

EDITORIALS.

PLANS TO SETTLE THE 'MORMON' QUESTION.

THE telegraph informs us that the Chicago Times intends to devote considerable space to the "Mormon" question and will take up the proposition, said to be endorsed by some Congressmen, to place Utah under the same kind of government as the District of Columbia. The Times, it appears, will not favor this scheme as a solver of the "Mormon problem." The following extract from a forthcoming article in that paper is terse and sensible:

Can any change of form of civil government alter this case? Perhaps if Congress would enact that the Mormons shall be found guilty of "celestial marriage" without trial by jury, and also without evidence, it might; but it happens that Congress has not authority to do either. As a solution of the Mormon problem, if that problem is polygamy, the business project favored by Springer is as worthless as the rest of the legislative panaceas. The only way to cure the celestial marriage distemper in Utah is to attack, not the Mormon Church but the religious belief of the Mormons.

The proposition now considered is not exactly what the Utah agitators desire. They want a body of from nine to fifteen of their own number, headed by our absent Governor of mathematical fame, to make laws for the Territory, provide for their execution and bring the "Mormon" people, polygamic and monogamic alike, under their supreme jurisdiction. The District of Columbia is not controlled in this way. Three Commissioners appointed by the President, with the advice and consent of the Senate manage the affairs of the District, but Congress makes the laws direct, as that body has the right to do under the Constitution, which gives it "exclusive jurisdiction in all cases whatsoever" over that District.

It is claimed by some that Congress has the same constitutional jurisdiction over the Territories. But this cannot be proven. The clause in the Constitution which gives Congress the right to make "all needful rules and regulations respecting the territory or other property of the United States," even when construed to mean the organized commonwealths which have been called Territories, conveys such exclusive jurisdiction as that bestowed in reference to the District of Columbia. The Territories are inchoate States, developing toward the status of the commonwealths which form the Union, and only await recognition and admittance to stand on an equal footing with the original States.

To this dignity the District of Columbia cannot attain. It is the property of the Government. However organized, or however governed it is not and cannot be on a par with the Territories, which have the right of local self-government, and only by usage are under the legislative supervision of the General Government. The people living in the Territories have the reserved rights guaranteed by the Constitution equally with the people in the respective States. And the right to make their own local laws, recognized by Congress in their Organic Acts is legally inalienable.

But even if the National Legislature, goaded by the religious fanatics and the greedy adventurers who expect plunder, should by might against right deprive the people of Utah of their constitutional and vested right to regulate their own domestic affairs, and attempt to govern them, either by the Legislative Commission clamored for, or the Board of Commissioners *a la* District of Columbia, we agree with the Chicago Times in the firm belief that it would not solve the "Mormon question," if by that is meant polygamy. It would only give a chance to three or nine or fifteen men to oppress the people, make some money and substitute a certain degree of disorder in place of the quiet and peaceable condition of public affairs, in a community that is not excelled in the Union for all the qualities that constitute good citizenship.

The Times is right. Change our religious belief and you can change

our actions springing from that belief. Our faith is the root of the whole matter. No fair system or method of attacking that faith has yet been tried by our opponents. Ridicule, misrepresentation, abuse, calumny, defamation of character, setting up for our creed doctrines which we have never endorsed, and then knocking them down, are not likely to have the desired effect.

And yet these are the means that have been used as so-called "moral measures." They are only one form of persecution. They never convert, and cannot convince. Bring forth your strong reasons, ye stalwarts in "Christian" polemics! Prove that we are wrong. Cease hurling epithets and pelting us with denunciations, and begin to attack us with argument. Compare doctrine with doctrine and principle with principle, and make the inferiority or falsehood of ours appear in the light of logic and truth! Then you may peradventure succeed and solve the "Mormon problem" by civilized and enlightened methods.

We will frankly assure you that force will fail. It has failed in the past, it is certain to fail in the future. The most intense religious conviction and the zeal that is born of it move the "Mormon" people to action. You cannot destroy convictions by legislation; you cannot dispel them by Commissions; you cannot bind them in prisons; you cannot kill them with the rifle or the sword. If they are wrong you may scatter them by reason, or drive them away by Scripture and good sense. Try it. That is your only chance. For as sure as the thumb-screw and the rack, the faggot and the flame, the dungeon and the gibbet could not in medieval times obliterate the faith of the dissenters against bigoted orthodoxy, so sure the modified barbarism of latter-day anti-"Mormon" legislators and crusaders, cannot affect the faith of the Saints, except to make it deeper, stronger and more invincible.

And works are born of faith. They come as naturally as fruits from the seed. Unless you dissipate the cause the effects will follow. Now strike the ax at the root of the tree instead of clipping at the branches. Try conversion instead of persecution. Send on your athletes of the Christian arena and turn us, if benighted, from the error of our ways.

THE PAVILION AGAIN.

A SHORT time since we commented upon the character of skating pavilions in general. Our position is that they tend to vitiate the morals of the young, by giving opportunities to designing men to lead the youthful and unsuspecting astray.

The article gave considerable general satisfaction to the thinking class of citizens who have the welfare of the community at heart. We observe that the Southern *Utoman* gives it a hearty endorsement, and follows up an approving comment by a statement of the fact that such institutions have been declared nuisances in many of the cities of the East, and are in numbers of places under the ban of prohibition.

We are more than pleased to learn that many of the young people in this city have given their attention to the subject since it was treated in the News. In the Sixth Ward, for instance the article was made a subject for consideration at the "Young Men's Mutual Improvement Association," at its last meeting, and the sentiments and views expressed in it were unanimously endorsed.

Some people have taken a different view of the subject, however, and have assumed the position that there can be no more harm in attending the exercises of a skating pavilion than a dance. This appears to be a very attenuated argument. Those who use it appear to think that because one thing is no worse than some other it should not be discouraged. We are not prepared to entirely agree with the proposition that ordinary dances are quite as dangerous to good morals as gatherings at skating pavilions, the latter having rows of side-rooms for skate-fastening facilities, and perhaps more favorable opportunities generally for the forming of intimate acquaintanceships between designing villains and unwary young women. But the difference between the pavilion business and promiscuous gatherings for dancing is perhaps not very great, and we are opposed, on the same ground, to

both. Our advice always has been, and will always continue to be, to young people having a standing in the Church, to refrain from taking part in such gatherings, which can be so easily transformed into the means of accomplishing ruin and misery to the thoughtless and rash. Furthermore, the mixing up in promiscuous crowds after that fashion is not generally considered respectable in any part of the world. We know that it is fraught with danger to the young people in this community. Facts are stubborn things, and we have learned a few relating to this subject that render our position upon it simply invulnerable.

So far as the opposition to the position we take on these questions is concerned, as coming from the anti-"Mormon" press, we care nothing about it. In fact we rather like it, as it is another evidence to the minds of a good many that our position is right. If the leading journal in that line did not take a stand in favor of skating rinks, promiscuous dance gatherings and other demoralizing institutions, it would not be in harmony with its policy as exhibited in its assent to the demoniacal exultation once expressed at the prospect of "Mormon" young men visiting lewd houses, gambling dens and dram shops, as means of drawing them away from the influence of "Mormon" religion. This was probably the most infernal theory ever endorsed by any public journal published in any country.

The young should have amusement, but it should be exclusively legitimate, and surrounded by the most solid safeguards. The young will do well to listen to those who have their welfare at heart, and shun the base precepts of the low, unscrupulous and cunning schemers who make it a business to gild and paint in bright, attractive colors the tempting road to ruin and clothe in the most sombre and forbidding shades the path of safety. They are slimy snakes whose fangs shoot out. They lose no opportunity of injecting their venom into the body social and religious, that through its arteries may course the deadly poison of immorality, their own most congenial element.

AN INTERESTING LETTER.

BROTHER HEBER J. GRANT HEARD FROM—MANITOU AND THE GARDEN OF THE GODS—PIKE'S PEAK—THE OLD STATE HOUSE—COLORADO SPRINGS HAS A UNIQUE LIQUOR LAW—A HOTEL THAT IS ONE—OVER THE D. & R. G.—ON THE "MORMON" QUESTION—A SHOT AT GEORGE CÆSAR.

ALBUQUERQUE, New Mexico, November 2d, 1883.

Editor Deseret News:

Leaving home on Monday, on the regular D. & R. G. train, I arrived here this morning about 9.30. I expected to join Brother and Sister Young at Pueblo, but upon my arrival there met our esteemed friend Miss Ida I. Cook, of Logan, from whom I learned that the trains did not connect at Pueblo for Albuquerque, and that I would find Brother and Sister Young at Colorado Springs, where they had gone that morning, preferring to await my arrival there rather than at Pueblo. Miss Ida and I reached the Springs shortly after 6 p.m., and were met at the depot by Brother Young. The evening was spent pleasantly visiting and in listening to Brother and Sister Young's description of the pleasures of a drive they had that afternoon to Manitou, and the "Garden of the Gods." I was so much interested in their description that I proposed to Miss Ida that we "turn out" bright and early the next morning and enjoy as much of the drive as we could before the departure of our train. To this proposition she assented and the following morning (Wednesday) we drove to Manitou, via Colorado City, and through a portion of the "Garden of the Gods." We had the pleasure of tasting the waters of the Soda and Iron Springs at Manitou. The entrance to the "Garden of the Gods" reminds me very much of our "Dixie" country; also some of the country I saw during my trip through Arizona; red sandstone cliffs and boulders on either side of the road. The boulders were named in many cases and by the stretch of one's imagination, provided it could stretch as much as some men's consciences when writing about what they know of "Utah and the Mor-

mons," the resemblance between the boulder and the animal or object from which its name was derived could be discovered. "Cathedral Rocks" and other interesting sights seen in the "Garden" would form sufficient matter, including a description of the residence of General Palmer, for a lengthy letter.

Returning from the Garden one gets a superb view of Pike's Peak, although we were 12 or 15 miles away, we were near enough to have it appear to us as though a number of other peaks in the vicinity of Pike's were considerable higher notwithstanding it is 14,336 feet an, much higher than any of the others. Pike's peak is very familiar to me not so much on account of what I have heard or read about it as by seeing a picture entitled "Pike's Peak or Bust." The picture certainly showed that it was "Bust."

On our way to Manitou and as we were passing through Colorado City, our driver pointed out an old vacant tumble down frame and log building—part one and part two stories—that he said was once the State House of Colorado. Colorado City reminds one of a half deserted mining town in Utah. Manitou is a pleasant little place and is called the Saratoga of the West, and like the "Garden of the Gods" is worthy of a letter all to itself.

Colorado Springs is a city of about 8,000 inhabitants. It is a delightful place, and reminds one of our Utah cities, being located in a valley between the mountains, and having wide streets and a great many shade trees. There is one remarkable and praiseworthy feature, viz., no intoxicating liquor of any kind is sold in the city, and I understand that none can be sold under penalty of the law on which the sale is made being forfeited to the original owners, such a provision having been incorporated in the deeds at the time of the sale. Among other pleasant features of Colorado Springs, I must not fail to mention the elegant hotel, "The Antlers." The building and its fittings are of such a splendid character, everything is kept in such "apple pie" order, and last, but not least, the meals are so excellent, and served in such an attractive style, that I consider it by far the most delightful hotel that I have ever stopped at, not excepting the Palace of San Francisco. My experience in hotel life has been quite limited as I have only been to New York and Chicago, and to California twice, but I feel quite sure my opinion expressed with reference to "The Antlers" is correct as Brother and Sister Young and Miss Ida agree with me perfectly on the subject. I understand the house is managed by a lady. She certainly understands her business much better than most of the "Lords of creation" that are managing such institutions.

Should good luck or misfortune cause any of my friends to be obliged to stop a day or two in Pueblo I certainly would advise them to spend that time at Colorado Springs. We left the springs on Wednesday morning and saw nothing of interest on our journey to this place, Miss Ida remaining at the springs. She expected to return to Denver in the afternoon and start home the following day.

I shall not attempt to describe the wonderful scenery along the D. & R. G. line, as I do not think it can be done by any one so as to do it justice, no matter how gifted he might be in the descriptive line. I enjoyed my trip over the road last April, but not nearly so much as the one of this week. The weather was as delightful as one could desire. I formed the acquaintance of a number of the ladies and gentlemen on the train, all of whom I found to be very pleasant and agreeable traveling companions. The pleasure of the ride through that portion of the Grand Canyon of the Arkansas, called the Royal Gorge, was greatly increased by the addition to our train of an observation car. Perhaps I am an enthusiast, but I do think that all who are able to stand the expense of a trip over the Denver and Rio Grande Railroad from Salt Lake City to Denver should do so. The scenery must be seen to be appreciated; it beggars all description.

Perhaps the fact that I was leaving home and the happy and peaceful cities of Utah may have caused me to pay more attention to the pleasant homes and gardens, the fruitful fields and the grand old mountains one sees in riding through Salt Lake and Utah Counties. Whether this was the cause or not I must say that I enjoyed the ride from Salt Lake to the mouth of Spanish Fork Canyon more than

I ever remember having done before in the many times I have ridden and repassed through those triets. While I am partial to scenery when the trees and grass the fields and side-hills are green and the tops of the mountains covered with snow, I nevertheless consider that what I saw last Monday was most enchanting. The mountains were covered with snow, but the snow was not sufficient of the "beautiful" on the side and hills to cover the shrubbery with its autumn tints, some of which were glowingly beautiful. On account of never having visited Switzerland, I am not a judge, I am persuaded that the autumn tints of Utah would rival those of that country so far-famed.

Among other items of interest during our journey to this place were the articles in the Denver papers on the "Mormon" question. The old familiar head lines—"National Disgrace," "The Utah Commission says that the Mormon practices should be prohibited," "Violating Social Duties and Laws under the guise of Religious Freedom," "Polygamy Must Go," etc., etc., can't blame the Denver papers taking up with what such men as Utah Commissioners may say, they have national reputations, we are obliged to laugh and say that "the fools are not all dead yet when we discover them swallow the trash of that superannated fossil, Geo. C. Bates, who is acknowledged to be about half crazy or the most unmitigated falsifier on earth. I profess to be charitable and so give him the benefit of a "crazed" condition. The head "Bates' Bugle." "It sounds Toccin of alarm Against Mormonism," are too good. They are nonsense. It is really amusing to think of the cracked fog-horn of old humbug alarming anyone. I papers, to use a slang phrase, "themselves away" by endorsing remarks as their own published port, shows them to be absurd. I will give one example—the Denver Republican says:

"The lecture gives a statistical synopsis of the products of the Territory, vegetable and mineral, especially speaks of the wonderful developments therein of mountain sulphur, salt, iron, silver and gold. Assuming that the description correct, Utah is beyond question one of the most healthful, beautiful and delightful Territories in the Union."

At the close of this description the lecture ends with this emphatic declaration: "Such was the state of Eden when the serpent entered, and such was Utah in July, 1847, when Brigham Young, the big devil on earth, with his advantage of about 700 Mormons, entered it."

To talk of the wonderful development, of the products—mineral, vegetable—and say "Such was the state of Utah when Brigham Young entered it," is so ridiculous that I am surprised at even a human newspaper man swallowing it. A man smart enough to manufacture a lie and expect people to believe it would never be guilty of talking about Utah being an Eden in 1847. Surely no one but a soft-brained fossil like Bates would ever think of making such a statement.

I must not pass it without mentioning that it was the first of a series to be delivered for the benefit of the Humane Society. Some George Cæsar's friends belonging that society would do him an act of charity by seeing that his "bugle" is not blown on the "Mormon" question again, as he may convince folks that know him that he is one-half but at least two-thirds gone.

HEBER J. GRANT.

BASELESS AND MERCILE.

We publish to-day an article in the columns of the New York Tribune. It is chiefly notable for its ultra character and the baseless nature of its assertions. It is totally unworthy of so influential and capable a journal. The bulk of its positions are groundless, and it does not even attempt to give any evidence of their soundness.

The statement that the disfranchisement of several thousand polygamists in Utah does not materially affect the issue because the Church also controls monogamists, is conspicuously absurd. What constitutes the Church? Its membership—the two classes named by the Tribune. Then, according to the logic