

# SUNDAY MORNING—THOUGHTS DURING DIVINE SERVICE.

BY GEORGE A. BAKER, JR.

Too early, of course! How provoking!  
I told Ma just how it would be.  
I might as well have on a wrapper,  
For there's not a soul here yet to see.  
There! Sue Delapline's pew is empty—  
I declare if it isn't too bad!  
I know that my suit cost more than her's  
did,  
And I wanted to see her look mad.  
I do think that sexton's too stupid—  
He's put some one else in our pew—  
And the girl's dress just kills mine com-  
pletely;  
Now, what am I going to do?  
The psalter and Sue isn't here yet!  
I don't care, I think it's a sin  
For people to get late to service  
Just to make a great show coming in.  
Perhaps she is sick, and can't get here—  
She said she'd a headache last night,  
How mad she'll be after her fussing!  
I declare it would serve her just right.  
Oh, you've got here at last, my dear, have  
you?  
Well, I don't think you need be so proud  
Of that bonnet, if Virot did make it,  
It's horrid fast-looking and loud.  
What a dress!—for a girl in her senses  
To go on the street in light blue!  
And those coat-sleeves—they wore them  
last summer—  
Don't doubt, though, that she thinks  
them new  
Mrs. Gray's polonaise was imported!—  
So dreadful—a minister's wife,  
And thinking so much about fashion!—  
A pretty example of life!  
The altar's dressed sweetly—I wonder  
Whose those white flowers for the  
font!—  
Some girl who's gone on the assistant—  
Don't doubt it was Bessie Lamont.  
Just look at her now, little humbug!  
So devout—I suppose she don't know  
That she's bending her head too far over  
And the ends of her switches all show.  
What a sight Mrs. Ward is this morning!  
That woman will kill me some day,  
With her horrible lilacs and crimson,  
Why do these old things dress so gay?  
And there's Jenny Welles with Fred  
Trancy—  
She's engaged to him now—horrid  
thing,  
Dear me! I'd keep on my gloves some-  
times,  
If I did have a solitaire ring.  
How can this girl next to me act so?  
The way that she turns round and  
stares,  
And then makes remarks about people;  
She'd better be saying her prayers.  
Oh dear what a dreadful long sermon!  
He must love to hear himself talk!  
And it's after twelve now—how provok-  
ing!  
I wanted to have a nice walk.  
Through at last. Well, it isn't so dreadful  
After all, for we don't dine till one!  
How can people say church is poky!—  
So wicked!—I think it's real fun.  
—July Scribner.

## LOCAL AND OTHER MATTERS.

FROM TUESDAY'S DAILY, JULY 7.

**General Ord.**—General O. C. Ord, Commander of the Department of the Platte, is in this city, sojourning a few days.

**More of it.**—Last night the heaven's were again illuminated with the vivid lightning, the thunder rumbled and there was a nice shower of rain.

**Tracked.**—The fellow who behaved in such a disgraceful manner in the 2nd Ward, this morning, was tracked as far as the Warm Springs, by Officer Alexander Burt, who then gave up the pursuit, under the impression that he had left town for good.

**Lewd and Lascivious Conduct.**—On the complaint of a Mrs. Olsen, Abram Razin, alias "Abram the Jew," was arrested for attempted seduction. The examination of the case was set for this afternoon at 2 o'clock.

**Alteration.**—The board fence around the wood and hay market lot, adjoining the City Hall, is being taken down. A nice picket fence is about to be put up, to extend from the north-west corner of the City Hall building to the west end of its enclosure.

**Another Strike.**—On Sunday night the corner of a house belonging to Brother John Page, Jr., 5th Ward, was struck by lightning. It plowed up the ground and scattered the young potatoes around, but did no more damage, further than badly scaring the inmates of the building.

**Change of Venue.**—On appearing before Justice Clinton this after-

noon, Mr. Razin asked for a change of venue, on the ground that he believed that the Court was prejudiced against him. The request was immediately granted, and proceedings on the charge preferred against him were commenced before Justice Richards.

**New Pleasure Grounds.**—Brother Thomas Howard, of Mill Creek, has opened what he has named the Green Lake Pleasure Grounds. The lake is about one and a half miles in circumference, and has five boats on it for the use of pleasure-seekers. There is a bowery on the grounds and Brother Howard is courteous and attentive to visitors. A party from the 11th Ward spent Saturday there very pleasantly.

**Struck.**—On Sunday night the residence of Gen. C. C. Clements, corner of East Temple and Sixth South streets, was struck by lightning. The building is surmounted by a lightning conductor, which served to save it. The electric fluid passed down between the weatherboarding and the plaster of the outer wall and made exit at a corner of the house. The explosion was terrific, and caused the inmates to experience sensations other than delightful. The damage to the building was only slight.

**Emigrants on the Way.**—By courtesy of President Brigham Young we are enabled to publish the following dispatch—

"NEW YORK, July 6.

**"Brigham Young:**

"P. C. Christensen, Shade, Neilson, Hansen, Christensen, John Clark, George F. Gibbs and John Mendenhall arrived to-day with a company of Saints; they leave tomorrow. I shall leave on Saturday. All well.

"W. C. STAINES."

**The Tabernacle Choir Party.**—The annual select excursion party of the Tabernacle choir will take place on the 15th inst., on which occasion the members of the choir will be glad to have their friends, musical and otherwise, join them in an excursion to Lake Side, where dancing and other amusements will be in order. Tickets for the trip, including the use of the grove for dancing, one dollar each, can be obtained at the music store of Calder & Careless, East Temple St., and of Mr. Thomas Griggs, at Z. C. M. I. retail dry goods department. Tickets now ready, apply early.

**A Small Thief.**—Matthew Moran is "small potatoes," even for a thief. He was fined \$15 this morning, and the reason for it was that he saw two little girls and a boy crowding up to the box office last evening, to get tickets for the circus. He got \$1.50 from the bigger of the two girls, under pretense that he would get the tickets for them, and then tried to get away with the money. The girl stuck to him, however, and he finally returned her one dollar, retaining the balance. The fellow that will take the circus money from a child is certainly a small scoundrel.

**Crickets.**—A gentleman from Randolph, Bear River Valley, informs us that at a place about two miles north of the settlement there are myriads of black and yellow crickets, and the meadow land, five miles still farther northward, is literally swarming with those pests. The settlers there about are, in consequence of the near proximity of those destructive pests to their farms, somewhat afraid for their crops. One thing in favor of the farms and against the crickets is that the latter travel slowly. Efforts should be made to destroy them, by burning or otherwise. A condon of fire they could not easily pass.

**A Human Brute.**—This morning a man acted in a brutal and disgusting manner in exposing his person to a number of girls in the 2nd Ward. A number of men and boys in that locality ran after him, chasing him quite a distance towards town, but he proved to be too fleet of foot for his pursuers. While running he was seen to tear up a couple of letters, the scraps of which were afterwards picked up, and, when put together it was learned from them that his name is C. Bounmonville, and that he is from San Francisco.

**Dead Cow.**—When Mr. Nicholas Groesbeck and family arose from their slumbers this morning they discovered that somebody had deposited the carcass of a dead cow

in front of their residence, 17th Ward. Mr. Groesbeck had a very excusable and natural curiosity to know who had served him such a nasty trick, so he followed up the track on the road over which the carcass had been snaked, which terminated at the residence of Dr. William Smith, in the 11th Ward. That gentleman stated that a man from Weber, who was staying next door, had agreed to remove the carcass of the cow clean out of town for him, and that is the way the Weber man fulfilled his part of the agreement. He should be fined for committing a nuisance.

**Struck by Lightning.**—About ten o'clock yesterday morning the house of Brother Edward Simons, Bountiful, was struck by lightning, which demolished a chimney and cut out a gap from top to bottom of the north gable about nine feet wide. Sister Simons and her daughter, who were in the house at the time, were thrown violently upon the floor, but luckily were not seriously injured, although, as might be expected, frightened nearly out of their senses.

The report was so terrifically loud as to frighten the neighbors for a considerable distance around, causing many of the women to scream with terror, thinking that their houses were falling.

Since the occurrence the balance of the gable has fallen in. The house is pretty large and a story and a half high. It is situated on the main road, a few blocks south of Bountiful Tabernacle.

**Unfounded Rumors.**—In consequence of certain absurd rumors regarding young William Blackhurst, who, it will be remembered, died suddenly at Hill's farm, our press-room, where he was employed, has been beset by anxious inquirers, quite a number of whom have called today. The rumors are, in effect, that the lad was not dead, but that it was merely a case of suspended animation. The rumors started before the burial, and in consequence of them, Dr. Anderson, at the solicitation of Brother David Blackhurst, applied the best tests, although personally satisfied without, and pronounced life extinct. Our reporter saw the body afterwards and there was not the slightest appearance of life. After the burial it was rumored that deceased had turned over in his coffin. To refute this last report his friends had the body disinterred; it was in the same position as it was laid there. Now if the heartless sensation-mongers who set this rumor afloat, and kept it rolling, have a latent spark of the "milk of human kindness" left in them, they will, out of consideration for the feelings of the friends of the deceased, keep their mouths closed forever on the subject.

## UTAH AFFAIRS.

NUMBER 9.

SALT LAKE CITY, June 27, 1874.

Editor Deseret News:

The practice of plural marriage is enjoined upon the Church of Jesus Christ of Latter-day Saints and made obligatory in a revelation given by God through the prophet Joseph Smith, published July 12, 1843, wherein these words occur—

"Behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned, for no one can reject this covenant, and be permitted to enter into my glory."

When this revelation was first published and ever since, this doctrine has been publicly and openly declared to be a cardinal principle of our religion, and in no case is it administered in only as such. We recognize plural marriage only as a religious ordinance, which must be celebrated under Church rules.

We hold the law of 1862 to be unconstitutional, in that it violates the first amendment to the Constitution that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and that it violates Article VI of the Constitution, which declares "that all treaties made, or which shall be made, under the authority of the United States shall be the supreme law of the land." The treaty with Mexico, Article IX, reads—

"Mexicans, who in the Territory aforesaid, shall not preserve the character of citizens of the republic conformably to what is stipulated in the preceding article,

shall be incorporated into the Union of the United States and be admitted at the proper time (to be judged of by the Congress of the United States) to the enjoyment of all the rights of citizens of the United States according to the principles of the Constitution, and in the meantime shall be maintained and protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion without restriction."

That treaty was made with citizens of Mexico, and our people had become Mexican citizens under the colonization laws of that republic, by settlement here in 1847. They had turned their backs upon the United States, after having vainly petitioned every Governor thereof for an asylum, and were compelled to shelter from the fury of mobs in a foreign land. They settled in Mexico, became its citizens, that treaty was made with them, and the supreme law of the United States expressly guarantees them security in the free exercise of their religion without restriction.

Of the moral aspects of the question of polygamy, Mr. Blair of Missouri, in a speech made in the House of Representatives, Feb. 17, 1872, said—

"I submit a proposition to Christians and students of moral philosophy. If it be true that moral principles never change, and that marriage is based on moral principles; and it be true that polygamous marriages existed for thirty-nine hundred and twenty-five years, or a less period, by the approval of God, is polygamy morally right or wrong?"

The great Milton asks—

"On what grounds can a practice be considered dishonorable which is prohibited to no one even under the gospel? Reverence for so many Patriarchs who were polygamists, will, I trust, deter any one from considering polygamy as fornication or adultery; for 'whoremongers and adulterers God will adjudge,' whereas the patriarchs were the objects of his especial favor, as he himself testifies. Let the rule received among theologians have the same weight here as in other cases—'The practice of the Saints is the best interpretation of the commandments.' It is not allowable to argue from 1 Cor. 7. 2, 'Let every man have his own wife,' that, therefore, none should have more than one, for the meaning of the precept is, that every man should have his own wife to himself, not that he should have but one wife. The command concerning bishops, 'He must be the husband of one wife,' in order, probably, that they may discharge with greater diligence the ecclesiastical duties which they have undertaken; the command itself, however, is a sufficient proof that polygamy was not forbidden to the rest, and that it was common in the church at that time."

Dr. Channing, in his article on Milton, says—

"We believe it to be an indisputable fact that although Christianity was first preached in Asia, which had been from the earliest ages the seat of polygamy, the Apostles never denounced it as a crime, and never required their converts to put away all wives but one."

At the period of the reformation in Germany, during the early part of the 16th century, those great reformers, Luther, Melancthon, Zwingli and Bucer, held a solemn consultation at Wittenberg on the question: "Whether it is contrary to the divine law for a man to have two wives at once?" and decided unanimously that it was not, and upon the authority of this decision, Philip Landgrace of Hesse, actually married a second wife, his first being still alive. This fact is recorded in D'Aubigne's History of the Reformation and by other authors of that period.

Honorable John Selden, a distinguished English author and statesman, a member of Parliament for Lancaster in 1624, and who represented the University of Oxford in the long parliament of 1640, in his work entitled "Uxor Hebraica," the Hebrew wife, says that "polygamy was allowed not only among the Hebrews but in most other nations throughout the world; and that monogamy is a modern and a European custom,

almost unknown to the ancient world."

Dr. Samuel Puffendorf, professor of law in the University of Heidelberg, in Germany, and afterwards of Lund, in Sweden, who wrote during the latter part of the 17th century, in his great work on the law of nature and of nations, says that "the Mosiac law was so far from forbidding this custom, that it seems in several places to support it;" and in another place he says, in reference to the rightfulness thereof, "The polygamy of the fathers, under the old covenant, is an argument which ingenious men must confess to be unanswerable."

Rev. Gilbert Burnet, Bishop of Salisbury, the particular friend of William III, who was eminent among both historians and theologians, wrote a tract upon the subject, near the beginning of the 18th century, on the question, "Is a plurality of wives in any case lawful under the gospel?" He says, "Neither is it (polygamy) anywhere marked among the blemishes of the Patriarchs; David's wives, and store of them he had, are termed, by the prophet, God's gift to him, yea, a plurality of wives was made in some cases a duty by Moses' law; when any died without issue, his brother, or nearest kinsman, was to marry his wife for raising up seed to him, and all were obliged to obey this, under the hazard of infamy if they refused it, neither is there any exception made for such as were married. From whence I may faithfully conclude, that what God made necessary in some cases to any degree can in no case be sinful in itself, since God is holy in all his ways. But it is now to be examined if it is forbidden by the gospel. A simple and express discharge of a plurality of wives is nowhere to be found."

The practice of plural marriage cannot be called a transgression of the laws of God while every Bible reader knows that it is sanctioned and endorsed by the highest Biblical authority. We find there that polygamous marriage was expressly approved by God during a period of nearly four thousand years, beginning with Lamech, and that among his chosen people.

God declared himself to be the God of Abraham, the God of Isaac and the God of Jacob, and promised to bless the children of their numerous wives and multiply them like the dust of the earth. (Gen. 28. 13 and 14 verses.) It was under this order of marriage that the twelve tribes of Israel were founded, and through the lineage of a long line of Jewish and Patriarchal polygamists the Divine Savior, the founder of the Christian religion, came into the world. On the gates of the New Jerusalem, the names of the twelve sons of the four wives of the Polygamist Jacob are to be engraven. (Rev. 21. 12.)

Exodus 21. 10. says: "If he take him another wife, her food, her raiment, and her duty of marriage shall be not diminish." Here God makes a law for the regulation of polygamy. He also wrought miracles in support of it, for he removed the barrenness of Rachael because of her faith and prayers, although Rachael was Jacob's second wife. (Gen. 30. 22.) He removed Leah's barrenness, not before, but after Jacob had married two wives. (29th verse.) In the case of Hannah, (1 Samuel 1 and 2 chap.) Elkanah's second wife, he did the same, and in a remarkable degree owned and blessed the issue, which was the prophet Samuel.

Deut. 21. 15-17, says, "If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated, and if the first born son be hers that was hated, then it shall be when he maketh his sons to inherit that which he hath that he may not make the son of the beloved first born before the son of the hated, which is indeed the first born, but he shall acknowledge the son of the hated for the first born by giving him a double portion of all that he hath, for he is the beginning of his strength, and the right of the first born is his." Here God calls them both wives and their offspring legitimate.

Deut. 25. 5th to 10th verses, says: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger, her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her, and it shall be that the first born which she