events which seem to strike the mind with great force as object-lessons, and which serve to point a moral, to illustrate a principle and to stand as a warning.

This terrible accident, one of the saddest in the annals of Utah, is of this nature. And we take the opportunity it affords to offer a few words to the Latter-day Saints, on one of the essential elements which constitute their creed. "Remember the Sabbath day to keep it holy," was recorded on the tablets of stone which were brought down from the sacred mount more than thirty centuries ago. The words were written by "the finger of God." The same commandment has been enunciated in our own times. Here is the word of the Lord:

"And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy." (*Doc. and Cov. n. e. p. 232.*)

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions to the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect; or in other words that thy joy may be full." *Ibid p. 207.*

The institution of the Sabbath, or the setting apart of one day out of seven as a day of rest, is of the most ancient origin for we read in Genesis ii. 3.

"And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

This was founded in the deepest wisdom, and with a view to the benefit of the inhabitants of the earth, physically and spiritually. Physiological science is in accord with the divine law. Sabbath rest is a necessity of the body. Any people who disregard it will reap the fruits of their folly in bodily and mental weakness and failure. The truth of this has been demonstrated in the history of nations. Establishing the Sabbath as a special day of devotion is a need of man's spiritual nature. It is a weekly reminder of his relationship and duties to his Divine Father. It prompts him to habitual devotion. It brings him frequently into close communion with his God and his brethren, and places him within reach of instructions calculated to enlighten, purify and direct him in life. Without the Sabbath his body will rapidly wear out and his spirit become dull and unsuceptible to the quickening influence that comes from on high.

The Sabbath or the Lord's day—having been changed from the seventh to the first day of the week, when Christ arose from the

dead—is, then, not only designed for a day of rest from bodily work, but as a day of special worship, praise, devotion and instruction. The Latter-day Saints, who are under covenant to keep that day holy, have no more right to turn it into a day of worldly pleasure than a day of general toil. One of the rules they have promised to observe is:

"We will observe the Sabbath-day to keep it holy, in accordance with the revelations."

Sunday excursions; hunting or fishing parties; social visits which prevent public worship; going to the cañon for wood; seeking for stock on the range; any pleasure or labor which prevents obedience to the law of the Sabbath, is contrary to the faith of the Latter-day Saints, is displeasing to the Almighty and is pregnant with evil rather than good. The path of duty is the road of safety. Violation of law is dangerous to any who are guilty. "That which is governed by law is preserved by law, and perfected and sanctified by the same." The promises of God are all predicated upon obedience to his revealed will, and the object of our gathering to the vales which smile with the beauty his blessing has bestowed as the reward of our industry, was, and should be now, to do His will in preference to our own. And who would not prefer to meet death, in any form, while walking in the line of duty and fulfilling the requirements of the gospel, than while in the act of breaking a commandment or neglecting a sacred obligation? Hear further what the Lord has said:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." (*Isaiah lviii. 13-14.*)

We are not of those who would make the Sabbath a day of gloom and strait-laced bondage; we would not check the bright smile, the cheerful utterance or the strains of sweet music; neither would we seek to stop social intercourse, the visits of friends, or anything else that is not in itself evil and does not interfere with the observance of sabbatic duties. There is sadness enough in the world without effort of ours to put a dead weight upon any joy that mortals can create or impart. But we do deplore the spirit of the world that is creeping upon many who are called Saints, which leads them to the neglect of sacred duty, and will, if yielded to, gradually entice them from "the strait and narrow path which leadeth unto the continuation of the lives." To such we utter this friendly word of warning.

THE TERRITORIAL LEGISLATURES.

IT will be remembered that the House of Representatives, in the legislative, executive and judicial appropriation bill, made some sweeping changes in relation to the Legislative Assemblies of the Territories. These amendments were objected to by the Senate and committees of conference met and squabbled over the matter for some time. But at length a compromise was effected, the House receding from some points of dispute, and the Senate conceding to others, until a report covering fifty-seven printed pages was made and adopted by both Houses. Among the points of agreement were the following, which are the chief items affecting the people of this Territory. We clip from the report of Senate proceedings on the 17th, in the *Congressional Record* of the 19th inst:

"That from and after the adjournment of the next session of the several territorial Legislatures the council of each of the Territories of the United States shall not exceed twelve members; and the house of representatives of each shall not

exceed twenty-four members; and the members of each branch or said several Legislatures shall receive a compensation of \$4 per day each during the sessions provided by law, and shall receive such mileage as the law provides; and the president of the council and the speaker of the house of representatives shall each receive \$6 per day for the same time.

"And the several Legislatures at their next sessions are directed to divide their respective Territories into as many council and representative districts as they desire, which districts shall be as nearly equal as practicable, taking into consideration population, except 'Indians not taxed.' *Provided*, The number of council districts shall not exceed twelve and the representative districts shall not exceed twenty-four in any one of said Territories; and all parts of sections 1847, 1849, 1853 and 1922 of the Revised Statutes of the United States in conflict with the provisions herein are repealed."

This will not make a very violent rupture in our legislative districts, but it is entirely unnecessary and without any good reason. As the Territories increase in population, and new counties are formed, it would seem that more districts and more representatives to the local legislatures would be required. But this measure makes a slight reduction in the numbers, and will require the redistricting of the Territories, necessitating in some cases the union of two or more counties in one district. The reduction of the *per diem* to \$4 was conceived in the spirit of parsimony, and the amount is much too small to compensate men of the ability required for the position, for their time and absence from business.

However, the compromise is much better than the original measure, which still further reduced the number of Councilors and Representatives and put the first redistricting in the hands of the Governors, so we may congratulate the people of Utah that, in tinkering the law, the economical Congress have made it no worse than it is.

WHAT NATURE AND REVELATION SAY.

THE Rocky Mountain Christian(?) Advocate for June, contains a lecture delivered by Rev. W. Carver, of the M. E. Church, entitled "MONOGAMY versus POLYGAMY." It is intended as an argument against "Mormonism" in general, and plurality of wives in particular. It is the weakest effort of the kind we have ever seen in print, and consists principally in a series of assertions without argument or illustration.

The lecturer announces that his purpose is "to look at the family relation from the standpoint of nature mainly." He exalts nature very highly, and says: "THE BEST GOOD is found upon her finger-boards;" also, "Who fights against nature fights against God." He further says, "God in revelation must agree with God in nature." He then sets forth a number of naked, reckless assertions, such as these: "Polygamy has not one solitary injunction, support or commendation in nature, history or revelation." "Nature has made no provision for polygamy, good or bad." "Monogamy versus Polygamy. The divine law of marriage."

The gentleman must be very deaf to the voice of nature, and very blind to those same "finger-boards on which he finds inscribed, 'The Best Good,' if he does not hear and see that her promptings are polygamous rather than monogamous. Laws have been framed, in comparatively modern times, against the ancient, general, and natural practice of plural marriage, and prejudices hostile to it have been formed in the hearts of a minority of the race, but nature, untrammelled by those enactments and restrictions, speaks through the whole animal kingdom as well as the human family in favor of male polygamy.

The divine law, as recognized by Mr. Carver, is also in its favor. The Mosaic code makes special provisions for the polygamic family relation. Under it a man with two wives must endow his first-born son, whether of the first or plural

wife, with a double inheritance. That law recognizes the point that a married man may take a new wife. It also requires, under certain fixed penalties, the brother of a deceased married man to take the widow and raise up seed to the dead brother, whether he be himself a married or a single man.

Nature in the earliest times established plural marriage; Deity in the written law afterwards confirmed and regulated the practice. The same law made death the punishment for adultery. A man might marry more wives than one under the law, but he might not take away another man's wife. The distinction between plural marriage and adultery could not be more clearly defined than in the case of King David. As a reward for his good deeds God gave him, already a polygamist, the wives of the dead Saul "into his bosom." As a punishment for taking a living man's wife he took all his wives away. God blessed him in his polygamy, but cursed him in his adultery.

Now the gentleman says, "God in revelation must agree with God in nature;" therefore if the Bible be true, and he preaches that it is, God in revelation sanctions and blesses and directs polygamy; ergo, nature sanctions, blesses and directs polygamy. And now let him produce one general commandment of God against a man having more wives than one, or one proof that nature forbids it. It is easy to show that it is unnatural for a woman to have more than one husband at the same time, but impossible to establish the Carver proposition.

The only approach to an argument exhibited in the gentleman's lecture is in its latter part. Here he cites statistics. But they have no bearing whatever upon the question. To prove that nature is against polygamy he quotes from census reports and other tables the relative number of male and female births in various places. This is merely throwing the dust of figures into the eyes of his audience to blind them on the merits of the case. If statistics had any important bearing on the question, which we do not admit, the relative numbers of marriageable males and females should be quoted. The births have nothing to do with it. If statistics be admitted the question should be, Are there more females than males of a marriageable age and condition in a given community? The answer must be truthfully given in the affirmative as regards almost every part of the world, except newly settled regions.

Remarks are continually made concerning the large number of unmarried females to be found in all thickly populated places. From an article in the last issue of the *Nineteenth Century* on "Woman's Rights in England," we quote the following:

"Social and political difficulties, as a rule, have their beginning in the beginning of society itself. * * * We can scarcely think away any existing social evil without mentally renouncing a corresponding good. But we can think away the woman question and its intricacies by simply imagining the proportion of our marrying men to be as great as it once was. This may seem at first sight only to postpone the difficulty, because the falling off in the number of possible English husbands is itself a complex fact, deeply rooted in the conditions of our modern national life. * * * The existence of a large class of supernumerary women is an accomplished fact. * * * The most important antecedent if not the direct cause of the movement for female emancipation, has been the increasing rarity of marriage. * * * No impartial person can deny that the woman's rights movement bears on the face of it the impress of the celibate female interests, which it is so largely calculated to promote."

"Supernumerary women" is an ugly and unnatural phrase. It is a libel on the fair sex. There would be no women to whom such a term could be applied if statutory law was not hostile to natural law, in preventing those ladies from obtaining husbands. In marriage is to be found "the best good" for woman. If there are not husbands enough to go round nature will say, Let two or more marry the same husband if they so choose and all agree to the compact. Nature would say the same in a case where two women have a supreme affection for the same man, whether they be

"supernumerary" or not. And here is where we throw out the question of Statistics. Polygamy is not so much a question of figures as of affection and choice. There are many men totally unworthy of one wife. No virtuous woman should be compelled to select between celibacy and the embraces of a brute or the companionship of a debauchee. None but the good deserve the fair.

Now let Mr. Carver truly take nature and revelation for his guide, not his perversions and wrestlings of either. And he will find that figures, history, social requirements, Biblical admonitions, and moral and physiological progress are all against enforced monogamy. Let him throw his birth statistics aside, and cast his bigotry and prejudices to the winds; let him read the Bible without his Methodist spectacles, and give Nature a chance to speak without a sectarian muzzle, and he will find that his lecture is as far from the truth as a crumbling carcass of a celibate priest is from a living, vigorous patriarch, standing at the head of a numerous family, prospered of nature, blessed of God, and loved by all his household.

A GRAND VOYAGE OF DISCOVERY.

CONGRESS adjourned without doing anything in the direction of an arctic expedition. A bill passed the House for an appropriation to aid the *Eothen* enterprise, but we believe it did not reach any action in the Senate.

There have been several projects in contemplation for the furtherance of arctic discoveries, but it does not appear as though any but one will receive practical attention this season. An English expedition under Sir George Nares is to sail for the south, on an antarctic expedition, but no vessel for a voyage to the extreme north has sailed from an American port except the *Eothen*.

This vessel, the property of Morrison & Brown, a whaling firm of New York, set out last week for Repulse Bay, from which place a company is to push northward to the point where the relics of Sir John Franklin were found. The main object of this expedition is to continue the search for the records of that ill-fated mariner and explorer. The *Eothen* is a schooner of 102 tons burthen, carrying thirteen men, under the command of Captain Thomas Barry. The searching party will be under the direction of Lieutenant Frederick Schwatka, of the Third Cavalry, Lieutenant W. H. Gilder being second in command. Joseph Ebbering, or as he is better known, "Esquimaux Joe," is also in the party.

The incidents which led to this expedition are these: In 1872 some Esquimaux of the Natchilles tribe gave Captain Potter, then on a whaling voyage for Morrison and Brown, a fork and a spoon marked with the crest of Sir John Franklin. These Natchilles told Captain Potter that several years before, a party of white men perished from starvation, at a point which they indicated, where a cairn was built, and several books and other articles were buried. Captain Potter was shut up in the ice for about two years, but on his return he told the story and exhibited the relics. Last fall Captain Barry, while on similar business, obtained from some Natchilles, a spoon patched with a piece of copper that also bore the crest of Sir John Franklin, heard from them the same story told to Capt. Potter, and learned further that the cairn where the relics were deposited was on an island, to which the Esquimaux offered to conduct him. On his return the evidence of the existence of the relics was considered so strong that the present expedition was projected. At first Messrs. Morrison & Brown intended to send out the expedition at their own expense, but losing considerable money by some whaling failures, they accepted aid from other sources, and sufficient means was subscribed to fit out the *Eothen* in good style.

Captain Barry is acquainted with the Esquimaux language, and is familiar with the geography of the North and the dangers of arctic navigation. Lieut. Schwatka was so interested in this matter that he obtained leave of the War Depart-