

# THE DESERET NEWS.

TRUTH AND LIBERTY.

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GEO. Q. CANNON,

Editor and Publisher,

Salt Lake City, Utah Territory.

*Bishop WILLIAM BUDGE is authorized to act as GENERAL AGENT for the DESERET NEWS throughout Cache County.*

*\*\*Elder GEORGE FARNWORTH of Mount Pleasant, is appointed GENERAL AGENT for the DESERET NEWS and JUVENILE INSTRUCTOR for Sanpete County.*

## Special Notices.

**BEAUTIFUL HAIR.**—The Ladies of our household endorse Burnett's Cocoaine for the hair as unrivalled.—*Home Journal.*

**BURNETT'S COLOGNE WATER.**—Its intrinsic merits really justify the high reputation in which it is held.—*Providence Journal.*

**LADIES' PRONOUNCE** Burnett's Florimel to be a fine Perfume.—*Galveston News.*

**HEALTHFUL Flavoring Extracts** are scarce, but Burnett's are pure.

**STRONG EVIDENCE.**—Such names as Dr. O. W. Holmes, Washington Irving and Ex-President Van Buren, have borne testimony to the efficacy of Whitcomb's Asthma Remedy, which is for sale by druggists.

## It is Impossible

To complete the outfit of the culinary department without a supply of DOOLEY'S BAKING POWDER. The best, purest and cheapest baking powder known, as one pound will go further than two pounds of ordinary manufacture, and from it can be made the sweetest and lightest kind of biscuits, rolls, corn cake, &c., &c., every time, to perfection. One trial will convince the most skeptical of its superiority over all others. For sale by Grocers.

## ILLIBERALITY.

WHEN reference is made by our elders in their public discourses, or in private conversation, to the persecuting spirit they have had to encounter in the world, there are people who deride it as exaggerated, if not positively untrue. We need not comment on the shallowness of such persons, nor how much they often manifest a similar illiberality. And when reference is made to the bitter persecutions the Saints were called to pass through in former days in Missouri and Illinois, there are not wanting individuals, some of them prominent in the nation, that declare such things could not be, unless those persecuted had been guilty of crimes, or unlawful acts that exasperated their neighbors against them. Many of these individuals would enact similar scenes if they could, while with deep protestations they declare themselves in favor of the utmost liberty, and freedom of speech. It might appear, without further comment, that this was a harsh conclusion to arrive at; but what other can be reached, when every means is resorted to for the purpose of stirring up bigotry and prejudice to acts of hostility against a people who do not interfere with them or their affairs, meddle with no one, and merely ask the right to follow their convictions in matters pertaining to their present and future happiness.

There is very little doubt that there is a marked change in the world since our elders were mobbed, tarred and feathered, unjustly imprisoned, and offered the flesh of their co-religionists for food by fiends wearing the human form. The world has not stood still since then. It has traveled onwards

for good or evil. Still, the old spirit exists; intolerance is not yet dead; and though the desire to abuse men for speaking the truth as they understand it may not be so wide-spread, evidences are continually springing up to show that some are yet animated by it, and would readily employ the only argument they seem capable of comprehending or using—brute force.

The dispatches have lately made reference several times to an excitement said to exist on Long Island, with regard to the preaching of some of our elders there. We do not know how far the statements sent over the wires are true. There must be a certain amount of sensational items provided regularly, to satisfy the public craving for this kind of stimulant; and these reports are likely highly colored. But we presume sufficient reliance can be placed upon them, to imagine that some of the Long Island priests are at work, to stir up a spirit of mobocracy; and that a portion of the people, under its influence, is disposed to use personal violence, if the preaching and its success should continue.

The dispatches published to-day intimate that bloodshed is threatened; and they tell another item, closely connected with this, and not without significance, that a revival is in progress on Long Island. There is little difficulty in tracing a connection between this revival and the threatened violence; for it is astonishing how rapidly active people will become in trying to drive others to their heaven, when they have got "revival" to any considerable extent, and think they are on the straight road for that happy region themselves. They sometimes become so demonstrative in their charity and labors of love, that they would actually kill people to send them to hell quickly, rather than see them not going into their heaven with themselves. It would appear from the telegrams that the preaching of some of the elders has been successful, and the Almighty has blessed their labors to the extent of bringing some to a knowledge of the truth. This is the cause of the excitement. The priests find, no doubt, as usual, that they cannot answer truth with old worn-out sophisms; and so they stir up the people to drive "these pestilent fellows" away, who are "turning things upside down," and "are everywhere spoken against." By-the-by, that is about the language that was applied to the Apostles and immediate disciples of the Savior, some eighteen hundred and odd years ago. There is quite a similarity between the two sets of men, if it were followed out closely. Amongst other things they found that the spirit of persecution was not dead in their day; and that it drew much of its vitality from a class of men known then as now as priests.

Suppose some of these persons who would drive the elders from Long Island for preaching, were to visit Utah and commence preaching against that which they call "Mormonism;" and suppose some few of the people here were so illiberal and narrow-minded as to threaten them with personal violence for so doing, what would be the cry, raised instantaneously throughout the Republic? Why all the troops in the Federal army would not be deemed half enough to send on as an army of occupation and extermination. We have had men here, more than once, who not only opposed "Mormonism," but attacked private character in the vilest, most slanderous and falsest manner; but nobody ever drove them out or talked of doing it, though many said if the same course had been pursued elsewhere they would have been ridden on a rail and maybe some of them would have adorned telegraph poles. There are men here now who pour out tirade upon tirade against the Latter-day Saints, their institutions and leaders; yet nobody molests them, nor talks of it, nor pays heed to them. And this is in "illiberal" Utah; while "liberal" Long Island would drive out men for preaching Bible doctrines and making converts by so doing.

Gentlemen who delight in abusing Utah for her illiberality, hold up a little till you weigh facts, and then, if you have honesty, you will be mute.

## THE LADIES' MASS MEETINGS—THEIR TRUE SIGNIFICANCE.

ON the 13th of January the first indignation meeting, to protest against the bill in Congress designed to suppress the patriarchal marriage system in Utah, was held by the ladies of this city. Since then similar meetings have been held in the principal cities and settlements of the Territory, and we have received the reports of the same from:—Pleasant Grove, Salem, Millville, Richmond, Wellsville, Springville, Nephi, Grantsville, Milton, Fairfield, Kanosh, Hyrum, Fillmore, Willard, Scipio, Rockville, American Fork, Farmington, Mount Pleasant, Springtown, Fountain Green, Toquerville, Alpine City, Porterville, Franklin, Mona, Spanish Fork, Manti, Lehi, Cedar City, Payson, West Jordan, Beaver, South Jordan, Clarkston, Logan, Brigham City, Clifton, Paris, Parowan, Hebron, Pinto, Pine Valley, Centreville, Weber City, South Cottonwood, Minersville, Newton, Virgin City, Kaysville, Smithfield, Washington, Adamsville and Greenville.

Several of these reports we have published in a condensed form, in the columns of the News; we should be glad to publish all, but lack of space and a fear that a repetition of sentiments exactly similar, would prove tedious to the majority of our readers compel us to refrain. We intended to publish the names of the officers and speakers at the various meetings, believing that they deserve to be held in remembrance, but instead of that, we shall hand them all, with the reports of the speeches they have furnished us, to President Geo. A. Smith, Church Historian, that they may be preserved in the archives of the church. The number of ladies who have attended these meetings amount in the aggregate to not less, we feel confident in saying, than twenty-five thousand, and twenty-five thousand women voluntarily assembling for such a purpose, to endorse patriarchal marriage and to protest against legislation designed to suppress it, is without a parallel in the world's history, and furnishes an uncontested proof that the women of Utah, when brought to the test of principle, can be as firm and decided in their integrity as the sterner sex.

An impartial person, on perusing these speeches printed in the News, will at once discard the idea that the ladies of Utah are the degraded, spiritless and ignorant creatures that their traducers have represented them. Their utterances, on the contrary, have evinced as much intelligence and culture as the same number of ladies chosen promiscuously from any community in the world would have done on this or any other subject. While to suppose for a moment that such a number of women can be degraded, or that they are so completely devoid of the refined instincts peculiar to woman, as to vote for the spread of female degradation is simply preposterous. The comments of the press on these meetings have, in many instances, been very flattering, and have proved that the protests of the ladies of Utah have commanded a large share both of attention and respect.

Unprecedented as are these meetings in character and object, we regard them as possessing far more significance and importance than the mere gathering together and the passage of the resolutions at first sight evince. The ladies of Utah in carrying out this programme have well earned and deserve the respect and thanks of their sex throughout the whole world, for they have inaugurated the first efficacious movement for the social redemption and elevation of the female sex.

Prostitution, or the "social evil," as it is called, which is corrupting the vitals and undermining the foundation of every nation in Christendom is exciting much fear, and scientific and philanthropic men in every nation are more than ever in earnest seeking a remedy. But they all admit that they have little hope. The ladies, too, in this country and in various parts of Europe, painfully aware of the increasing degradation of their sex, are striving in their

way to elevate it to a higher plane; but their labors have effected little good. Judging by the pertinacity with which they are laboring to secure female suffrage one might be led to suppose that they regard that at least as the chief ingredient of a panacea for the ills that the sex labors under. But with the suffrage in their hands we fear that they would fail in effecting the reformation they desire.

The key to the solution of the social problem, and the extinction of the "social evil" has just been given by the ladies of Utah, in their protest in favor of, and their expressed determination to support and spread plural or patriarchal marriage. The world, after taxing the resources of their wisest and best, is still crying aloud for this great boon; but in Utah the problem has been solved, for in a community numbering not less than from a hundred to a hundred and fifty thousand members, possessing all the passions and frailties of their fellow creatures elsewhere, the "social evil" and what are termed "sexual diseases" have been trodden down and out of existence and a system instituted under which their development is rendered impossible. We know that thousands, when talking about polygamy in Utah, will manifest their ignorance and prejudices so far as to talk about "legalized prostitution." But this is sheer nonsense. Let them turn their attention to those countries where prostitution is legalized and they will find the same results there as in the United States where it is not sanctioned by law. In those countries as well as in this there are thousands of walking pest houses spreading diseases which are destroying the stamina and corrupting the life blood of the whole race, and this is the result of prostitution, whether sanctioned or proscribed by legislative enactments. But no such results follow patriarchal marriage, and those who declaim against it, as instituted in Utah, and compare it with legalized prostitution, might, with as much propriety, compare the odor of the full blown rose with the abominable stench of the skunk.

God, through the Prophet Joseph Smith, revealed the plural marriage system, and the great design of its revelation was to relieve the earth from that terrible curse that now threatens it with destruction. The world with all their philosophy and science will fail to find any remedy for their "social evil." This is a remedy of which God is the Author; all others will fail. Its efficacy has been demonstrated here, and, sooner or later, all mankind will gladly acknowledge it in their faith and practice in order to escape destruction.

Viewed in this light, and this is the true light in which to view them, these demonstrations of the ladies of Utah possess deep significance; and in making them they have done more to provide a remedy for the curse of the age than all the social science congresses that ever assembled, or than all the combined efforts of the "strong-minded" have yet accomplished; in fact they have laid the sure foundation for the social and physical redemption not only of their sex but of the whole race, and in time to come they will receive the thanks and honor to which such a step entitles them.

**THE PRESIDENT AND PARTY.**—By Deseret Telegraph line we learn that the President and party held a meeting at Payson last night. The speakers were Bishop L. D. Young, Elders B. Young, Jr., and C. R. Savage, and President Geo. A. Smith. The party started this morning at 9-40 for Nephi, holding meeting at Santaquin. They will stay at Nephi over night. All are well.

The returning party addressed a crowded meeting at American Fork last evening. Elders John Taylor, Wilford Woodruff, Geo. Q. Cannon, Joseph F. Smith and Heber P. Kimball spoke; the meeting was an excellent one. The same Elders met in the School of the Prophets with the members belonging to that place, Lehi, Pleasant Grove and Mountaintown.

**RECOVERING.**—We learn from Ogden that the Honorable F. D. Richards, who has been suffering from a severe attack of inflammatory rheumatism, is recovering. This will be gratifying intelligence to his numerous friends.