

EDITORIALS.

THE ETERNITY OF THE MARRIAGE COVENANT.

THE doctrine of plural marriage, as believed in by the Latter-day Saints, is derived from a revelation given by the Almighty through Joseph Smith, on the eternity of the marriage covenant. From this they have learned the means by which they can secure for everlasting ages, that companionship between the sexes which God has ordained for the comfort, happiness, increase and highest good of His sons and daughters in this world.

Marriage is a divine institution. It should be under divine direction. Human arrangements of whatever name or nature, made without divine sanction or authority, have an end when men are dead. They do not enter into the divine economy for the world to come. They are all temporary. They are for this life, not for the next. Contracts of marriage made until death are dissolved by death. That is, they have answered their purpose and the death of either party ends the agreement.

If a man and a woman enter into a contract of marriage to last forever, with the agreement that it shall not cease with death, without authority from the Most High it is of no force or virtue beyond this life, because the parties have no authority to make such an arrangement of themselves. They have no power to regulate affairs in another sphere. They do not know where their dwelling place shall be, or whether they will ever meet again when death parts them. They are in the hands of a Power superior to their own, who holds control and will order all things according to eternal principles. Only that which God appoints in His own way is recognized of Him beyond the limits of mortal life. He holds the keys of eternal existence and of the glories of immortality. What He authorizes will abide. All authorities, covenants and agreements which are not of Him will be destroyed and pass away, while that which He establishes will endure for ever.

Adam and Eve were joined as an immortal pair. If death parted them it was but for a season. The separation was not a sundering of the marriage bond. The restoration, which is part of the work of redemption, brought them back to their position as in Eden with their experience added. Nothing was lost. Their wedded union was perpetual and remains a never-ending joy. They were made ONE by the divine fiat and will nevermore be twain over.

Authority to act for and in behalf of Deity has been conferred upon some men in different ages. All that is done under that authority according to divine direction is recognized by Him who bestowed it, and is as valid as though performed by Deity in person. "Whoso receiveth you receiveth me," is the promise of the Lord. "Whosoever you seal on earth is sealed in heaven," is the divine guaranty. Ordinances which God has appointed, when administered in His name by those whom He has authorized, are of the same force and effect as if God had attended to them Himself.

Marriage for eternity must be entered into and solemnized and sealed according to the laws and commandments ordained for that purpose. If not, it is not recognized of heaven. Why should it be? Why should the Eternal Father acknowledge in eternity that which he has not authorized in time? Must He bend to human arrangements and human whims, or must humanity bow to His behests? In the revelation on this subject it is shown how eternal marriages may be solemnized so that they shall be acknowledged of the heavens, in this world and in the world to come. If attended to by the authority revealed in the way provided for the purpose, they will not be affected by death but will extend to all eternity in all spheres, in all worlds, in all glories and exaltations among eternal beings, unto the celestial habitation, where reign in everlasting splendor the highest and most holy intelligences of the universe. There death never enters and, there is no end to increase, and power, and dominion, and infinite felicity.

The celestial glory, which is the greatest, as the sun is the greatest luminary to us in the firmament, is an immortal estate of families. Men and women and children are there perfected. Not divested of any faculty of their bodily or spiritual organism, but with every attribute, and quality, and instinct, and organ purified, perfected and immortalized. The wife is a wife, the husband a husband to all intents and purposes. Each glorified man stands at the head of his house or family, as a King and a Priest unto God, and the Father, ruling over all things through the Savior Son, stands at the head of all. In that glory the man who married a wife by the word and law of God, sealed to him by the Holy Spirit of promise through the keys of authority bestowed for that purpose, receives that wife to his bosom and his society. If death parted them in this world, it will not part them there. If after her death he married another, by the same law and ordinance and authority, both are his and will have their rights and their places in that eternal family organization.

On the same rule, if he marries more than one wife by God's authority and they live with him, as his, at the same

time in this world, and he remains worthy of them, they will all be his wives in the world to come, and be a part of his glory for ever and ever. Man is "the image and glory of God," and "woman is the glory of man." Without her there is no increase, and without increase, glory and dominion cease to extend and that everlasting progress which is essential to perfect existence would come to an end.

Plurality of wives, as revealed to the Saints, is part of the plan of eternal exaltation by which men and women attain to the highest degree of glory in the eternal presence. It has been commanded of God to those who are prepared for it by previous obedience to gospel laws and ordinances. It is not for the world. "It is a law unto my Holy Priesthood, saith the Lord." It is a test and an ordeal both to men and women. It tries them like the gold is tried in the fire. Not all who enter into it will gain the glory which belongs to faithful obedience to its conditions. Only those who prove their worthiness will attain to the great exaltation. And the highest of all is not open to those who have not thus demonstrated their fitness for it. All blessings promised are predicated upon conditions. Every law has its benefits and penalties. Obedience assures the reward, disobedience the punishment. Strait is the gate and narrow the way that leads to the exaltation of the eternal lives, and few there be that find it. It is God's way, and blessed are those who walk therein and endure unto the end. If a man who has received wives in the new and everlasting covenant wants to hold them in eternity, he must prove his worthiness in time. The bonds of affection and the esteem that comes of righteousness and fidelity, are useful as well as the ties of the ceremonial ordinance. All are essential, and the simple ceremony without the worthiness and the real union of souls is insufficient.

A man and his wives, given to him of the Lord, who manifest their fitness for the holy and exalted spheres where the fulness of glory is enjoyed, may smile at the crosses of this world, the fury of man, the persecutions of the wicked, the vengeance of human laws and the grasp of inexorable death. Those wives are his forever. The covenants that bind them together are eternal. They are to bear the souls of men in eternity wherein he and his Eternal Father are glorified. Through them is "the continuation of the seeds forever." And therein is everlasting dominion and power, of the increase of which there shall be no end.

We have heard of a notion that the plurality part of the celestial marriage order is only for temporary purposes, to serve for this life but not to continue beyond. Let anyone who has imbibed it read the revelation and it will be dissipated for good. Without the eternity of the relationship there is nothing in it. The doctrine of plurality of wives is based on the eternity of the marriage covenant. They stand or fall together. They are interwoven and a part of the same fabric. If the first wife is sealed to a man for eternity so is the second and all others who are so given to him of the Lord. Marriage for time is another thing entirely. And the marriage for eternity, in which a plurality of wives is permitted and enjoined, is everlasting in its nature for the last as much as the first, and is designed for perpetuity, or the whole revelation is without force and effect.

It is because of the eternal, religious and divine nature of the covenants which bind men and women together in the Church of Jesus Christ of Latter-day Saints, that they are so zealous of their obligations and are willing to suffer imprisonment and spoliation rather than dishonor them. Force is a poor weapon to employ against them. It is unworthy of the age in which we live, and will fail to accomplish the end designed. A few will falter and bow the knee to Babel. But those who know the value of their covenants and understand that no man, spirit, devil, clique, nation or power beneath the heavens can rob them of that which God has given them, nor sunder the ties that bind them and their families for ever, will suffer all things that bigotry can invent and malice inflict, before they will deny the truths of heaven or receive the selves unworthy of the love and mercy of those whom God has so loved them forever, and of Him who knows all hearts and will judge all according to their works.

The eternity of the marriage covenant, including the plurality of wives, is one of the most glorious doctrines ever revealed to mortal man. It enters within the veil; it manifests the works of the Almighty and His wonderful purposes; it unveils the glories of the universe; it shows man his relationship to Deity; it opens his eyes to his eternal destiny; and it places within his reach the keys by which he may unlock the treasures of wisdom and knowledge and enter into the exaltation of the Gods, wherein is might and majesty, and joy and increase, and pleasure and delight for evermore.

BRING OUT THE PROOFS.

THE infamous *Tribune*, commenting on the Dinwoodey case, says it knows that "since Bishop Sharp did the very square and honorable thing that he did he has been hurt in business so far as the 'Mormon' Church could hurt him, and has been treated as a traitor to his

Church." We brand the whole statement as a wilful falsehood without any excuse for its utterance, except the chronic disease of incessant lying to which the writer of the libel is subject. If there is any truth in it let an instance be cited wherein the gentleman whose name has been called in question without reason, has been injured in business, or in which any attempt has been made to injure him by the Church to which he belongs. We challenge its production. We call also for the statement, orally or in print, ever made by the Church or any of its authorized exponents that John Sharp is a "traitor." The whole charge is a villainous invention. Whatever the *Deseret News* has said in relation to the position the gentleman took when placed in legal jeopardy it is prepared to stand by, now and forever. But we do not propose to see him abused by the filthy sheet, which has frequently thrust his name forward without necessity, under the cowardly plea that it is quoting the sayings and citing the doings of the Church, which has never taken any action but such as was proper and needful under the circumstances, and yet fully regarded of his rights as one of its members. Let the *Tribune* bring out the proofs, or remain branded once more as a silly slanderer and a dirty defamer.

WHAT IS "EXCESSIVE BAIL."

It is amusing to see the contortions of the press defenders of District Attorney Dickson's demand for excessive bail in the case of President Cannon. It is argued that the bail could not be excessive because the defendant was able to obtain it. Well, he could have obtained bail for half a million if necessary, and would not that have been excessive in the case of a simple misdemeanor?

The amount of bail should be regulated, first by the nature of the offense with which the defendant is charged, and second by his own financial position. The charge in this case, it proven, brings a penalty not to exceed a fine of \$300 and six months' imprisonment. It is well known that the defendant is not wealthy. The bail demanded was \$25,000 and two bonds of \$10,000 each, were added, making the whole sum required \$45,000.

What is the use of pretending that this is not "excessive bail," which the Constitution declares "shall not be required?" The proof that it is excessive in a case of misdemeanor is its enormous disproportion to the penalty, and the fact that no such bail was ever required before for an equal offense in any country.

If a case can be cited on which anything like such an exorbitant demand was made on a charge of no greater magnitude, let it be adduced. If not, let the apologists for the unconstitutional demand for ever after hold their peace.

LET HIM WALLOW.

UNABLE to cite one instance of injury in business to Hon. John Sharp by any action of the "Mormon" Church, or any case or article in which he was called a "traitor," the miserable wretch who made those charges against the "Mormon" Church, flies to his usual tactics, calls names and flings mud and flounders about in his own slime, but cannot bring anything forward to justify his covert attack on the gentleman whose name he has tried to dishonor. All his ravings about the *Deseret News* and those who write for it will not divert attention from the facts that he lied, wilfully and maliciously, and that he cannot adduce anything whatever to justify the calumnies which are his daily delight. His style is to utter rash and reckless falsehoods, and, when asked for the proofs of his statements, to pour out a volley of blackguardism as though that was a sufficient answer to a demand for evidence. It is the only "argument" the poor creature has at his command, so we will have to let him wallow in the pool of his own degradation and throw up mire and dirt at his pleasure. But he cannot bedaub John Sharp over the shoulders of the *Deseret News*, which has never sought to injure that gentleman nor any other individual with whose views or policy it has had to differ. No consideration of wealth, station or influence have affected the utterances of the *News* in the past, nor will they do so in the future. What we understand to be right we expect to advocate and defend, no matter who is pleased or offended. And the ravings of the *Tribune* inebriate only excite the derision or contempt of the few decent people who notice his effusions.

HUMBAG AND PLUNDER.

THE Cincinnati *Enquirer*, commenting on the batch of baldersdash, which the frisky female called Kate Field is making a living out of in the shape of a "lecture," makes the following remarks:

"She did not state, however, the

Salt Lake was one of the best regulated, most orderly cities in the Union; that fraud and speculation were unknown, and that the Mormon system, polygamous or not, has amassed wealth and worldly prosperity. The great crime of polygamy seems to be in marrying extra wives. A man in the States can marry one woman and keep half a dozen and no law can reach him. Then it looks strange that for the simple offense of providing for more than one woman a great hub and cry is to be raised in the States about something that don't affect anybody here. The truth is, Utah is rich, and certain eastern people have got their eyes on the Mormon wealth, and they want to get their hands on it."

Quite correct about the humping of the hue-and-cry against "Mormon" polygamy, also the greedy anticipations of the howling adventurers who are lusting after "Mormon" property. For several days their licentious organ has been urging the expatriation of all persons in polygamy. What for? So that their property may become a drug in the market and fall into the hands of the plotters. Houses have been selected in this city which the scheming vagabonds expect to get for a song, when the leading "Mormons" move to Mexico, emigrate to the Sandwich Islands, or are driven from their homes.

Marshal Ireland is reported in a paper that speaks for him to have stated: "Y's, we intend to arrest all these indicted men or to drive them from the country." He and his crew of buffies had better be careful on the driving part of the business. Legal process has been quietly submitted to, but when it comes to driving he had better hunt his hole.

The hungry adventurers are not going to play the Missouri and Illinois games of plunder, and they can rely upon disappointment as the result of their anticipations as to "Mormon" property. There are thousands of "Mormons" who would rather see their homes in ashes than in the hands of their diabolical persecutors. Driving is played out.

BELVA A. LOCKWOOD AND "MORMON" MOTHERS.

IN a recent interview Mrs. Belva A. Lockwood, who is described as the "Queen of the American Bar" is reported as saying some good words for the much-abused "Mormons." After relating how she came to be nominated by the woman's rights people for the Presidency, she was asked concerning certain utterances attributed to her by the Salt Lake *Tribune*, which she denied, but went on to make remarks which are reported as follows:

"I have no objections to saying now that I do think that, as a rule, the Mormons are ahead of the Gentiles in morals. In the first place, a good Mormon does not drink, smoke, chew, or even use coffee and tea, nor frequent saloons or other vile resorts. As to the Mormon women, Mrs. Lockwood sturdily maintained that they are fully up to the standard of intelligence and progressiveness; that each is the head of her own house, governs her own children, and is far more independent of men than the Gentile women. Her opinion of the Edmunds bill was asked. "I think it is unjust and revolutionary in the extreme," was the answer. "Do not misunderstand me. I am a thorough monogamist by education and belief, and I think it must require a strong conviction of religious duty on the part of any woman to submit to the polygamous relation. But I do not recognize the right of our government, after allowing the system thirty-five years' existence, and permitting George Q. Cannon to sit in Congress four years, to now threaten to disfranchise both men and women, and confiscate their property, if they will not renounce the relations of a lifetime which they conscientiously believe to be an essential part of their religious system. I believe in the suppression of polygamy by law, but not through means which are retroactive and subversive of American liberty."

Mrs. Lockwood struck at another of the theories of the anti-Mormons, in saying that the Mormons' children were the most beautiful she had ever seen, and bright as a dollar. "Every Mormon child is made welcome when it enters the world; and as the Mormon mother is taught that her rank in heaven will depend on the number and quality of the children she rears in this life, a perfect motherhood is developed. 'I believe in criticising and fighting polygamy on a true indictment,' said the lady, 'but the false tales that are circulated around the country under the head of 'The Mormon Horror,' etc., are detestably unfair."

Mrs. Lockwood, like many other folks, is somewhat mistaken about the "Mormon" mothers being taught that "their rank in heaven will depend upon the number and quality of the children they rear in this life," but she is right in the statement that children are "welcome" to the "Mormons," and are not destroyed, either before or after birth, by the murderous methods that are common among very pious women who figure in the anti-"Mormon" movement, and who have no idea of the marriage relation above lust without the responsibilities, that belong to true wifehood and maternity. Mrs. Lockwood is a woman of moral courage as well as great legal

ability, and is not afraid to say what she thinks to anyone. Children well trained in the fear of God and the practice of virtue, are an honor to their mothers in this world, and will shine as jewels in their crown and add much to their glory, happiness and exaltation in the eternal world, where all will be valued for what they are, and shine with their own excellence or be dimmed with their own shame.

BRINGING THE LAW INTO CONTEMPT.

THE Philadelphia *American* has the following to say about the latest movement in the anti-"Mormon" crusade:

"The enforcement of the Edmunds law in Utah seems to have entered upon a new phase. The houses of notorious polygamists are entered and searched; their polygamous wives are held to answer for the offense; and rewards for the apprehension of the fugitive husbands are offered by the authorities. Mr. Cannon is the especial object of this display of energy, which thus far has failed to discover him. We doubt its expediency, as it is sure not to be sustained. It is like the raids on the gambling halls and the houses of ill-fame by the police of our eastern cities, a sport of vindictive righteousness which serves rather to bring the law into contempt."

The entire proceedings against the "Mormons" for more than a year have been calculated to bring the law into contempt. When the people see that rancor, hate, malice, bigotry and personal spite actuate the officers who pretend such a regard for one law that they can wink at the violation of others more important, contempt is likely to be the deep feeling entertained for them by the objects of their ludicrous zeal. And yet contempt is a weak word to express the sentiment of the masses of the "Mormons" for the promoters and chief workers in this wicked persecution.

THE ASSAULT ON THE ATTORNEY.

THE assault against District Attorney Dickson is a most unfortunate affair. It is deprecated as much by the "Mormons" as by any one who is opposed to them in principle or practice. In the first place it is wrong. In the next place it is bad policy. Private vengeance is against the secular law, the doctrines of our Church and the repeated special exhortations and counsels of its leaders. It is also injurious to the community when some rash and hasty person commits an act of lawlessness to wreak personal vengeance upon a "Gentile," because every possible advantage is sure to be taken to exaggerate it and use it to further inflame the public mind against the "Mormons."

When such individuals "take the law into their own hands" they may gratify some personal feeling for the moment, but they inflict a wrong upon the whole community, who have to suffer for the folly. Already most villainously colored accounts of the affair have been made up, and an importance has been given to it otherwise that would be ludicrous if it were not fraught with so much vindictiveness backed by judicial power.

The facts are that a boy of sixteen years, who does not weigh more than a hundred pounds, struck Attorney Dickson a blow with his fist, in front of the Continental Hotel, his grievance being that Dickson had paid the boy's mother, as an enforced witness, with questions about her expected maternity and its cause, which he resented with all the fervor and rashness of youth. It was natural that his blood should boil at the indignity. We believe his feelings in that respect were shared by every decent man and woman in the community. But he had no right to break the law and no one that we have heard of justifies him in the assault.

The young men who have been arrested for complicity in the assault, charged with "conspiracy" and other high-sounding crimes, it seems had nothing to do with the affair except being in the boy's company when the offense was committed. No one else, it appears, made any attempt at a breach of the law. Mr. Dickson seized one of them by the throat with great violence, but that seems to have been all the assault, committed with the exception of the blow given him by the sixteen years' old boy, who afterwards gave himself up to the officers. If there was any shame in those who have worked up this simple assault into a deadly "conspiracy," they would blush crimson over this new attempt to manufacture a big "Mormon" sensation out of so insignificant an affair. We do not seek to palliate the offense. It was wrong and should meet with proper punishment. But this array of marshals and attorneys, courts and bonds, double proceedings and blood-and-thunder outcries, because an attorney has had a spat in the face from a boy who considered the lawyer had insulted his mother, is too much of a broad farce as well as a piece of sickly clap-trap to be made out of nothing, by anyone except rabid and frothing anti-"Mormons."