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## THE EVENT AT LOGAN.

The chief object of interest with the Latter-day Saints just now is the Logan Temple. It is the grandest completed structure in all this western region. Its site, in the northeast suburb of the city, is commanding, the position of the building being such as to cause it to attract the eye from every direction, being by far the most conspicuous object in the fertile valley of Cache, which is now clothed in richest verdure.

The impression made upon the beholder when he first sees the Temple is in reference to its majesty, next its beauty, then its purity. Seen by the eyes of a Latter-day Saint, it at once assumes a heavenly aspect, and he is apt to exclaim in his heart—"The towers of Zion soon shall rise, above the hills and reach the skies."

The impression created by the external appearance of this important structure is heightened to intensity when its interior is viewed. It simply surpasses description. The paintings by Brothers Weggeland, Armitage and Kirkham have been executed with artistic skill, as also the ceiling decorations by Brother Hurst. But the leading impression conveyed by the prevalence throughout of spotless white so far as it is attainable, is purity, and then beauty, while these two elements are interwoven with the all-prevailing sentiment from base to roof, of order.

The intensity of the desire of thousands of people to view the interior of the Temple, and to be present at sacred services within its walls is beyond description. Never had we beheld so keen an interest upon any other subject. All other sentiments in the hearts of the Saints seemed held in abeyance for the time being. The capacity of the Utah and Northern Railroad was tested to its utmost to accommodate the streams of people flowing into Logan from every part of this mountain region. Each of the three days—Saturday, Sunday and Monday—when services were held in the House of the Lord, for hours before the time of opening every road leading into the capital of Cache County was lined with teams and vehicles—formed in long processions—filled with people anxious to be numbered among the favored throng of worshippers in a veritable Temple of the Most High God.

The kindly interest taken by the venerated President of the Church and his Counselors, exhibited in their efforts to afford all who were deemed worthy an opportunity of viewing the interior and being present at the services, was a marked feature of the event. President Taylor repeatedly walked through the various rooms and halls at the head of large companies, and judging from his activity, overflowing kindness and affability and the satisfaction with which his countenance beamed we doubt not that the occasion as a whole was one of the happiest events of his life.

For the purpose of accommodating as many of the Saints as practicable three services were held, distinct tickets for each being issued, those composing the bulk of the general assembly at any one of the services being excluded from the other two. The Presiding Priesthood who occupied conspicuous positions in the grand hall were, however, in accordance with the priestly order, in their places at each of the gatherings. Each day when the proceedings proper were concluded, Presidents Taylor, Cannon, Smith and members of the Quorum of the Twelve headed a line of procession through the building to enable the public to view the entire interior.

The spirit that pervades the building can perhaps be most fittingly defined with one expressive word—peace. Those who are Saints indeed who enter its hallowed precincts can say in truth—"unspeakable peace is here."

Every soul who was present at the sacred feast had an individual experience of a nature in unison with the extent of his personal harmony with heavenly influences. The witness of the Spirit bearing testimony that God had accepted that Holy House was there, and the sentiments that filled the hearts of the bulk of the assembly were beyond expression. Many found an outlet for the flood of joy in silent weeping, which speaks volumes when the heart is full. The glorious privilege had been given them to behold another sacred structure completed and dedicated unto the God of Jacob. By the power of the spirit they were enabled to grasp the gigantic consequences resulting from

so important an event, knowing that the joy which animated their hearts was responsively echoed by myriads of the spirits of the departed who were awaiting the vicarious administration of gospel ordinances for them, that they might be permitted to join the throng which will constitute the ransomed of the Lord.

But the occasion was not only a day of rejoicing with those who were present at the opening exercises in the building which is to be devoted to the service of God, by being sacredly used for the performance of saving ordinances for the redemption of the living and the dead, but it was a day of congratulation in all Israel inhabiting this region, where their feet have been made fast, and where the Lord has delivered them from every impending difficulty. This interesting event is another step in advance, and an additional link in the grand chain which, in consonance with one of the chief keys of the latter-day dispensation committed to Joseph Smith, binds the hearts of the fathers to the children and the children to the fathers. This welding process between the intelligences of time and eternity will continue, until they finally become one inseparable family, the one division being incomplete without the other. Thus the work goes on with majestic and progressive strides, which no power can hinder.

The spirit of peace and brotherly and sisterly kindness which marked the dedication of the Logan Temple radiated from the sacred edifice as from a grand centre, and permeated everywhere. The town was thronged with visitors to an extent never before witnessed. Everywhere was heard the voice of kindly greeting and friendship. During our stay, extending over several days, we never heard the slightest approach to a harsh remark or expression. The hospitality of the good people of Logan was taxed to its utmost capacity, and their response to the requirements of the occasion was more than noble. Every place where accommodations existed was crowded, and none of the citizens appeared to feel any hesitancy in suffering personal discomfort for the benefit of the sojourning strangers.

## ANSWERS TO "QUESTIONS ON THE MORMON PROBLEM."

We publish to-day a letter which appeared a short time ago in the Boston Index. The writer, Mrs. E. D. Cheney, has been studying the "Mormon problem" in her own way, and does not seem to rely for her directions upon the usual rule, which is to credit all the evil said about the "Mormons" and never listen to "the other side." Mr. Wm. J. Potter, one of the editors of the Index, in a leading article entitled "The Evolution of Marriage," attempts to answer some of the questions propounded by Mrs. Cheney. He admits that,

"It is one of the most difficult problems in Hebrew and Christian history to say just when and by what causes polygamy was abandoned for monogamy. Nothing is plainer than that polygamy was a common and allowable custom among the Hebrews at the time of their greatest outward prosperity."

It is a common fallacy to suppose that the establishment of the Christian religion marked the authoritative change from plural marriage to monogamy. But this is incapable of proof. There is not a line in the New Testament to establish the assumption. On the contrary there is much in that book to support the proposition that plural marriage was countenanced and approved by Jesus and the Apostles. Mr. Potter states that an ascetic spirit came into Palestine through the Essenes, and the early Christians much resembled them in some particulars. But the Essenes looked upon marriage altogether with disfavor, and this was not in harmony with the genius of the Gospel. It is thought that Paul the Apostle encouraged that idea, as appears in his epistle to the Corinthians, teaching the doctrine that he who marries does well, but he who abstains from marriage does better. Yet we find this same Apostle telling Timothy that "forbidding to marry" is "a doctrine of devils." And examination of the former epistle shows that he was merely giving his own views, not by authority, and not as general advice, but in regard to certain conditions then existing among the Corinthian Saints.

The restriction of a man to one wife is Romish, not Christian in its origin, and early Roman history, which records the "rape of the Sabines," gives the key to the reason for its establishment. When Romish paganism became incorporated in apostate Christendom, the monogamic principle was established as a dogma, and the same error into which the Essenes fell was adopted by the Romish clergy. It aided much in the establishment of antipolygamy. Forbidding to marry at all and penalties against plural marriage sprang from the same root of evil. The sanctity of marriage was not understood, and celibacy was falsely exalted into a virtue. There is no debasement in the marriage relation, unless natural and proper conditions are violated. And these are more frequently trampled upon in the monogamic than in the polygamic state. Bachelorhood and spinsterhood are unnatural and improper conditions. Nature and Nature's

God intended and fitted the sexes for each other, and there is no essential virtue in their separation, or in the crushing out of powers which, when governed by wisdom and put to their intended use, are the source of life and the developer of true manhood and womanhood.

Mr. Potter says: "The Greeks and the Romans, though harboring much social evil, had already passed beyond polygamy when Christianity came to them." Yes, and it was to their influences that the monogamic heresy was inducted into the perverted Christianity that succeeded the pure system of the primitive Church. The gross social evils that abounded in Greece, and the corruptions that followed in Rome under monogamic regulations, have their counterpart in every modern nation which has set itself against the polygamic principle. Mr. Potter thinks that the first formal enactment in Christendom for enforcing monogamy was the canon against concubinage, declared in the year 400 by the Council of Toledo. If this is correct, and we see no reason to doubt it, the notion that enforced monogamy was established by Jesus and his Apostles is at once exploded. Not until 400 years afterwards did the Church fulminate a decree against polygamy, and by that time it had become Romanized, paganzed and apostate.

Marriage has been from time immemorial a relation regulated by ecclesiastical rules. Matrimony is a matter of religion. Its debasement to a mere civil contract is a modern custom, and one that has been prolific of evil. The Constitution of the United States forbids interference with the free exercise of religion. Therefore religious marriages are beyond the purview of the National Government. In answer to Mrs. Cheney we will say that there is no United States law in relation to marriage, with the exception of those enactments specially aimed against an establishment of the "Mormon" religion. The laws of the various States are different in some particulars but in the main are similar, and are in the interest of monogamy, being in this respect based upon the statute of King James 1st of England, the first secular law in Great Britain against bigamy.

The difference between the crime of bigamy and the practice of polygamy has been repeatedly pointed out in these columns, and Mrs. Cheney seems to have perceived it clearly. But the Congress of the United States has legislated the two into one, and made identical by law things which are entirely different.

The educational question in Utah will never be understood from the statements of anti-"Mormons," religious or otherwise. Our District Schools are public schools, and no doctrines or tenets of religion are taught therein. The University of Deseret gives "an impartial, liberal education," and is not devoted in whole or in part to the teachings of any sect or denomination.

A desire for correct information in regard to Utah and the "Mormons" is springing up among intelligent people in many parts of the United States. It is a good sign. The public mind, heretofore, has been almost entirely closed to our side of the subject. When the disposition to hear reason and investigate impartially becomes general, the world will wake up to the fact that it has been imposed upon by preachers, lecturers, politicians and hypocrites, and the truth will go forth in its strength to the discomfiture of our enemies and the redemption of man from the thralldom of prejudice.

## THE PANIC IN NEW YORK.

ABOUT three years ago, as near as we remember, a convention of eminent bankers and business men was held for several days in the East, wherein the financial situation of the country was quite freely discussed by some of the kings of Wall Street and other financial magnates. The result of their deliberation was the almost unanimous conclusion that a monetary crisis was impending, as a natural consequence of over trading and over production of the country, and its advent was merely a question of time. One prominent financier went so far as to declare at one of these meetings that these depressions in business circles were of periodical occurrence, and that from his observation he was of opinion that such a state of affairs might be anticipated with reasonable certainty about every eleventh year. Whether this gentleman was right in regard to the prevalence of panics at regular intervals or not, it appears that he has definitely singled out the year in this instance as it is just about eleven years since the close times of 1873.

"The panic over-confidence restored. The panic has no effect here," etc. These are samples of the head-lines observed in some of our eastern contemporaries.

While we realize probably to the fullest extent the urgent necessity of confidence in financial matters, yet we must confess that we cannot in reason believe that the trouble is entirely over. We sincerely wish it was. But when some of the largest and most influential houses of the mercantile metropolis, establishments of extended connections with ramifications reaching out almost all over the country go down one after another, and we see the inevitable consequence, a succession of smaller failures day after day, and the great

depression in stocks and markets throughout the country, we cannot close our eyes to the facts presented, and reason teaches us that the end is not yet.

[From the Boston Index.]

## SOME QUESTIONS BEARING ON THE MORMON PROBLEM.

Editor of the Index;—

I am extremely glad to see the various articles which have lately appeared in the Index on the Mormon question. It is one of the most important and most threatening problems in our political life. Agitation on the subject is necessary, but still more desirable is information. There is a great deal of self-interest and political expediency and religious bigotry mixed with the righteous disapproval of Mormon institutions. I think the liberal thinkers of America are especially bound to consider this question, because, being fettered by neither political nor ecclesiastical ties, they ought to be able to do so without heat and solely in the interests of truth, morality, and good government. I should like to have some information from Mr. Curtis or some other person acquainted with the matter on some points.

1. As to laws in regard to marriage. Is there any United States law on the subject? What is the law in the several States? What is the criminal law on the subject?

2. What is the practice in regard to a case of polygamy in the States, if such has ever occurred? What is the distinction between polygamy and bigamy? Does not bigamy imply deceit, the husband concealing from one wife his relations with another; while, in polygamy, both relations are open and avowed? Has such a case ever occurred in our country, in any but a Mormon community? And, if so, was the offender punished by the criminal courts, and how?

3. I should also be very glad to learn from some one versed in church history when and how either the Jews or Christian Church established monogamy and abolished polygamy. Was it by direct statute against an evil still existing and powerful, or was it only a recognition of a moral feeling which had already destroyed the custom?

4. I am very much interested in the different statements in regard to education in Utah, and hope we may have all possible light thrown upon the subject: for I believe that it is mainly upon the education of the young people of Utah that we must rely to overthrow the delusion and tyranny of their theocracy. I have little personal knowledge of the matter; but, when for a few days in Salt Lake City, I was told that other than Mormon teachers were employed in the schools, and that the relation of such teachers to the pupils and their parents was free and friendly.

The report of the National Bureau of Education for 1881 (the latest issued), does not touch upon this point directly, but we may draw some inferences from the facts given.

The University of Deseret appears to be legally recognized as an authority in education, and it is fair to suppose that this institution is under strict Mormon influence. The president of this university, in convention with the territorial and country superintendents, determines what text books shall be used in the district schools; and books thus adopted cannot be changed within five years. The normal certificate of graduation from the University of Deseret, indorsed by the Board of Examiners as to the moral character of the applicant, entitles the holder to be chosen as a teacher in any of the district schools. The law appropriates \$5,000 a year to this university, provided forty pupils shall be instructed free in the normal department. Under these conditions, this university must certainly exercise a great influence upon the people of Utah and it is very desirable to know whether it is giving them an impartial liberal education or one wholly in the interests of a church hierarchy. There are sixty anti-Mormon schools in the Territory, in most cases supported by and under the control of Protestant and Roman Catholic churches.

Would it not be wise in the National Bureau to issue a special circular of information in regard to education in Utah? And, in the present plan of national aid for education in the different States, might not there be introduced some provision by which the schools of Utah should be released from ecclesiastical control? Two other points in the report are worth noting: first, the increase in the number of pupils; and, second, an increase in the proportion of women teachers as compared with men.

I will not now lengthen this communication by touching upon other very important points, but shall look with interest for further communications in the Index from the able correspondents who have already written on the subject. E. D. CHENEY.

## A DANGEROUS TENDENCY.

We have many times pointed out the tendency towards an entire disregard of the Constitution exhibited by leading minds among our national legislators. We consider it one of the most serious evils that threaten the United States. The greatness of this country is due to the principles embodied in the Constitution. Its unity and perpetuity depend upon fidelity to its

provisions and respect to its restrictions. And yet these are coming to be but secondary considerations not only in fact but in the open confessions of men in authority. The following editorial clipped from the columns of the Omaha Herald, under the heading of "Have we a Constitution," shows the drift in this direction, and to the instances cited by the editor might be appropriately added the special legislation against Utah, in which constitutional restrictions and guarantees have been treated with complete disdain:

We have a written charter in this country called the Constitution. In the good old days of our forefathers this instrument represented what its name implies, the fundamental law of the land. In these latter days of republican misrule, however, the only purpose of the Constitution seems to be a constant violation of it both in letter and spirit. Congress passes an unconstitutional law and forthwith the Supreme Court of the United States gives it the highest judicial sanction. Thereupon, a succeeding congress enacts another law which annuls the action of its predecessor and at the same time upsets the decision of the Supreme Court without further ceremonies. In all these legislative and judicial proceedings the Constitution is ignored as if no such instrument had ever existed.

Within the last four months Congress has enacted as many unconstitutional measures. The Southern outrage investigation is distinctly in violation of the fundamental law, according to which the United States have no jurisdiction over matters pertaining solely to State elections, as those of Virginia and South Carolina indubitably were. Neither was the relief appropriation for the Ohio flood-sufferers within the meaning of either the letter or the spirit of our Constitution. Charitable and generous as the object may have been, it was no more lawful than a similar appropriation for the sufferers from the recent riots in Cincinnati would be. In the same category must be classed Blair's notorious educational bill, which, despite the protest, upon constitutional grounds, of such prudent and able legal minds as Bayard and Vest, passed the Senate by a surprisingly large majority. To go further back to a famous and critical episode of this country's history, the electoral commission may be mentioned, not only because it recalls a flagrant violation of the Constitution, but because it shows the ready countenance and even the active aid which can be obtained from the Supreme Court for such purposes.

One measure more than any other is, however, calculated to demonstrate the utter indifference in which our fundamental law is held by courts and legislators, and the mutual disregard which is usually felt for the action thereon by one or the other, besides the vicious and perilous consequences this tendency must ultimately have. We refer to the legal tender decision, by virtue of which power is admitted to vest in Congress to issue an unlimited amount of fiat money representing no other value than the paper on which the notes are printed. Under this decision it requires but another craze like the late defunct greenback mania to set in, that the mischief may be imminent if not encompassed. Sensible to this danger, several bills have already been introduced by the more sagacious members to curtail this unconstitutional power of Congress. And this is done so promptly after the decision of the court was rendered, and so emphatically as a repudiation thereof, that the shameless disregard of the constitution on the one hand and its judiciary interpretation on the other, becomes absolutely glaring. If such tendency does not lead directly to disruption, revolution, and all the other evils incidental thereto, nothing can.

## LOCAL NEWS.

FROM FRIDAY'S DAILY, MAY 23.

**Returned.**—President John Taylor and party returned from Logan last evening. The party are all in excellent health, and have much enjoyed their visit and the pleasant duties they have been engaged in during the past week.

**Fell Dead.**—A special to the News from Logan, states that James Naukerville fell dead in Thatcher Brother's mill, at 3 p.m. yesterday. A post-mortem examination revealed the fact that his death was caused by fatty degeneration of the heart.

**More Floods.**—Thomas A. Judd, of Grantsville, informs us that high water has been experienced there for the past two weeks. It has put about two feet of sand on some of the meadow land, and is still running through the streets of the town. The people expect the water to raise considerably yet, and do not think they have suffered as much as they will when the flood reaches its height.

**Third District Court.**—Proceedings before Chief Justice Hunter, on Friday, May 23rd, 1884:

People, etc., vs. Joseph Biddlecome, murder; trial still proceeding. Admitted citizen—John Kelley, formerly of Scotland, now of Salt Lake County.

The Grand Jury came into Court and presented three indictments, one found under the laws of the United States, and two found under the laws of Utah Territory.