

DESERET NEWS

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - JULY 26, 1876.

A TIME TO GO UP AND A
TIME TO GO DOWN.

THERE is a tide in the affairs of men. There is a high tide. There is the height of the tide, the height of the highest tide, whence the course and the prosperity of men, and of individuals, are in continual subsidence. Having reached the acme of their success and their renown and their popularity, decrease naturally follows increase. There was a time when President Grant was the idol of the nation, first in war, first in peace, first in the hearts of his countrymen, when no other man could obtain even a respectable minority of votes as a rival to him in the republic, when the people almost worshipped him, and impulsive gushing feminines, boiling over with patriotic pride, swarmed around him at public gatherings, ready and anxious to receive him with osculatory salutes by violent assault, or rather peaceably if they could, forcibly if they must, and some of them actually did so manifest their intense regard for him.

He is one of the seven Presidents who were twice elected to the presidential chair, in Grant's case to the astonishment, mortification, and death of poor Greeley, generally believed to be a better but not a stronger man.

There was a time when the prospect was promising that Grant would be the first President of the United States elected to serve a third term, to sit a third quadrennial term in the executive chair. He was the only President to whom an admiring Congress doubled the established presidential salary.

There was a time when many citizens feared that Grant would be elected for a third term, that he never would vacate the presidential chair until compelled to do so in the inevitable course of nature, that he would maintain his position there by force of arms if he considered it necessary, and transform the federal Government of this great republic into a great and powerful military despotism, with himself as supreme dictator.

That time, however, is past. No one seems to harbor such apprehensions now. The third term is evidently "as dead as a door nail," and Grant's power, influence, prestige, and popularity are evidently declining. As a public man all appearances indicate that he has passed the zenith of his fame and is now in his decadence, going down, down, down, how low we shall not prognosticate. Nobody talks or hardly thinks of a third term now, and the idea of a military dictatorship is almost passed out of mind.

This ebbing and flowing of the tide is in accordance with the general run of things mundane. Few public men there are whose course shines brighter and brighter unto the day of their death. Their perfect day usually comes some time previous to their death. The fame and the glory of the great Duke of Wellington culminated at Waterloo, and the hero-worship directed towards him arose out of that part of his life which was consummated with that decisive victory. When he subsequently took hold of civil affairs he thereby added not to but rather diminished his renown and popularity.

It has been much so with Grant—his fame and glory and popularity are based upon that part of his public career ending with the decisive military events before Richmond. His civil record is generally held to have detracted from rather than added to his reputation, renown, and popularity. His fame culminated with the surrender of Lee. Then the sun of his glory was at its zenith. From that time it has been going down towards its setting, insensibly at first, but more and more sensibly now.

It has been suggested that at the expiration of his second term, March 4, 1877, it is President Grant's design to take a tour in Europe. That appears to be a sagacious resolve, if resolve it is or shall

be. In Europe he would be received with honor, as ex-President of the United States, as President for a double term, but especially because of his splendid military fame. His famous "war record" would be the basis of the great regard which would be extended to him in foreign lands. If he should make this European visit, when he returned again to this country, in all probability he would find himself in a degree in the character of Rip Van Winkle. He would be measurably with the people out of sight and out of mind. He is not the sort of man to make his mark in Congress, and consequently it is not likely that he will ever be sent there. Moreover, it would be much like being "elevated a little lower" for an ex-President to sit in the House of Representatives to make laws, when he formerly had the power to approve or to veto them, or in the Senate to approve appointments when he formerly had the power to make nominations, and some of them practically absolute. Neither is it likely that the ex-President would accept local civil office. So that he will be out of public civil life. He will be practically out of the army, no more to re-enter it, except in the possible contingency of a serious internal or external war, and then only when a great crisis was reached and the incompetency of the current military leaders was manifest or greatly feared. With this exception the probability is that President Grant and General Grant, after he returns to private life in this country, will quickly sink out of public notice, and be no more heard of in the active affairs of the current national public life than if he had never existed.

NOT A CRIME AT ALL IN
ITSELF.

IN the late decision of the Supreme Court of the Territory, in the Reynolds case, it is remarked, as a palliation for a certain alleged error in the lower court, that some of the jurors might have been supposed to be of the opinion that the defendant's offence was not a great crime, the doctrine that polygamy was right having been shamelessly preached and proclaimed and practised in this Territory from its first settlement to the present time.

If any of the jurors had supposed that the statutory offence named was not a great crime, they would have supposed quite right. If they had supposed that it was no crime at all in itself, they would have supposed quite right. If they had supposed that kind of marriage was intrinsically as moral, as sacred, as honorable as any other kind of marriage, they would have supposed quite right. There is not a sentence in the Bible that goes to prove the plural system of marriage wrong. If God commands a people not to marry at all, is it wrong for them to marry. If he commands a people not to marry more than one wife, it is wrong for them to do so. But there is not one word in the Bible to say that marriage, of itself, monogamic or polygamic, is morally a crime, not one. Neither is it within the power of the Supreme Court of Utah to prove that such marriage is morally a crime, great or small. Assertion is not proof, no matter whether a judge or anybody else makes the assertion. Anything may be made a crime statutorily, but that does not change the moral nature of the deed. The Roman Catholic church considers monogamic marriage on the part of its priests a great crime. The United States considers that polygamic marriage is a crime, and has made a law to so designate and punish it. Yet neither monogamic nor polygamic marriage is a crime of itself. In some communities in these United States where polygamic marriage is considered an awful crime, moral perception of the people is so confused that they have actually made prostitution legal by licensing it, and such a law is very powerfully advocated and numerously supported in many other communities in this country, communities that would rage fearfully if any one were seriously to propose to legalize polygamic marriage. At the same time the Bible has not one word condemnatory of that kind of marriage, but it expresses much and

pungent condemnation of all kinds of adultery and kindred crimes.

Milton, Channing, Luther, Melancthon, Zwingle, Bucer, Selden, Puffendorf, Bishop Burnett, Rev. Madan, and many others have uttered and recorded their convictions to the effect that polygamic marriage is eminently Scriptural, and morally right. Men may not like this thing, that thing, or the other, but they should be fair and consistent in the expression of their likes and dislikes, and not misname things, nor call certain things great crimes which are not great crimes, nor even crimes of any magnitude at all of themselves, but are made merely statutorily criminal by the injudicious laws of erring men.

Polygamic marriage, then, not being morally a crime, but rather a virtue, and, as the apostle says, honorable in all, why should there be any shame manifest in those who preach, proclaim, or practise it? We fail to see any whatever. Why should a man be ashamed of doing that which is just and right, and honorable in all?

EDITORIAL NOTES.

—Spain has both plenty and famine. The vineyards and cereal crops in Andalusia are marvellously productive this season, and the promise is of a yield of barley unknown for 100 years. In Ciudad Real and Badajoz the cereal crops have been wholly destroyed by the locusts. In Badajoz 60,000 arrobas (an arroba is 25 pounds) of locusts have been burnt with petroleum in trenches. More than 15,000 troops are occupied in their destruction.

—Grace Greenwood rode on a cow catcher, and an exchange observes that she summed up her impressions in the remark, "I shall never do that again." Less clever people than Grace have summed up their impressions about that sort of riding by observing that they shall never do that once.

—Don Carlos went to Washington and is reported to say "he can tell this is a great and glorious country, from the number of empty bottles lying around."

—Mrs. Oates broke up her comic opera troupe at Cincinnati, July 1.

—The Iron Age thinks it a good indication of improvement in the business that many furnaces that had been out of blast for a long time are again at work, and factories that had been idle are running on full time and some on double time. The demand for iron is not so much for railroads as for farm implements and building purposes. Confidence is felt that the increased activity will be maintained and extended.

—The trees supplying the gum for India-rubber are said to be inexhaustible, the belt of land around the globe 550 miles on each side of the equator abounding in these trees, which can be tapped twenty successive seasons without injury, and the trees stand so close that one man can gather the sap of eighty in a day, each tree yielding on an average three tablespoonfuls daily. Forty-three thousand of these trees have been counted in a tract of country thirty miles long by eight wide.

—The Providence Journal wants ladies to understand that the small birds worn as hat ornaments are skinned alive.

—A young man in Wayne Co., Iowa, deaf and dumb for twenty years, was suddenly thrown from a wagon to the ground, striking his head, and on arising found that he had recovered his speech and hearing.

—The Omaha Herald says, "Some of the frontier counties in Minnesota are entirely depopulated on account of an Indian scare. The inhabitants have left their houses, fields of grain—everything—and with a few household goods and teams, driving their cattle before them, have retreated to the more populous portions of the State. The wildest rumors prevail, and a panic-stricken people are flying lest the Sioux horrors of 1892 should be again repeated."

—Mr. Rufus S. Merrill, of Boston, in an address before the American Chemical Society recently, said that between 5,000 and 6,000 people perished in this country last year, victims of kerosene oil accidents. He is thus further reported—"He said that every lamp in the land when burning, in a tempera-

ture of seventy-five or eighty degrees, oil of the igniting test required by law—110 degrees—is in an explosive condition and needs but ignition in the bowl to produce disaster. Many scientific men had supposed that the flash point was the point of safety, but he demonstrated by experiment to the satisfaction of his audience that, thirty or thirty-five degrees below the igniting point, oil after burning fifteen or twenty minutes, will produce an explosive gas. It was also demonstrated that oil with an igniting point of 150 degrees is in an explosive condition when burned inclosed as in lanterns on ship-board and in railway cars. Naptha he claimed to be the most dangerous of all preparations of petroleum. A sample of it at 70 degrees was subjected to the test usually applied by retail dealers to satisfy customers. A lighted match was held to an open vessel of it without ignition taking place. A small portion was put into a can, shaken up and a light introduced, when an explosion occurred, showing that the stuff becomes explosive upon mixing with the oxygen of the atmosphere. He claimed that oil should stand a test of 300 degrees in order to be safe, and that no device could be contrived which would render safe the burning of an article inherently dangerous."

THE INFLUENCE OF MAR-
RIAGE.

If there is any place where men are especially expected to speak truthfully, it is in court. If there is any class of men who are expected to be very particular to speak calmly, soberly, truthfully, without prejudice to any person or party, it is those who sit on the bench and wear the ermine. The statements of a judge should be so unbiassed, just, and accurate, as to be worthy of being considered really oracular. The misfortune is that, in this country at least, such desirable features in enunciations from the bench are not nearly so common as they ought to be. This lack of course tends to very much lower the character of the bench, and to materially lessen the high esteem in which it would otherwise be held by the better class of citizens.

In the recent decision of the Supreme Court of the Territory, in the Reynolds case, the following remark was made concerning polygamic marriage—"Especially too when we remember that this crime has a blighting and blasting influence upon the consciences of all whom it touches, as is every day and everywhere witnessed throughout this Territory."

So far as our experience and observation go, and they far transcend the experience and observation of either of the United States judges on the supreme bench in Utah, in regard to the important subject under consideration, our sober convictions are that the statement quoted above is absolutely and palpably false.

Marriage is a divine institution. When entered upon in a proper spirit, and the high contracting parties are properly mated, it is a peculiarly divine estate. In no other condition of life can men and women properly perform the full functions of manhood and womanhood, nor fully develop their masculine and feminine qualifications, physical, mental and moral, nor attain to the perfection of satisfaction and happiness of which human nature is capable. Perfect manhood and perfect womanhood are impossible outside of the marriage estate. Hence, marriage is not only honorable, but exalting; it is essential to human development, happiness and perfection. We are scripturally commanded to be perfect, but without marriage it is impossible to become perfect, nor even approximately so, as human beings. Neither men nor women can possibly become perfect without experiencing the satisfaction, the development, the culture which can only be obtained through lawful marriage, and no marriage is truly lawful except marriage by the law of God, as he is the author of that institution.

But granting that marriage is conducive and essential to perfect human existence, development and consequent happiness, does it necessarily follow that all marriages

are of an ennobling, exalting character, that all marriages, have results of this kind? Not by any means. There are too many examples of miserable marriages in every community. This however, is no argument against marriage, though it may be a powerful argument against ill-advised marriages, against marriages of persons not well adapted to each other, and incapable therefore of making their marriage conducive to their own exaltation and ennoblement. There are persons who are degraded by their marriage, to whom their marriage has a blighting and a blasting influence, but it is not to the institution of marriage that this degradation, this blasting influence is due. No. If marriage is a failure with them, it is because of their own injudicious conduct in that estate, or their natural mutual unfitness for that perfect union, that close and intimate acquaintance with and relation to each other, which marriage pre-supposes and which it requires in order that it may accomplish its perfect work.

Soured cynics rail against marriage, because they are unacquainted with its excellences and its designed results, yet, notwithstanding their railings, true marriage in itself remains the same ennobling, exalting, perfecting, glorifying institution that it always has been; that is, to those who are fitted for each other, who enter upon it in its true spirit, and who live in it according to its highest requirements.

This may be said of marriage as an institution, and it will apply to marriage polygamic as well as to marriage monogamic. In this respect, within reasonable figures, numbers make no essential difference.

Many instances may be quoted of miserable monogamic marriages, and also many instances may be quoted of miserable polygamic marriages, yet in neither case is the defect with the institution of marriage, but it is invariably with those who take upon themselves the responsibilities of that institution, and either do not fulfil them, or are not naturally suited to be close companions and suitable helpmeet for each other in that most intimate and designed to be most perfect relationship. That's where all the trouble lies, when there is any trouble, and heaven knows there is enough of that sort of trouble in all communities, and every country, and has been from time immemorial.

It is, however, positively not a fact that polygamic marriage, throughout this Territory, has a blasting and blighting influence every day witnessed, upon the consciences of all whom it touches. On the contrary, many of the best citizens, the purest and noblest characters in the Territory, and in the whole Union, both of men and women, are found among those who have entered into the holy estate of polygamic marriage.

Local and Other Matters.

FROM FRIDAY'S DAILY, JULY 21.

Wet.—Raining as we go to press. Thermometer 20 degrees lower.

Threatening.—Clouding up and threatening a storm as we go to press.

Hot.—This has been one the hottest days, the thermometer over 90 a large part of the day, and as high as 95 in the shade.

Hose Tower.—A tower fifty-six feet high is being built at the southeast corner of the City Hall by the fire department, for the purpose of drying fire-hose.

Got Back.—Mr. C. R. Savage, who has been on a professional trip over the Union Pacific railroad, and points in the vicinity of the line, returned on Wednesday evening.

Energetically at Work.—We learn by letter from Elder George Teasdale that himself and companion Elders were busily engaged in the State of Virginia, holding numerous meetings and preaching to the people. His health was good.

Myriads of Insects.—This morning the air over head was filled with innumerable small insects, reaching as far upward as the eye could reach, and probably considerably beyond. This season appears remarkably favorable to insect life.

Another Old Citizen.—Col. Enoch Reese, an old and well known citizen, died yesterday, at 2.20 p.m., of paralysis. The funeral services will