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TRUTH AND LIBERTY.

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A REMARKABLE RULING.

THE peculiar rulings of courts is sometimes amazing. In Utah we have become accustomed to them. But now and then a decision from the bench in some other part of the Union astonishes the bar as well as the public.

The Supreme Court of Pennsylvania has enunciated the singular doctrine that Sunday marriages in that State are invalid. Pennsylvania law declares null and void contracts executed on the Sabbath day. Marriage is a civil contract and therefore, the Court says, marriages solemnized on Sunday are illegal.

This must be rather discomfiting to a great many good people in the Keystone State. No doubt a very large number of families are the result of Sunday marriages, for the religious nature of matrimony has not ceased to be recognized, and a sacred day has been considered proper for a sacred deed. If Sunday marriages are void, the offspring of those marriages must be illegitimate.

Marriage is a civil contract under the old English common law, which forms the basis of American jurisprudence, and it is also a religious ceremony. And it would seem that unless there is special legislation forbidding them, Sunday marriages are as valid as those performed any other day in the week. At least so they have always been regarded, both in England and America.

However, we suppose the people of Pennsylvania will guard against trouble on this score in the future, and, until some other court makes a higher guess at the meaning of the law, or the present court reverses its own ruling as courts sometimes do, thus refuting the notion of their infallibility, the folks in the Quaker State will carefully avoid breaking the Sabbath by entering into the holy estate of matrimony.

POWERFUL BRITISH CRUISERS

THE *Medea*, which was recently launched at Chatham, will be, with the exception of the *Medusa* her companion, the fastest ship in the British fleet, as she is expected to attain a speed of twenty knots. The highest speed heretofore reached by an English cruiser is seventeen knots. The *Medea* is one of five cruisers provided for in last year's parliamentary estimates, the others being the *Medusa*, a twin vessel of the *Medea's*, the *Magicienne*, the *Marathon* and the *Melpomene*, the best of which is expected to attain a speed of nineteen and three-quarter knots.

The *Medea* will have three powerful electric lights to be used as search lights, and she is expected to be very valuable as a protector of commerce. Of course all that qualifies her for this position will make her equally formidable as a destroyer. These five swift cruisers will be a great and notable addition to the British navy and aid in keeping up the reputation of Britain as the mistress of the seas.

FOR FARMERS AND DAIRY MEN.

OUR farmers and stock-raisers would do well to take notice of the tests which have been made in the Northwest as to the relative value of roots and grain as cattle food. Intelligent cultivators of the soil in this region invariably raise some stock, to consume a portion of their produce; for farming alone does not pay to any alarming extent, and the agriculturist who sticks to the soil for his income is not likely to become a bloated capitalist whose money bags will be a menace to buccolic society.

A great deal of grain has been fed to stock in this Territory because of low markets for produce, and it has been thought better to turn grain into meat and milk than sell it at discouraging prices. And, anyhow, it has been considered that grain-fed animals were paying stock, and that in winter especially grain was the thing for "feed."

The experiments to which we refer were made by the Guelph Agricultural College, and were instituted with special reference to dairy results. They covered a period of five years, and special care was taken with the tests during last winter. The animals selected were ordinary Shorthorns. The grain food tried was oats, peas and barley, ground and mixed dry with hay. The root diet was mangold wurtzels, Swede turnips and white Belgian carrots, cut and mixed with hay. The animals were milked twice a day. The average yield under

the grain food was 22½ pounds of milk per day, and under the root diet 20.9 pounds. The daily cost of the former was 31 cents, and of the latter 19½ cents. Thus each pound of milk from the grain food cost 13.9 mills, and from the root diet 9½ mills, or 14 cents and 8½ cents per gallon respectively.

This is a remarkable showing. And the record demonstrates that though, scientifically determined, roots are lower in nutritive value, yet they produce the same amount of milk as grain, without spoiling it or reducing animal weight, and that at 30 per cent less cost. We clip the annexed paragraphs from the report and commend them to the consideration of Utah farmers, who can raise the roots mentioned just as well as the agriculturists of the Northwest:

"Take two such cows as we have had in this test over a winter of 180 days, one upon each of these rations, and all other conditions being alike, we obtain the following comparisons:
"Roots—Milk, lbs. 3762; value of milk, \$47; cost of food, \$33; manure value, \$7; net gain \$19. Grain—Milk, lbs. 4020; value of milk, \$50; cost of food, \$56; manure value, \$10; net gain, \$10.

"Accordingly the dairy world has yet to be taught that the extensive use of grain is not correct economically; that a large quantity of a mixture of roots with hay fodder is both economical and safe for milch cows; and that possibly there is better health with roots, though a slight inferior quality of milk—remembering at the same time that we have to wait further tests, as this is only our first systematically conducted one."

Another consideration is, that on the same area of land the root crop can be made much more prolific than the grain crop, and thus root-raising and feeding for dairy purposes must be much more profitable than dependence upon grain. People who keep cows and who are not engaged in farming, will do well to pay attention to these tests. And if we could prevail upon those who make butter for the market to pattern after the methods in use where a pure and untainted article is supplied for the table, we should feel that our efforts in the direction of the dairy were not altogether in vain.

WOMEN AS POLITICIANS.

WOMEN, as a rule, do not make good politicians. This is no argument against woman suffrage, for there are a great many men who are no better politicians than the ladies; in fact some of them who fancy themselves very astute are reckoned as "old women" among "the boys." Both men and women may be fit to cast a ballot and yet be poor hands to dabble in "the filthy pools of politics."

In Dakota, recently, three lady candidates for the office of school superintendent for Burleigh County came to grief at the election. The incumbent, Mr. Winchester, became quite unpopular for several reasons, and the ladies determined to prevent his reelection. So three prominent women, who had been active in prohibition or some other public question, offered themselves for the position and went "on the stump" to secure it. Among them was Mrs. Slaughter, a very talented writer and poet who wrote the essay entitled "The Woman's Annex," which was published in the *Deseret News*.

Now if these ladies had been sufficiently united to "pool their issues" and decide upon one of their number as a standard bearer, they would probably have gained the day and ousted the obnoxious Mr. Winchester. But they went into the fray each on her own account, thus dividing their forces and the number of votes, so that their common opponent "got away with the baggage" and the situation. Either of these ladies would very likely have been successful. But they could not all win the prize, and so they played into the hands of their common foe and insured his victory by their own lack of discretion and their personal pride.

Another time, perhaps, they will do better, having learned the folly of division and the necessity of sinking personalities when principle is in view. But, very few persons in this republic care to see woman in the front on the political field, and so there will be very small regrets over her failure in tactics and her attempts to lead where she is only fitted to follow.

DEBASING PERFORMANCES.

IT is a matter of regret that there should be any such exhibition as that given at the Theatre last night. There is a reasonable excuse for placing performances before the public that are not of a high standard from an intellectual standpoint. It is only a certain class in every community that is capable of appreciating the line of plays in which the philosophic is embodied, and there is a more or less wide demand for the trashy and sensational. The latter demand is so popular that theatrical managers could scarcely conduct a successful business without giving it some satisfaction.

There is, however, no argument in existence of sufficient force to consti-

tute an excuse for presenting exhibitions which tend directly to debauch public sentiment and popular morals. The Reutz-Santley performance of last evening was of that character. When to immoral tendency the element of sacrilege is added, the exhibit is robbed of every redeeming trait or feature. Its direction is wholly bad, and such presentations should not be permitted in any respectable theatre. Further, they should not be allowed in any theatre whatever.

Plays of the description under consideration pander to the most debasing passions, and, being like illustrations of the ideas and suggestions they embody, are more dangerous, so far as they extend, than even the yellow-back literature, universally admitted to be an unqualified corruptor of public morality.

It is not probable that the condemnation of the press will have the effect of keeping a great many whose tastes run in a questionable direction away from such suggestive portrayals as those on which we are now treating. Those who are that way inclined who are not overburdened with self-respect and have no special regard for the effect of their example, are not likely to be deterred from the gratification of a morbid inclination by the censure of the press upon the source by which their satisfaction is produced. There may be some, however, who are not aware of the brutalizing and degrading character of the performances alluded to that might become unwitting spectators. We desire that such should be informed on the subject. Besides, in these matters, independent of any effect that may be produced, a duty in the premises devolves upon the press.

MORE PERSECUTION.

AMONG our dispatches published today will be found one giving some particulars of one of those bloody tragedies a number of which have blackened the pages of American history. The scene of the murderous incident is West Virginia. In the absence of full particulars it may be safely presumed to be a repetition of some of the fearful dramas that have been enacted in the South during the past few years as a result of mob fury excited by religious hate. It is probable, judging from similar events of the past, that the assailants were anti-"Mormon" mobocrats and their proposed victims honest-hearted people who had exercised the freedom that should be guaranteed them under the broad banner of the Republic, to worship God according to their own views of religion. In all likelihood they were people who had accepted Christ as the Savior of the world, been baptized for the remission of sins, and received the Holy Ghost by the laying on of the hands of the servants of the Almighty. This doubtless constituted the crime for which they were attacked by misguided and brutal men while they were assembled to engage in their religious devotions.

It is probable also that some of those assaulted were not members of the Church of Jesus Christ of Latter-day Saints, but merely manifested a friendly spirit toward those who were, as that class is also in many instances placed under the ban of ruthless persecution.

Such scenes are a disgrace to the country and the civilization of the age. Those who incite and engage in them should be handled rigorously under the laws of the land, which are set by them at defiance and trampled under their feet.

Authenticated details of the tragedy will be awaited with anxiety by many people here. It does not appear, however, that any of the Elders from Utah are mentioned as being directly associated with the sad event described in the dispatch, which at present embodies all the information we possess on the subject.

WHAT SHALL WE DO WITH THEM?

A RELIGIOUS Journal, under the heading, "What shall we do with them?" says:

"There are many persons who are prepared to accept a large part of the doctrines of Christianity but not the whole; and there is reason to believe that their number is on the increase. The relation of the church to this class is often a problem presenting serious difficulties."

Before a definite answer can be justly given to this question, it ought to be decided what are "the doctrines of Christianity." Each sect will cite its own tenets as the epitome of Christian doctrine and take the position of its test and standard. And as there are very many sects professing to be Christian and each differs from the others as to what are the doctrines of Christianity, it is not to be wondered at that there are many persons who do not accept what the sects view as Christian doctrine nor that "their number is on the increase."

Many of the so-called "doctrines of Christianity" are only the notions of men. And some of them are so absurd and contrary to common sense, that it is more surprising to a logical mind that any rational person receives them as divine, than that there are many

persons who are not prepared to accept them. While the church—that is, the aggregate bodies of professing Christians, is undecided upon a large number of doctrines and cannot unite under one settled creed, it cannot be reasonably expected that men and women who have not formally entered "the fold," will be prepared to accept the whole bundle of conflicting theories.

It must be evident to every candid observer, that living and abiding faith in the doctrines of Christ is rapidly growing less in the world. This is not to be determined by the numbers of communicants in the several religious denominations, nor of attendants at their services. It has come to be a mark of respectability and is considered a social duty, to attend some place of worship on the Sabbath. And this becomes more distinguished by membership in a religious body, it does not matter much which, so long as it is one of the recognized denominations—that is, recognized by polite society. But there are thousands of communicants and many more of pretty regular attendants at church, who, in private and among thinking men, avow their unbelief in any creed and laugh at the teachings of orthodoxy. Not a few of them openly proclaim their disbelief in every "revealed religion."

It is a very common thing to hear a prominent man in the world say: "I take no stock in any faith; as to the Bible, its stories are myths; my wife is a church member, that is sufficient; I sometimes accompany her to church as a sort of social duty; but all religions are about the same to me." Secular preachers would be astonished if they knew how frequently such remarks are made, among men of the world who figure on Sundays as sedate if not solemn worshippers.

We think the blame for this condition of things is to be placed at the doors of the theologians who have "taught for doctrine the commandments of men," who have had "a form of godliness" but have departed from "the power thereof," and who have by their fanciful theories made out God to be a monster, the work of the Redeemer a failure, Satan to have the victory over Christ, injustice, cruelty and horror to be distinguishing features of what they call "Christianity," and the dying belief of a sin-soaked and depraved scoundrel, to be superior in the sight of Deity to the good deeds for a life-time of a noble but skeptical man.

By narrowing down the operations of the divine plan of redemption to this brief mortal existence; by placing the good deeds of the Savior to act vicariously in the place of personal righteousness; by putting outside of the pale of salvation more millions of departed heathen than the thousands of believing Christians; by insisting on impossibilities as essential points of faith—such as three several Gods all in one personality, by picturing an immaterial heaven, the future abode of spiritual nothings, as the goal of Christian faith, hope and desire; by surrounding religion with gloom and filling the world with conflicts on dogmas that common sense rejects; the self-constituted priests of creeds they claim to be divine, have promoted skepticism, driven hosts of men into the darkness of infidelity, and disgusted thinking people all over the world with the very name of "The Christian religion."

The most serious "problem" before the churches of Christendom is an agreement upon what are the true doctrines of Christianity—those taught by Christ and His Apostles, before they exact "acceptance of the whole" of their discordant views from any person. We are not blind to the good that has been done in the world, in spite of their many errors, by preachers and people in all the differing sects. This is not the question now. An agreement as to essentials is the point in view, and the sects must reach it themselves, before they can claim full credence in their doctrines from any individual.

The Church of Jesus Christ of Latter-day Saints has the advantage of a definite and simple set of principles, divinely revealed in the present age, and presented to the seeker after truth and salvation. Obedience to these puts the convert in possession of that spirit which manifests all things, according to his faith, desires and good works. He obtains a test, a touchstone, a standard by which he can try all religions and all spirits to see "whether they be of God."

And yet this is progressive religion. That is to say it is not limited in its creed to the fundamental principles, acceptance of which are essential to membership and to that salvation in the presence of God which is the aim of true Christian faith and effort. The boundless field of everlasting truth is open to the son or daughter of God who obeys the Gospel of Christ. And therein to him or her "the righteousness of God" is revealed, "from faith to faith." All have not the same degree of faith; all therefore have not the same degree of knowledge. There are "babes in Christ" and "men and women in Christ Jesus." The strong, therefore, must bear with the weak and not expect all to reach the same height, to the same mark, to touch the beam at the same figure in the balances of understanding or the scales of good works.

This is the lesson which we offer for

reflection, and to which we have led up in the foregoing remarks: All have not the same degree of faith; the mighty should be patient with the feeble. Wickedness must be condemned, but weakness should be compassionate. Spiritual vision is various, like the natural eyesight. How unwise and unjust it would be to berate a near-sighted person for not seeing a distant object which is very clear to one gifted with stronger vision! Just as wrong is it to condemn those who are not as ready to see advanced truth and comprehend the higher principles as their brethren blessed with quicker perception and stronger spiritual insight.

The Lord has given a guide in this matter, in reference to those who have not faith to be healed or to obtain special gifts. They are to be "nourished with all tenderness;" and He says: "And they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities."—Doc. and Cov. Sec. 42.

To obtain a standing and fellowship in the Church of Christ the requirements of God are easy and adapted to all people. It is only when men add to those requirements that the "yoke" of Christ, which is "easy," and His "burden," which is "light," is made grievous to be borne and a task irksome to accomplish. It is wrong to be impatient with those who are naturally skeptical and to reject or despise those who believe in "first principles" but are not able to grasp others. Their loss is sufficient in missing the benefits of greater faith and more advanced knowledge.

"What shall we do with them?" is the question. "Bear with their infirmities;" that is the Divine answer. It is Godlike, reasonable, merciful—and just. Encourage, not curse, instruct, not condemn them. Would not a course of this kind have saved some who have gone forth into darkness and apostasy, and who were considered worthless when perhaps they were only weak? Let us be content with what God requires as an essential to citizenship in His Kingdom on earth. And if He can bear with the simple, the slow, the halting, the small-sighted, the feeble-minded, the doubting and the backward, surely His servants can do the same, with the thought that the brightest and mightiest among them is but as a speck in the sunshine of His effulgent glory.

REPUBLICAN CONVENTION.

A Vivid Picture of the Closing Scenes of the Great Gathering of Representative Politicians.

CHICAGO, June 25, 1888.

A few minutes past 11 o'clock this forenoon Chairman Estee called the convention to order and demanded attention while the Rev. Arthur Wards, editor of the *Northwestern Christian Advocate*, offered

THE USUAL PRAYER

The spectators and delegates more preceded Dr. Edwards than he preceded over a stand set up. How—made, two glasses for a McKinley ever, with closed eyes as prayer, in imitation, he rose as prayer, in which the words "Father was pro-nounced many times. Mr. Edwards has given considerable attention to his journal, and a person of considerable judgment, local distinction. As a sidekick, however, he ranks above the Christ, many things he is a little average. In appearance he is a well-dressed mortal, his looks do not suggest a clergyman. In fact, he is mistaken for the church janitor.

Wm Boutelle, of Maine, and Creed Hammond, of California, both endeavored to address the convention simultaneously, then both delegates and spectators became intent. Boutelle took the platform, and in a very flowery little speech seemed to be approaching a very interesting climax. At length he read two

TELEGRAMS FROM MR. BLAINE

instructing the Maine delegation to respect the Paris letter of withdrawal. This seemed to lift a great weight off the convention. However, the Blaine faction did not quite comprehend matters, and were under the impression that "Blaine was being slaughtered in the house of his friends." The convention was on the point of being thrown into serious disorder. And if the chairman had not announced his intention of clearing the house of all except delegates and press representatives, it is probable that a dreadful riot would have been precipitated.

THE SIXTH BALLOT

still showed California solid for Blaine, but it also showed that New York was now solid for Harrison. Utah still clung to Allison. Fred Grant received one vote. His name did not even evoke the exclamation "Let her go Galiacher" or "Get there Eli." It is strange that in a convention where every little advantage is utilized with scientific theatrical display, that the name of Grant should be received with such absolute indifference. The fact is that Fred Douglas is esteemed as a bigger man than Fred Grant. As usual several states demanded a call of the roll. Money is supposed to be plentiful here at present. In the Southern delegations there