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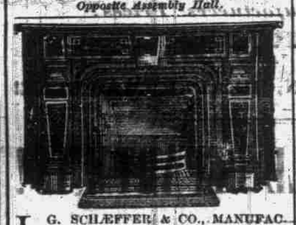

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EVENING NEWS.

Wednesday - February 3, 1886

SALT LAKE CITY—PAST, PRESENT AND FUTURE.

This is really a beautiful city—beautiful in its location and surroundings, and equally beautiful in its original design and subsequent substantial improvements. As we move along its spacious streets and sidewalks and view the numerous stately public buildings and business blocks, and the thousands of neat and comfortable residences, most of which are surrounded by ample grounds for lawns, flower gardens and small orchards, we cannot avoid contrasting the bleak and barren past with the cheerful, inviting and prolific present. When the vanguard of the Mormon hegira first looked down upon Great Salt Lake Valley, in the summer of 1847, it must have appeared as a desolate waste—a veritable desert—in comparison with the picturesque scenery now presented to the appreciative beholder. Then an inland lake of salt water, skirted by an extensive but apparently barren plain or valley, composed the body of the picture, which was relieved only by the background of majestic mountains surrounding the extensive, deep and comparatively barren depression. But the persecuted, weary and exhausted Mormon "pilgrims" were more than ready to halt, and as the valley and its surroundings seemed to be the most favorable and inviting spot they had discovered on the long, tedious and dangerous journey from the Missouri river to the Rocky Mountains, they naturally concluded that they had reached "The Land of Promise," and so they concluded to pitch their tents, form the nucleus of a great colony for the "Latter-day Saints," build a great city for the elect, and erect a magnificent temple to God, who had revealed Himself alike to Abraham, Moses, Isaiah, Jesus Christ and Joseph Smith.

In this instance, at least, Will Carleton hardly describes the situation when he says:

"It ain't the funniest thing a man can do—
Existing in a country when it sees
Nature—who moved in finest good long while—
Has things already somewhat her own style,
And she don't want her woodland splendors shattered,
Her rustic furniture broke up and battered,
Her paintings, which long years ago were done
By that old, splendid artist, king, the Sun,
Torn down, and dressed to Christmas's critics,
Or sold to purchase settlers' bread and bitters."

The "woodland splendors," "rustic furniture," and nature's "exquisite paintings," were woefully incomplete in the newly discovered Salt Lake basin. It required the patient plodding of human intellect, the energy of human hearts, the unceasing industry of human hands, stimulated by a religious enthusiasm akin to a blind superstitious faith, in order to complete the Master's painting. The saying is exceedingly trite, yet as forcibly true, that the "Latter-day Saints" or "Mormons," so called, literally "made the wilderness bloom and blossom as the rose." Under their indomitable energy and persevering toil the apparently barren waste became a fruitful field; the sterile soil was made to contribute to the wants of thousands, wealthy and prosperous cities, villages and hamlets arose as if by magic all over the hitherto desolate plains; and aided by annual accessions to the original number, soon a populous and prosperous commonwealth was established in the very heart of the Rocky Mountains, and outracing territory only heretofore looked upon as an unimportant and unproductive portion of "The Great American Desert."

It detracts nothing whatever from the deserved credit or merit of the early pioneers into Utah to say that they were actuated by blind religious zeal or irrational superstition that knew no rational bounds. It is enough to know that they, under the greatest imaginable privations and persecutions—whether deserved or not, is irrelative to the subject—cheerfully accepted the situation, broke under the ties of class, isolated themselves for many long years from the social and commercial world, consecrated their own discovered "Land of Promise" to their exclusive use and benefit, and eventually demonstrated to the world that under the magic touch of intelligent human enterprise and industry even the wilderness may become a fruitful field and the barren waste be converted into prosperous commercial cities. We are not, of course, prepared to say that the work would not in time have been performed by other hands; but inasmuch as it was not, we see no reason why we should not gratefully render honor to whom honor is due. With all their alleged failings, faults and crimes, this much must stand on the credit side of the Mormon ledger—physically they have made their little world at least 1,000 per cent. better than they found it. Not content with making two spears of grass to grow where but one was growing before, they have caused ten thousand fields of golden grain, productive orchards, vineyards, and beautiful flowers to spring up and beautify and enrich their homes and adorn the plains where hitherto the sagebrush, greasewood and cactus had reigned supreme. However strong the prejudices may exist against their professed religious beliefs, peculiar rites and apparently absurd ceremonies, no one can successfully gainsay or controvert the truth of history condensed into the foregoing remark.

MORMONISM THEOLOGICALLY VIEWED.

It is no part of our purpose to discuss Mormonism from a religious or theological standpoint. We may say, however, that while not taking the least stock or believing in its doctrines, we are inclined to think that it has had and will still have its uses and mission among men. We know of no reason on earth why Joseph Smith or Brigham Young should not have been the favored of Heaven and entitled to the revelations of the Divine mind, provided other human beings have been so favored. Indeed, this one of the cherished sentiments of the Declaration of Independence, that "All men are created free and equal, and endowed by the creator with inalienable rights, among which are life, liberty and the pursuit of happiness." Perhaps this recognition of equal rights and privileges did not originally include the supernatural and religious prejudices and superstitions of the pagan may still be clinging to us so tenaciously as to require a special declaration of rights regarding divine revelation. Mormonism has taught, or is gradually teaching, the Christian world one grand, ennobling thought, and that is the absurdity of any "revelation" that does not commend itself to human experience and human reason as being for the best interests of men individually, socially and morally. As a general rule, men are better than their religious creeds, and the moral status of society, as a whole, is perhaps to-day superior—more elevated—than the sum total of "revelation." We are not saying, of course, how much we are indebted to "revelation" for this result; but somehow it appears as though the human intellect was destined to outgrow "revelation" itself, unless, indeed, the "divine" shall prove more expansive and progressive than the human mind. This it seems to be with the vexing question of polygamy, that for years has agitated and kept in constant turmoil society in this Territory. It is claimed that it was revealed to Brigham Young [A mistake; it was revealed to Joseph Smith] that polygamy is right, and there appears to be no express command against it, either in the Old or New Testament Scriptures, that taking experience, observation and reason as guides, civilized and refined society has decided it to be wrong—a thing that ought not to be tolerated in any community. Thus the Congress of the United United States—the law-making power of the nation—appears to have had a clearer and more emphatic "revelation" on the subject than all the religious ministers of the world. It is therefore a fruitless controversy to argue on the one hand that the Bible forbids and denounces polygamy, and on the other to attempt to demonstrate that it is right and proper because Brigham Young had a "divine revelation" to the effect that it is right. The matter is simply either right or wrong, independent of either. In free and enlightened America, "The voice of the people is the voice of God," and that voice, in apparently unmistakable language, has declared that polygamy shall not be tolerated within its limits.

In the attempted enforcement of this edict by the properly constituted authorities, there is necessarily engendered much hard feeling. The advocates of the doctrine of Brigham Young—thousands of whom are doubtless sincere and conscientious—feel that their individual, civil, as well as religious, rights and privileges are ruthlessly invaded, and they are ready and willing to make any sacrifice or resort to almost any means in order to defeat the (to them) obnoxious law. On the other hand the "Gentiles," who are greatly in the minority in Utah, are fully determined that the law shall be enforced at all hazards. The battle ground so far has been virtually confined to Salt Lake city, as this is the head and center of the Mormon theocracy. If polygamy goes down here it will become decidedly unpopular in all other portions of the Territory. Already a number of convictions, under the so-called Edmunds law, have taken place, and the end is not yet.

Polygamy has thus been allowed an uninterrupted growth of a generation, and a large number of persons—perhaps 25,000 to 30,000—during that period have entered into polygamous alliances. The question now is, what is to become of the second, third and fourth wives and progeny of such marriages? Are the poor, deluded, unfortunate women to be turned adrift as common harlots, and the thousands of children resulting from such marriages to be branded as illegitimate? These are practical and serious questions, especially under the present circumstances, in our humble opinion, both parties, who appear to be arrayed against each other in almost deadly conflict, should call a halt. Moderate counsels and action, especially on the part of the anti-Mormon element, should prevail. The Mormons should be treated at least in a spirit of fairness, if not charity, and all the peculiar circumstances of their present condition taken into calm consideration. The present intense agitation is seriously interfering with the business, growth and general prosperity, not only only of Salt Lake City, but of the Territory at large. The future can be properly shaped for the correction of existing evils, but it is a question whether past mistakes or offenses can be remedied by arbitary enactments or oppressive laws. We have to deal with things as we find them, not as we would wish to have them.—*Avant Courier, Bozeman, Montana.*

AMERICAN DEMOCRACY.—So far as poor Utah is concerned, Cleveland and Edmunds clasp hands in the I am holier than thou creed. Even children have been questioned to learn when their father slept at their home, that they may be arrested for "illicit cohabitation." Yet half a dozen brothels run full blast in Salt Lake City for the accommodation of non-Mormons and Federal officials; and Law is as blind as Justice. The solemn obligation to support becomes a "crime" in the one case, condonation "on the European plan," in the other, a mere pecadillo to be winked at. What was republican policy is now democratic policy; only the label has been changed. It becomes "a question of State" where certain men sleep. Men who contracted plural marriage before it was "illegal," are now hunted like wild beasts; women of cultured refinement branded as prostitutes, and children grown up under the system blasted as bastards. Verily, great is American Democracy.—*The Alarm.*

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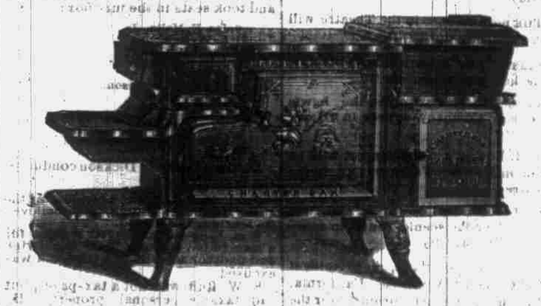

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