

## DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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## A VERY WIDE DISTINCTION.

In another part of this paper appears a report of an interview with Gen. Horace S. Eldredge, taken from the *San Francisco Chronicle*. It contains many correct statements of the views and position of the "Mormons," and rightly draws a distinction between the non-"Mormons" and the anti-"Mormons"—the respectable business "Gentiles" and the adventurers who stir up the strife and manufacture the falsehoods which are believed by the multitude to the detriment of Utah.

Those persons, who do little or nothing towards the development of the resources of the Territory, who, in the language of Brother Eldredge have "everything to gain and nothing to lose," take great pains to make it appear that the exposure of their nefarious schemes refers to the whole "Gentile" population of Utah, and that the enterprising non-"Mormons" who are engaged in legitimate industries, disbursing money as well as making it, are like themselves, eager to destroy the "Mormons" and bring about a political revolution here. Everything said against them they apply to the respectable non-"Mormon" element, for whom it is not intended. All their plots they credit to the entire "Gentile" people, and they include themselves in the number of those who have benefited Utah financially by the enterprises inaugurated.

There is a wide distinction to be drawn between the two classes. The rascals who make the disturbance, fabricate the lies, pull the political wires, aim to control the local treasury, lust after the local offices, and stop at no devilry for the accomplishment of their villainous objects, are just what they are denominated in the interview—"adventurers." Very few of the non-"Mormons" engaged in legitimate business join in with that gang. They are friendly with the "Mormons" but indifferent as to our religion. They mind their own business and are not interfered with by our people. When business relations require it, the "Mormons" and the non-"Mormons" hold agreeable relations. They would not be found in any position of hostility were it not for the scallawag class, who take such a course that the fair-minded business people are in danger of abuse and libel of the grossest kind if they take sides with the "Mormons" in any matter of public moment.

It is the adventurers who raise the alarm about danger to "Gentiles" if Utah should become a State. And yet they know that there is not any part of the United States where tolerance of opinion is exhibited in a larger degree than in Utah, on the part of the "Mormons" to those who are not of their faith. Such interviews as that which we publish will help to correct the false impression which has been made upon the public. And the journals of the country should be careful to draw the line between the non-"Mormon" bona fide residents of Utah, and the scheming adventurers, political tricksters, hungry office-seekers, loafers, bummers, ragamuffins and low-lived scoundrels who form the anti-"Mormon" class and seek to cover themselves under the mantle of the others' respectability, and take credit for the part performed by the others in the commercial and industrial progress of the Territory. And it should be clearly understood that the papers which clamor for the severe, anti-republican and anti-Christian measures which are often advocated against the "Mormons," are not voicing the views of the respectable non-"Mormon" element, but joining in a hue-and-cry raised by a set of conscienceless cormorants eager for prey. This is a distinction with a very large difference.

## THE "WORLD."

THE New York *World*, which was maliciously reported by telegraph to be in a bad financial fix, does not show any signs of collapse or decay.

The rejoicing of certain Salt Lake anti-"Mormons" was at least premature as well as indicative of small mind. We stated at the time our conviction that there was no truth in the rumor, and we are able to say now positively that it was incorrect. Some changes have been made in the staff, as we then intimated, and there is likely to be a change in the proprietorship, but not in the status or policy of the paper, and its financial condition is such that snarling journals which desire its destruction would be in the seventh heaven of delight if the value of their own concerns was a hundredth part that of the New York *World*. It will be a political star of the first magnitude when these meteoric flashes have winked out forever.

## AN ADJUNCT OF "CHRISTIAN CIVILIZATION."

THE crime disclosed by the discovery of a new-born infant's body at the mouth of the City Creek aqueduct on Wednesday afternoon, as related in the NEWS, is, we are happy to say, very uncommon in this Territory. It is not an adjunct of polygamy, but of what is called "Christian civilization." Infanticide and foeticide are very prevalent in communities where monogamy is established by law and religion. The rarity of this crime here causes unusual excitement. In a so-called "Christian" city it would scarcely make a flutter.

The indications are that the infant's life was taken in premature birth, and that the body was cast into the aqueduct to cover up two offences—to conceal a mother's shame and a father's guilt, and the crime of child-murder. If there is the slightest clue to the parties concerned in this shameful affair, it ought to be followed up persistently. Such a flagrant crime ought not to go unpunished. If there is a practitioner here who will aid and abet in such deeds of infamy it ought to be known, and the penalties of the law should be rigorously enforced.

We have heard hints of the presence in this Territory of persons who are ready to assist in the crime of pre-natal murder, and who advocate the suppression of human increase wherever they can do so with apparent safety. Such individuals are a curse to society and a disgrace to humanity. Whether male or female they should be hunted out and punished as the law prescribes, and their infamies should be exposed. Those who would screen them from ignominy and the law's decrees are sharers in their guilt and are unworthy to associate with good citizens.

It should be clearly understood that the Church of Jesus Christ denounces all the forms of foetal destruction and suppression as murderous and sinful in the highest degree. It has no excuse for these unnatural offences any more than for the shedding of blood. It is all included in the unlawful destruction of human life, and is of the nature of shedding innocent blood, for which there is no forgiveness. Life and increase are promoted by the precepts and doctrines of this Church, and that which tends to the opposite is of the devil and leads down to hell.

We must not permit the vile practices of this professedly Christian but evil, adulterous and unnatural generation, to find a breeding place among us. It is the duty of every Latter-day Saint to strive to prevent their spread, and aid in the discovery of the guilty. Any person known to advocate them should be exposed. A physician, surgeon, midwife or other practitioner advising or aiding in abortion should be promptly informed upon and punished. Here is the statutory law on this matter as it appears in the Penal Code:

Sec. 142. Every person who procures, supplies, or administers to any pregnant woman, or procure any such woman to take any medicine, drug, or substance or uses or employs any instrument or other means whatever, with intent to procure the miscarriage of such woman, unless the same is necessary to preserve her life, is

punishable by imprisonment in the penitentiary not less than two, nor more than ten years. (Compiled Laws p. 597.)

In addition to this legal penalty there awaits such sinners the judgment of a just God, who sees in secret and will punish openly, and who regards this crime as capital. It is the destruction of life, and the spirit that prompts it is cowardly and murderous. "Christian" society may wink at it, but "Mormon" ethics and discipline will not tolerate or palliate it.

We warn our people, too, against the vile and damnable practice which obtains in the most refined and pious and anti-polygamic circles, of using expedients for the prevention of natural family increase. It comes from the lowest pit, and should be abhorrent to every man and woman who has the slightest self-respect. And to a member of this Church it ought to be regarded as too impure and degrading to bear mention with any sufferance. It is a prevalent abomination in the world, but will not gain a foothold among the "Mormons" while they preserve the spirit of their faith, and keep on that higher level of personal purity which it inculcates and has led them to.

We call upon all those who desire to maintain the chastity and moral excellence which are distinctive features of our religion, and which were held intact in practice in this community until "Christian civilization" was introduced for our "regeneration," to unite in making a determined stand against the influx of those hellish practices which debase humanity, vitiate society, pollute the fountains of life, destroy the spiritual perceptions, and lead all who indulge in them further away from God and the light of eternal truth.

## NOT HUNTING A REFUGE.

A BOSTON paper speaking about Madagascar, says:

"The present population is of various origin, and includes a number of races. The island would be a good place for refuge for Mormons, as polygamy prevails there, and every man can have twelve wives, and the king is no more limited than was Solomon. The divorce laws favor the husband, the minority ruling."

Thank you, we are very well suited in Utah at present. The "prevalence of polygamy" in any place would be of no attraction to the "Mormons" nor render it a desirable habitation for them. "Mormon" plural marriage—which, by the by, is but one feature of our creed and polity and not the chief one by any means—is altogether different from the polygamy of Madagascar, of Asia and of any other part of the world where it is practised; those who confound the two make a very grave mistake, and all their reasonings and calculations based upon it are likely to prove erroneous if not ridiculous.

The divorce laws of Madagascar, too, would have no attraction to "Mormons." It would be very difficult to find a man in "Mormondom" who has put away his wife, though there are women who have been divorced from their husbands. In this the "Mormon" system protects the weaker sex, and the advantages, if there be any in divorce, are all placed on the woman's side.

As to a "place of refuge," we are not in need of any just now, and do not expect to require it. We shall not always be misunderstood and be made subject to injustice, and the "refuge" is more likely to be needed by the vagabonds who lie about us and try to bring again the troubles which we have waded through in the past, but have successfully surmounted. Utah is good enough—we don't need Madagascar.

## TAR AS AN ARGUMENT.

"Mormon apostles are laboring for converts about Connorsville, Ind., and are making some progress. That section contains a law-abiding people, but a good many people are inquiring the price of tar by the barrel."

THE above is from the Chicago *Inter-Ocean*, and is quite suggestive. The probability is that the people of Connorsville, described as "a law-abiding people," would not think of using tar as an argument against any system however heretical it

might appear to them, save for suggestions such as that offered by a professedly "law-abiding" journal. It is something akin to the advice of a sectarian preacher, in reference to an unbeliever who had stirred up the ire of the clergyman and his admirers so much that they laid violent hands upon the skeptic. They were close by the village pump, and the pious preacher cried out vociferously, "Don't pump on him." Of course the infidel was drenched and the parson could safely say that he had not advised the outrage.

We call the attention of the Chicago paper to the fact that tar, even with the addition of feathers, has never yet succeeded as an anti-"Mormon" argument. Several eastern journals have been treating their readers lately to disquisitions, more or less inaccurate, about the early history of the "Mormons" and particularly the occurrences which took place in Kirtland when the Prophet resided there. The outrage committed upon Joseph Smith by a mob including several religious leaders when he was taken out of his bed at night, covered with tar and feathers, scratched and scarified by the finger nails of one of the mad-cat rioters, and a vial of vitriol broken in his mouth, is related in these recent references to "Mormonism" and it is stated that this was really a turning point in the history of "Mormonism," and the beginning of its wonderful success in making converts. On the following Sunday, Joseph the Prophet, cleansed from the effects of the murderous assault, but with the scratch-scars showing plainly upon his face, preached to an assembled multitude and administered baptism to several persons. It did not deter him from his work, nor hinder the progress of the religion that he advocated. On the contrary it created sympathy for both in the minds of just people, and indignation against the men and the means engaged in the opposition.

It is an old adage that "like causes produce like effects." It is an illustration in a small way of the saying, "The blood of the martyrs is the seed of the Church," the truth of which was more strikingly illustrated in the martyrdom of Joseph and Hyrum, and the subsequent growth and expansion of the "Mormon" creed and people.

A distinguished American preacher recently expressed a great truth connected with this subject in the following felicitous words:

"No great or good cause ever succeeded without suffering and martyrdom. See how the anti-slavery cause was helped by riots and disturbances. Dragging Garrison halted through the streets was one of the best possible things for stiff Boston. Without suffering there can be no ascendancy for a good cause. The gospel received the seal of God in blood. Enthusiasm begets enthusiasm. So Stephen was ordained for his work. After he had spoken the people gnashed their teeth at him. That is they showed a return to the nature of the dog, and growled and showed their teeth at the man they assailed. Out of all that time only one figure now stands clearly, and that is the great protomartyr Stephen; his statue is carved in light and will go down to all time a radiant figure."

If the *Inter-Ocean* desires the suppression of "Mormonism" in Indiana, Illinois or elsewhere, it should be careful not to advise violence. For, apart from the shame and disgrace of counseling force, of the vulgar kind too, as an argument against religious preaching however erroneous it may appear to be, the very opposite results from those intended are almost certain to accrue. The murder of our young missionary, Joseph Standing, in Georgia, so far from working intimidation and the extinction of "Mormonism" in the South, has, as we predicted at the time, brought forth fruits in hundreds of converts to the principles which he advocated and for teaching which he was cruelly assassinated.

The tar-barrel, the torch, the rifle, the revolver, the bayonet, legal penalties and prisons, mob violence and wholesale expulsion have been tried against the "Mormons," and entirely in vain. The people have not faltered and their faith has not ceased from spreading abroad. Brute force is poor reasoning, Mr. *Inter-Ocean*, and, besides being out of place in the nineteenth century and in republican America, is an utter failure so far as "Mormonism" is concerned.

## "SUPERFLUOUS" WOMEN.

MASSACHUSETTS, so the papers declare, has 80,000 unmarried women. These are ungallantly denounced "superfluous" by some of the enlightened writers for the press. It is further stated, with how much truth we know not, that a Utah widower has solicited Governor Butler to obtain one of the superfluous for him as a wife. The *Boston Globe*, in commenting upon the incident, admits there are 80,000 more women than men in Massachusetts, but is not willing to make the further admission that they are all superfluous, and adds:

"Woman is superfluous only when she is devoid of good looks, or wants to wear trousers, or acts as chaperon for a pretty girl. Some observers are inclined to classify as superfluous the woman who insists upon going with her husband when he takes his vacation, but for the purpose of the present inquiry she does not count. We do not admit that there are 80,000 women in Massachusetts ugly enough or 'superior' enough to be superfluous. Of the 80,000 women unprovided with orthodox husbands, as many as several manage to make themselves useful in various ways, and many others are ornamental enough to be aesthetically necessary as works of art."

The story about a Utah man sending all the way to Massachusetts for a wife, lacks confirmation. In spite of the apparent preponderance of males over females in Utah as shown in the census, it is a positive fact that there are plenty of unmarried ladies in this Territory for all men who desire to marry, and perhaps quite a number to spare. The census does not show the relative numbers of marriageable men and women in Utah, but simply the numbers of males and females. Observation and acquaintance with the people show that there are large numbers of young women, to say nothing of widows, in all the populous towns and villages of the Territory, who have not yet entered into the blessed estate of matrimony. Either the marriageable women outnumber the marriageable men, or the latter are too backward and shy of wedlock and its responsibilities.

The ladies in Utah or in Massachusetts are not averse to conjugal life. A woman who would not marry if she had a good chance with an eligible partner is a *rara avis*. But in Massachusetts there is a lack of men, and in Utah there are many male persons in the mining camps and elsewhere who do not enter into matrimony, for divers reasons. But we agree with the *Globe* in its dissent from the term "superfluous women," only we go further, and dispute the statement that lack of good looks renders woman "superfluous." Personal appearance is not always a good recommendation for matrimony. There are thousands of women who are not attractive in face and form, gauging them by the standard of beauty, but who have the greater charms of a loving and lovable disposition, a pure mind, constancy of character, devotion of soul and the true qualifications for a help-met to man.

We think it is a shame and a wrong, whether in Utah or Massachusetts, for women to be left out in the cold of spinsterhood or widowhood, when they are qualified for the duties and joys and usefulness of honorable wifehood and motherhood. And seeing that there are so many male persons who shirk the responsibilities of married life and so many more who are unworthy of the love and society of pure and trusting woman, we are against the absurd restrictions which a relic of Romish jurisprudence has placed in the way of many women to matrimony and maternity, and we are in favor of plural marriage, or the union of more women than one, under proper regulations, and mutual consent with honorably, upright and large-hearted men, so that the term "superfluous women" may become entirely obsolete.

If every individual and every family would bestow a tithe of the care requisite in any ordinary attack of acute disease, in striving to prevent and ward off its attacks, there would rarely be any use for calling in the aid of the physician. In all ordinary derangements of the stomach, bowels, liver or kidneys, you need only a few doses of *Emul Freese's Hamburg Tea*.