

EDITORIALS.

CHANGING NAMES.

We are in receipt of the annexed communication which has been elicited through the bills which have been passed by the Legislature changing the names of three or four individuals according to their petitions:

Salt Lake City, Jan. 24, 1892.

"There is something which suggests a word or two in the calls that are made upon our Legislators for the changing of a persons name.

That such a thing is made imperative in the old world we all know, but there is, as a rule, the consideration of prospective wealth and consequent power, and there the feeling is legitimate where society prides itself upon the establishment of a house, or the continuance of a name. But there are no such interests involved here, men are not generally desirous of founding a house or ennobling a name, indeed the fluctuations and mutations of life are here as easily and as surely disturbed as the contents and figures of a kaleidoscope.

Then this is a matter which is liable to abuse, the great West is the Paradise of adventurers, and men, guilty of misdemeanor and even crime, may, through a local legislature, have sanction for sinking an objectionable individuality.

To be sure, if a man has dishonored his name, and he wants to forget the past, after atoning for transgression; if a man, proud of his family, wants to deliver them from the incubus of vulgar association, or of harsh suggestion, there might be facilities for such a salvation as is implied in this, but a changing of names should not be encouraged only upon good grounds and at the recommendation of legislators well posted in the antecedents of the applicant.

It would almost seem as if a man or woman would be proud of continuing the name of his father and mother, but changes, as a rule, generate the suspicion that there is something to disguise or hide, and is more suggestive of dishonor than of any higher condition. Why, then, change?"

CITIZEN.

The foregoing remarks no doubt express the feelings of many persons who are not acquainted with the facts and the reasons for the change of those names acted upon by the Legislative Assembly. It must not be supposed that those changes have been made unadvisedly. There is no reason to suggest or hint that bills have been passed in favor of "adventurers," or of persons desiring concealment or escape from consequences of wrong-doing. Such an insinuation is unjust to the Assembly, and is utterly without cause.

It will be found on investigation that in nearly every instance, perhaps in all, the person desiring the assistance of the law in this respect is merely obtaining a right. Having been called by his mother's name, or some other than the name of his father, for many years, doing business in that name and being known by it in legal transactions, he desires to assume the name of his father and to do it lawfully, without attempting to evade any liability incurred under the name by which he has been known. Sufficient reasons are always required and provisions are made making the party responsible for all transactions under the former name. So that while the individual receives that relief which he desires, no one is injured by the change.

And we see no reason for the suggestion of our correspondent that the antecedents of the parties should be personally known to legislators. There are other persons whose recommendations are just as much entitled to notice as the members of either House, and parties who are not known to anyone in the Assembly may have just as valid a claim for assistance, in this respect, as if they had held a life acquaintance with a member.

It is easy to suggest wrong motives and to imagine evil. We think the Legislature is not at all likely to aid any one in escaping from the odium of a dishonored name, or to pass upon petitions of any kind without giving them due examination.

Gov. Jerome, of Mich., has called a special session of the Legislature to consider relief for the fire sufferers.

THE "BLACK SPOT" ON THE NATION.

THE Omaha Herald has always been consistent in its position on the "Mormon" question. While strenuously opposed to our marriage system, it has deprecated the fanaticism and folly of the pretended Puritans who want to stamp out the "peculiar institution" by violence, and has exposed the fallacy of the silly schemes which have been from time to time advanced for the solution of the so-called "Mormon" problem. A few days ago the Herald made some comments on the newly revived proposition for dividing Utah among the surrounding States and Territories, and its remarks being misunderstood, came out next day with the following editorial:

"If the Herald should be understood from an expression in it yesterday to favor the plan of Delegate Maginnis for wrecking the Territory of Utah as a means of ridding it of the odious institution of polygamy, it begs to say that it favors nothing of the sort, not even to make gold-lined Montana a democratic State.

Many patent remedies for the cure of polygamy have been invented by the various doctors who have sought to physic that institution out of existence. One of these was to allow the women of Utah to vote. If the Mormon women could only be allowed to vote, said these doctors, several years ago, the persecuted women living in polygamy would assert their liberties and strike down the institution, extirpate the cancer. The remedy was applied, and now we hear powerful protests against woman suffrage in Utah.

Polygamy is a relic of Mosiac barbarism which existed in many countries not Christian. It was sanctioned and practiced by God's chosen people both before and after Christ appeared on the earth, and it is not within our knowledge that the Redeemer of mankind ever gave any special mandate under the new dispensation for its abolition. But this does not alter the fact that it is, under our Christian order and civilizations, at war with every sentiment and conviction of the world, a black stain upon our country, and because it is so it ought not to exist. It is a blot upon the nation, and especially upon the good name of a people who, of their own will and in their own way, ought to put it away forever. The Herald has often appealed to them to take this one step that would place them right and strong before the world, and which would leave nothing to be asked of a community whose work has been so important to the whole country. It will not cease to renew these appeals as it plainly sees the wisdom of the course which it wages upon the followers of Joseph Smith and Brigham Young. We do not abuse that people. No rational man asks Mr. Cannon or any other man in Utah to turn his wives out of doors, or to brand his children as illegitimate. What is asked, and all that is asked, is that the people who uphold the doctrine and practice of plural marriage, shall, yielding to the world's opinion, put the institution in the way of gradual extinction. Whatever may be its seeming strength under the efforts that have been made to destroy it, it can not be maintained for any great length of time. It will perish, no matter what Congress may do, or omit to do. It cannot stand against the united voice and opinion of Christendom. The patriarchal life was only possible in a land and in an age in which it received universal sanction. Mr. Cannon and other men ought to see and know this, and they ought to have the courage to accept the inevitable, for their own good and that of the country."

The Herald is not exactly correct in stating that "polygamy is a relic of Mosiac barbarism." It was for ages the general system of marriage among all nations. That is to say, there was no law against a man marrying more wives than one, and therefore polygamic and monogamic family relations co-existed for hundreds of years without legal or moral prohibition. Men whose names are recorded in holy writ as the special friends of Deity, because of their righteousness, lived and married wives and laid the foundation for family continuance down to the latest generations, centuries before Moses was born. And the marriage laws given in the Mosiac code are not barbaric. They distinguish the system introduced by the great law-

giver from the nations over whom His people, under those laws, obtained dominance. The Mosiac code has furnished principles from which modern civilization has drawn rules for its jurisprudence, and is no more to be classed with barbarism than order is to be classed with chaos, light with darkness, or law with licentiousness.

The Herald is correct concerning the absence of any mandate from the Redeemer for the abolition of plural marriage. There is not a scrap of Divine law, in the Old Testament or the New, which either directly forbids a man from having more wives than one at the same time, or declares that such relations are wrong or displeasing to the Divine mind. Monogamy, that is, the system which forbids under pains and penalties a plurality of wives, is no integral part of Christianity. It came from Pagan Rome, like some other elements of modern civilization for which the Christianity of Jesus of Nazareth and His Apostles are not in any way responsible.

If "Mormon" marriage relations are "a black stain upon our country," we fail to see the spot, and submit that it exists only in the imagination of men and women who have been trained to look upon monogamy as essentially Christian, and polygamy as immoral and irreligious. There are blots upon the nation as black as hell. But they do not seem to catch the eyes of the fanatics who are so terribly exercised over the marriage relations of the "Mormons." We do not wish to particularize too closely.

Those black stains are not mere spots, but cankerous sores eating into the body of the nation. They are to be seen almost everywhere. More people perish of them in one year in this country than the whole number of "Mormons," married and single, male and female. Among the blots which God and angels see upon the nation are, prostitution, spreading moral and physical disease in every direction, infanticide, with its blasted fruits thrown into the gutters, cesspools, outhouses and ashpits of "Christian" cities; feticide, smiting the women of the land with weakness and debility, and corroding the fountains of natural affection; divorce, rending asunder the ties of marriage, breaking up the family and the home, and wearing away the foundations of society; adultery, defiling the sanctity of the marriage bond and bed and destroying honor, truth and fidelity; seduction favored by monstrous medical and surgical methods for preventing natural consequences, polluting the channels of life and love, and filling the brothels and stews of Christendom with the fair daughters of God branded with the mark of infamy and of Satan. Drunkenness, robbery, swindling, stock-gambling, bribery, corruption and a thousand-and-one unchecked evils, that only provoke an occasional comment from the hypocrites that rant and rave and rend the air over the marriage relations of a few peaceful, industrious and God-fearing Latter-day Saints in the valleys of distant Utah. Let these engage the attention of would-be reformers, and the plural marriage of the "Mormons" would not amount to an infinitesimal speck in comparison with the blotches and blains, and ulcers and cancers, and black and putrid stains that horrify the eyes of purity and virtue.

Whether "the doctrine and practice of plural marriage" can "stand against the united voice and opinion of Christendom," remains to be seen. Its voice and opinion are no guide to us. We think more of one whisper from the "still small voice" which manifests the mind of God, than all the thunderings and bellowings of the priests and hirelings of the whole "Christian" world. We know that the ordinances and precepts on this question, which have come to us by revelation, are right and true, and will endure in time and eternity. But we have no defiance to make, if we have no concessions to popular demands to offer. We leave the result with the Almighty. We take the ground that God has revealed to us the doctrine of celestial marriage. He has not repealed his commands. If our manner of life injures our opponents, let them show wherein they are hurt. If they are so exercised about it that in their righteous (?) zeal they wish to hurt us, we say God judge between them and us, and we have no fears as to the result.

We thank the Herald for its good intentions and general manly stand on this question. But we suggest to

its editor that while "no rational man" demands the severance of those ties made sacred to us by holy ordinance, by years of fond affection and by family fruits and associations, that it is the irrational who are now raising a rumpus in the land, and working for that very disruption and social chaos which natural people would abhor. However we are not at all concerned. All things are in the hands of Him who rules on high, and to His court we submit our cause. Quiet reigns in Utah, and while the world is raging the "Mormons" are perfectly at peace.

THE TWO ALTERNATIVES.

AMID the mobocratic cry of "Down with the Mormons!" "Crucify them!" "Imprison them!" there are some sensible persons and papers not afraid to talk common sense on a question over which most people lose their reason. Among them is the New York Graphic, from which we copy the following article containing a conclusion that ought to recommend itself to every sane mind that has seriously reflected on the subject. As to the writer's opinion as to the truth or falsity of the "Mormon" religion, the impressiveness or otherwise of the name of its earthly founder that does not affect the argument nor the deduction. Every person is at liberty to think as appears right to him on those questions, but the two alternatives presented are, nevertheless, the true issues before the country:

"There is one effective way to solve the 'Mormon' problem and put down polygamy. Let us throw away all sentimentalism and consider the matter bravely. Moral suasion has failed. The laws against polygamy are a dead letter. The machinery of the courts cannot be put in motion against polygamists in Utah, because there the preponderance of public sentiment is against the prosecutions. Why have all plans for suppressing 'Mormonism' failed? Simply because 'Mormonism' is a religious system. We believe that it is a false system of religion, and Joseph Smith a false prophet. By the way, the name of Smith is not an impressive one for a prophet; indeed, it ranks with 'Josh,' the name of one of the Chinese deities. But men have had the courage of their opinions before now even in the defense of false religion, and they have gone to the death in obedience to the command of a false religious teacher.

The 'Mormons' have resisted all attacks upon their system of claiming for it a divine origin, and by calling upon true believers to defend it as they would struggle for their souls' salvation.

Let us be plain. The history of the world has shown only two modes of destroying a religious system. One is by the slow action of time and civilization sapping the grounds of belief in the minds of the believers, and the second by the summary application of sufficient military force to reduce believers in the system to an insignificant minority in the community. If we are not prepared to trust to time to dispose of 'Mormons' we must be prepared to resort to force. There is no middle course that promises success.

If 'Mormonism' is to be put down at once, we must raise an army of at least 100,000 men, fully appointed in every respect. We must take possession of every strategic point in Utah and the adjoining Territories in which there are 'Mormons.' Martial law must be proclaimed and rigidly enforced. 'Mormon' families must be broken up. 'Mormon' churches must be closed or destroyed. Private religious meetings of 'Mormons' must be prohibited. 'Mormons' who are disobedient must be punished. 'Mormons' who insist on following the rites of their church must be killed or imprisoned. No quarter and no mercy must be shown, to old or young, who will not submit to the rule of conscience laid down by the military commander of the district. We must be prepared to follow out this system to the end.

The dragonnades were successful in stamping out Protestantism in France. A system of repression as bold and merciless, well conceived, cruel and unrelenting, would be successful in eradicating 'Mormonism' in America.

Are we prepared for the dragonnade which would make Utah a desert and kill and disperse thousands of people, who now have homes, more or less happy, there?

If we are, let Congress pass the necessary laws, and let carnage and destruction begin. If we are not, let the idle demands for the immediate suppression of the 'twin relic of barbarism' cease."

"ANTI-POLYGAMOUS MORMONS."

THE Cincinnati Times-Star has a leader under the above heading in which its readers are informed that there are a number of "Mormons" outside of Utah who are "as bitterly opposed to polygamy and the polygamous Mormons as the Gentiles are." Also that two delegates from that body have been appointed to visit the seat of government for the purpose of pressing national legislation against the Utah "Mormons."

That paper says:

"These gentlemen expect soon to be in Washington, and hope to be able to prove the fact that polygamy is not a part of Mormonism proper, and that the declaration that it is is false. They are instructed to urge the necessary legislation to correct the monstrous crime practiced in Utah. They will especially advocate an amendment of the jury law, and will also ask that the statute of limitation (preventing investigation into and punishment for offenses committed prior to 1862) be wiped out, and that woman be held responsible for the act of polygamy as well as man."

The "non-polygamous" people here referred to are commonly known by the name of "Josephites." They pretend to be Latter-day Saints, but have no connection whatever with the Church of Jesus Christ of Latter-day Saints, and are not identified with it in doctrine, authority, spirit or communion. The majority of them are persons who have backslidden or been excommunicated from this Church and are filled with contention, malice and hatred towards the organization which has cast them out. They are not content with holding to and advocating what they claim to be correct, but desire, like other sects antagonistic to the Church of Christ, to bring injury upon the people with whom they differ on doctrine and other religious questions.

They have never been interfered with by the Latter-day Saints. We accord to them and all other people the right, under the Constitution of our land and the teachings of our faith, to worship anything or nothing in any way they choose; to hold such tenets as seem right to them; to oppose our creeds and doings by all lawful methods; and to preach and extend their faith wherever they have rightful opportunities. But we have no fellowship for them nor for their intolerance and hatred, manifest in efforts to invoke force for the overthrow of a system which they have failed to injure by other means. We should not refer to them at all—as they amount to an almost unnoticeable faction—but for the manner in which they have been brought forward by our Cincinnati contemporary. That paper remarks on this subject:

"It is well known that polygamy was not one of the original articles of faith of the Mormon Church. It is said by those who know, that the Book of Mormon, upon which the Church was originally organized, declared in most emphatic terms that a man shall have but one wife, and that he shall have no concubines. There is a comparatively large number of Latter-day Saints who stand by the Book of Mormon, and declare that all Mormons who accept polygamy necessarily abrogate and reject that book and its teachings."

It is well known that there are a number of "articles of faith" held by the Latter-day Saints to-day, which were not embodied in the creed promulgated when the Church first organized. It is in its nature and spirit progressive. It is based on the principle of continued revelation. It is inspired by that spirit which is to "guide into all truth." Therefore "line upon line and precept upon precept" have been added to it from the day of its establishment till the present, and will continue to be as time and circumstances render necessary and consistent. The promise to the Church is that every truth formerly revealed shall be restored by the spirit of revelation, and that things hidden from the foundations of the world shall be