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"OLD MORMONISM" AND PATRIOTIC CELEBRATIONS.

THE celebration of the Fourth of July in this city has given another opportunity for editors to show their supreme ignorance of "Mormon" affairs. A number of comments have been made and as a sample we clip the annexed from the Rome, N. Y. *Sentinel*:

"A Fourth of July celebration participated in jointly by Mormons and Gentiles is something unknown since Joseph Smith found the inspired tablet and brought the polygamous sect into existence, yet that is what happened in Salt Lake City on Wednesday. The attitude of the Mormons has always been very hostile to the government at Washington, and any allusion to patriotism would provoke them to a volley of abuse."

"It cannot be that the doctrines of Mormonism, which to their very bottom are opposed to our institutions, can have been so materially altered as to encourage the reading of the Declaration of Independence upon our national holiday."

"There was not a principle in the old Mormonism which would have countenanced a Fourth of July celebration, and it is hard to see how there could have since crept in such a doctrine."

"No doubt lack of information as to their actions has been the reason why this sect has lived and prospered up to this time. Now that their whole history is known summary measures should be taken to eradicate them. Even though they do celebrate our national independence their 'church' is rotten at the core. Their record will not bear them out in being sincere in the matter."

The only excuse that can be offered for the foregoing ebullitions is the writer's ignorance. But is this a proper excuse? Is any editor justified in writing about things of which he knows nothing? It does not make the matter a whit better because it is the custom to make these charges against the "Mormons." The facts are on record. They furnish a full refutation of the *Sentinel's* accusations.

The "Mormon" pioneers came here in 1847. This was Mexican soil. They settled upon it as American citizens. They unfurled the stars and stripes. Five hundred "Mormons" were then engaged on the side of the Union in the conflict with Mexico. In 1849 application was made for the admission of this region into the Union as a State. At all public celebrations the United States flag was conspicuous. The Constitution and principles of the government of the United States were upheld, explained and declared part of the people's creed. The national anniversary was frequently celebrated by "Mormons" and "Gentiles" in unison. This was a common custom until a division was created and fostered by designing persons. The united celebration of the Fourth of July is a return to old methods instead of a "new departure" or a "reform movement." This is a matter of history. It is within the reach of every editor in the United States.

The "attitude of the Mormons" has not been "hostile to the government." It has been sometimes opposed to the policy of certain men and their official acts. What editor in the Union does not consider he has the right to criticize the government? Patriotism has always evoked applause among the "Mormon" people, from their earliest days. It has never "provoked abuse." The mountings of some blatherskite, eager for notoriety and brimful of egotism and froth, may not have gained the plaudits he coveted, and so he has accused the "Mormons" of lack of patriotism. Love of country, veneration for its founders, devotion to its institutions and respect for its constitutional laws, are quite compatible with contempt for demagogues who pose as patriots, criticism of public officials who work for private ends, and legal contests against legislation opposed to the genius of popular liberty. But there are not wanting inflated individuals who think they are the nation and lack of adulation for them is treason against the government.

The "doctrines of 'Mormonism'" are not "at the very bottom opposed to our institutions," but are in full accord with them, declaring them to be divinely established. And the Declaration of Independence has been read and applauded in Utah from its beginning, not only on the Fourth of July, but at other public gatherings, civil and religious, and notably at the Pioneers' anniversary—the 24th of July. As early as 1849, at a celebration of that day in Salt Lake City, the

Declaration of Independence was especially honored in the following manner. We clip from an account in the *Frontier Guardian* of Sept. 19, 1849.

"Richard Ballantyne, one of the twenty-four young men, then came forward to the stand, his coronet glittering as if with rubies, and in a neat speech presented the Declaration of Independence and Constitution of the United States, in a respectful manner, to President Young, which was received with three deafening shouts led on by President Young: 'May it live for ever and ever.'"

The Declaration of Independence was then read by Mr. Erastus Snow, after which the band struck up a lively air.

This was when the Mormons were isolated. It was not "for effect," unless it was to produce a good and patriotic effect upon the youth.

At the celebration in 1850, after the reading of the Declaration of Independence and the Constitution of the United States, an oration was delivered by Dr. Willard Richards, from which we make the following extracts. The proceedings were reported in the *Deseret News*. Speaking of the "Mormons" he said:

"They are your friends, and the friends of all men who delight in doing good; and they are ready to lay down their lives for the salvation of their fellow men who will do right, which all men will do if they practice the principles of the Constitution of the United States in violation, for it was given to the fathers by the revelations of Jesus Christ, and is verily true."

"The Kingdom of God which Daniel saw would be set up in the last days, consists in securing to every man living the privilege of worshipping God according to the dictates of his own conscience, if he does not disturb his neighbor; whether he be a devotee of Wesley or Mahomet, Calvin or Jugger-naut, Knox or Charlemagne, Pope or Protestant; provided he minds his own business and lets other people's alone; this is the faith of the 'Mormons,' and this should be the prerogative of all civil governments—to protect all men in their religious belief, which is an individual matter between them and their Gods, and that on personal responsibility alone, and this is all that any civil government has or ought to have, to do with religion; for every man should be responsible to God alone for his religious faith."

"Publish this ye editors of truth, ye servants of God, ye messengers of salvation, ye well wishers to the family of man, that while 'Mormonism' lives and its leaders are to be found, there may be found the principles of light, of liberty, of truth, according to the Constitution of the United States of America, in its purity practiced and enforced upon all its citizens; and all of every nation, kindred, tongue and people under the whole heaven who will embrace these principles will embrace *Political Mormonism*."

At the celebration of the Fourth of July, 1852, after the reading of the Declaration of Independence, an oration was delivered by Mr. Thos. Ballou. Here is an extract therefrom as it appeared in the *Deseret News* of July 5th.

"Fellow citizens, I this day declare there is not a more loyal people on the face of the land owned by the United States, that can be found in any equal number of the twenty millions of free inhabitants, in any other portion of the Union, than are dwelling within the bounds of these everlasting mountains whereon the snows never disappear; and why? Because as I said before, we firmly believe that the Great Jehovah, by His Spirit, moved upon those men, who in the year 1776 had the boldness and the manliness to draw out a catalogue of their country's wrongs—and when they had calmly meditated upon them, resolved to assert their independence, which they obtained and we this day celebrate."

Hon. George A. Smith in an extemporaneous speech said:

"We love the Constitution of the United States in its organization; but we detest Southern secession, and Northern disunion, or anything that would be calculated to destroy our glorious Union and the institutions which have been sealed by the blood of our fathers."

Sergeant-Major James Ferguson, of the Mormon Battalion, in a fervid speech said:

"I can only offer you on behalf of my fellow-soldiers, the unutterable feelings of our hearts, and the poor services of our enfeebled arms—enfeebled by the toils of an unparalleled campaign, and tell you for them, with the help of the God that preserved us, that while one muscle's strength is left we have still a musket left to use in the defense of our country's Union."

Perhaps the *Sentinel* editor can now manage to see how such a doctrine as "countenances a Fourth of July celebration" could have "crept in" to Utah. Also that there are many principles in "old Mormonism" that "countenanced" it. We might fill this paper and many more with patriotic speeches by the leaders of the "Mormon" people in the times when "old Mormonism" prevailed in the Territory, and when "Gentile" residents were very few in number but were always welcome at those public celebrations.

It is not "lack of information" which has been "the reason why Mormonism has lived and prospered up to

this time," but it is lack of information which has caused papers like the *Sentinel* to write rubbish about the "Mormons" and urge the government to "eradicate them." And those who know most about the Church, so far from thinking it to be "rotten," acknowledge its compactness and inherent strength, and even its enemies are struck with admiration of its remarkable organization, vitality and vigor. The *Sentinel* knows nothing about its record and therefore should be silent on that subject.

It is just such misleading and thoroughly untruthful articles as that which we have clipped from the *Sentinel*, which keep up the misunderstanding that prevails in relation to the "Mormon" people. We do not charge the writer with wilful falsehood. But he is responsible for spreading untruth and for maligning a people whose faith, history and intentions he does not understand. And we hope and believe that a time is approaching when the press of this country will be as eager to learn the truth as they have been ready to repeat falsehoods about Utah and its people, and then it will be discovered that the "Mormons" and their destiny are identified with this great government, and that they are as devoted to the principles by which alone it can be perpetuated as any people who dwell upon this continent.

"CALIFORNIA INTER POCULA."

THIS is the title of the latest volume of the works of Hubert Howe Bancroft, the historian. The first chapter gives a vivid, graphic and eloquent account of physical California. The descriptions of Mount Shasta and Yosemite are literary gems, written in a peculiar and striking style. Great pains have been taken to compile, in the second chapter, a great many different stories and legends, apocryphal and otherwise, of the first discoveries of gold in California. This chapter is entitled, "Three Centuries of Wild Talk about Gold in California." The same subject is continued in the next chapter, leading up to a detailed and accurate account of Marshall's discovery, contained in the fourth chapter. These chapters go far to set at rest the conflict of theories and rumors regarding the discovery of gold on the Pacific Coast, and are of special value for the research and care which have attended their preparation.

With the vigor, power and vivid realism of a master at word painting, the book portrays the intoxication which followed the discovery of gold. "Drunk! aye, drunk with avarice! Behold the picture; California in her cups!" exclaims the author. He presents the picture in a strong light, and in strong colors, but with an effect made all the more powerful by the fidelity of the portrayal to the truth. Such a presentation of avarice run mad as California gave for a decade following Marshall's discovery, probably never occurred before in the history of the world, at least so far as history records; and the task of describing that presentation calls for a high order of talent in the author undertaking it. To say, therefore, that the volume before us gives to the reader a clear and comprehensive view, in life-like coloring, of California in the days of her intoxication, is to bestow the highest praise upon the author.

Incidental to the main narrative of the volume are historical facts and glimpses of local interest to the people of this region, because relating to early explorations in it, and the sickening story of the Donner party, scarcely surpassed in the literature of human suffering, is fully and faithfully given. The experience of emigrants by land and by sea, in journeying to the gold fields, is described at length, and with fidelity, and incidentally life at points in Mexico and farther south is spoken of.

The portrayal of early society and life in California, contained in this volume, is fascinating in its life-like accuracy and completeness, while the tragedies and other crimes, of which the book contains recitals, impart an interest to it akin to that taken by a certain class of readers in a sensational novel, while anecdotes enliven and relieve it.

Few works of current fiction are more entertaining than is "Inter Pocula," and the historical facts embraced within it are of great interest and worth.

Its value to readers who do not possess the other volumes of Mr. Bancroft's historical writings is not diminished, as "Inter Pocula" is complete in itself. It is, however, in a sense, or degree, supplemental to volumes previously written by the same author. The History Company, San Francisco, are the publishers.

A SERIOUS SOCIAL QUESTION.

THE divorce question has not been agitated very much of late. It stirred up considerable interest a few years ago, but has passed out of the list of sensations and is only alluded to occasionally and in a casual manner. And yet it appears to be still a subject of great moment to the country. The divorce mills are grinding out big grists, a hundred passing through at a batch sometimes in Chicago, while the

daily papers all over the country report decrees without comment, as a matter of common news.

The registrar of Vital Statistics for New Hampshire has published a report for the year 1887 which gives some startling figures. Contrasts of different periods show a remarkable increase of divorces in recent years. For the seven years commencing in 1870 the average yearly number was 212; for the seven years beginning with 1880 it was 318. It may be supposed that this can be accounted for by the increase of population. But the increase in divorces was fifty per cent while the increase of population was but ten per cent.

In 1880 in that State there were ten divorces to every eighty-three marriages. This is a remarkable showing, and a thick ahead of the record for other States. One divorce to eight marriages is suggestive of a very curious condition of society. And yet it causes little or no comment. There is no great outcry against it. The nation does not seem to be aroused. No one talks of sending missionaries to New Hampshire to teach its people the doctrines of orthodox Christianity bearing on this question. That eminent "Christian statesman" and social reformer, Senator Blair, does not seem to be concerned over the situation.

We do not hear of any stir among the religious societies looking to the arrest of this social evil, nor any attempt to suppress it by legislation or otherwise. On the contrary the scandals, and family exposures, and nasty details connected with the cases that come before the courts, are matters of common entertainment to frequenters of the halls of justice and the readers of the daily journals.

It is wonderful how easily the whole country can be excited over some alleged peculiarity of family life in Utah, while it seems to be deaf and blind to the evils which are eating away the very heart of society all over the land. The lady of many husbands the man of many wives—the divorcee, not only figures in the front row of the social circle, but gains, in many instances, new distinction with each change of marital relations. The whole business is treated with levity by the press, and the jokes about divorced women with their numerous names, are getting to be "chestnuts" in the columns devoted to "wit and humor."

We do not wish to be understood as in favor of extreme and unreasonable views against divorce. There are circumstances, no doubt, when it would be more sinful in the parties and injurious to societies to continue marital relations unsanctified by affection, than to separate, and dissolve the bond which under proper conditions ought to be perpetual. But the evil which is indicated by the startling divorce statistics lies at the root of the marriage system of the age, and will increase while matrimony is divested of that sacred character which was attached to it of old. Marriage was "ordained of God" and is a religious institution in its true nature and objects, and it is degraded when made only a secular affair, a civil contract on a par with a business agreement or a mercantile partnership.

The Patterson, N. J., *Guardian* has an article on this subject from which we take the closing paragraphs, as follows:

"We do not notice that the great religious bodies recently or now in session, representing some of the strongest and most influential denominations in the United States, have taken any very decided action on the subject of the alarming increase in the number of divorces. It is an evil that is eating into the very heart of American social life to a far greater extent than the always-hammered-at polygamy in Utah, which is certainly on the decline, while divorces are increasing."

"All this is treated very gingerly by the churches, although they make it up in denunciation of polygamy in far off Utah. 'One reason,' said a candid clergyman not long ago, 'is that divorced men and women of wealth and social position are often pillars of the church, and it would not be pleasant to them or good for the contribution box to talk out on divorce in their presence, or attempt to discipline those who have recourse to the divorce courts.' Something, whether this be the cause or not, seems to paralyze the churches in doing their part in stamping out this great and growing evil. There is more polygamy outside of Utah than in it, but it goes by another name and is sanctioned by the tacit approval of the church and permitted by the courts and the laws."

A DISREPUTABLE CHARACTER.

LATE papers from Swansea, Wales, inform us that there was recently a fomentation in relation to "Mormonism" in that town. The most conspicuous factor in creating the disturbance was the unsavory Jarman, who, while a resident of Utah made considerable of a record by figuring occasionally in the police court, for various offenses against the laws.

That this peculiar person should succeed in making any kind of an impression upon the public anywhere on earth, on any subject, except to inspire a sentiment of disgust, is somewhat remarkable. If it were the rule that people could only be appealed to through their reasoning faculties in place of their preju-

dices and gullibility, it would be impossible, as he deports himself after the manner of a lunatic of the rampant class, and his appearance is about as forbidding as that of any human being a person could meet in a month's travel. The most charitable theory applicable to his case is that he is really crazy; but there is method in his madness, his lunacy not being of the kind that subdues the element of knavery. He simply makes a living out of his trade of squandering with a lavish hand floods of anti-"Mormon" falsehood.

The Latter-day Saints, accustomed as they are to being maligned, would be surprised to learn the nature of some of this fellow's monstrous assertions, one of which being that the "Mormons" have murdered 500,000 people, probably about double what they themselves now number. That any people half a degree removed from idiocy could believe such statements, is phenomenal. The wonder is, increased when one reflects on the fact that the community thus slandered are among the most peaceable, upright, honest, industrious and moral people on earth.

Even the mouthings of such a warped specimen of humanity as this Jarman are not destitute of good results. Of late, Elder B. H. Roberts has been in Swansea showing the other side. Although much unfairness has been exhibited towards him by the rougher class, a large element of the better and more intelligent class of people has contended in his favor that he might have a fair hearing. He was nothing daunted by the opposition with which he was confronted, but manfully defended his people and their doctrines to the satisfaction of fair-minded listeners.

The result is that intelligent auditors and spectators have been sending correspondence to the papers, denouncing Jarman and his ridiculous and self-evidently untruthful statements, and contrasting them with the dignified and scholarly utterances of Elder Roberts. They also contrast the gentlemanly deportment of the latter with the disgusting and vulgar demeanor of Jarman. One writer who perused the latter's pamphlets, exhibits their incongruous character, alluding to the fact that he starts out by stating that his father was a man and his mother a woman. It appears from this opening proposition that Jarman must have anticipated that an impression was likely to obtain that this was a matter of doubt. His suspicion in that regard was probably pardonable.

Perhaps our home readers would, as a matter of curiosity, be interested in perusing a specimen Jarman falsehood. The following is an extract from one of his harangues, as reported in the Swansea *Herald*:

He alleged that the Mormons frequently murdered their wives and children, and said it might appear strange to people in England that such deeds were not found out and the murderers brought to justice, but this was easily explained by the fact that the whole of the officials of the State were members of the Church, and the chief justice had given the people to understand that anyone who would shoot detractors of their religion should not be punished. At this stage of the proceedings Mr. Jarman's voice, failed him, and he rested for a few minutes, during which Mr. A. D. Bolltho addressed the meeting.

No wonder that the voice of this wretched man failed him. Such a falsehood was large enough to choke a more capacious throat than his.

Chief Justice Zane will probably be interested to learn that he is being published in Great Britain as a member of the "Mormon" Church and as a high judicial officer who promised immunity from punishment to any Latter-day Saints who shoot detractors of his and their religion.

CITY ELECTIONS.

"Equity," writing from Moroni, Sanpete County, propounds the following:

"Can a person vote for city officers who has property in the city, pays taxes on the same, but resides on his farm in the same precinct?"

He may vote provided he has been duly registered; but no person can vote for city officers unless his name appears upon the city registration list. He may own property, pay taxes, and reside within corporate limits, but still have no right to vote at either a city or general election if not registered. If a man is of age, is a citizen and a taxpayer, does not come within the inhibitions of the anti-polygamy and other laws of Congress, and has such further qualifications as may be prescribed by law and the ordinances of the city in which he resides, he may, at the proper time, take the necessary oath and be registered. If he wishes to vote at a city election, he must be registered on the city list; if for a county or general election, upon the county list.

THE WHEAT CROP.

THE wheat crop of the present year will be short in the United States, also in France, Italy and Hungary, the deficiency in the countries will be about 100,000,000 bushels. In China the shortage will be one-third of the average crop. But to offset this in part India has an excess over last