

# DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - MAY 2, 1877.

## SPECIAL CONFERENCE.

A SPECIAL CONFERENCE for this Stake of Zion will be held in the New Tabernacle in this City on Saturday and Sunday, May 12th and 13th. The Latter-day Saints from the surrounding districts who can make it convenient are invited to be present.

BRIGHAM YOUNG,

JOHN W. YOUNG,

DANIEL H. WELLS,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

## "WHAT SHALL BE DONE WITH THE MORMONS?"

UNDER the above heading the New York Herald of April 17 has nearly a column and a half of editorial remarks. That paper ventures the opinion that if justice is done, Gentiles and dissatisfied "Mormons" will pluck up courage and declare their sentiments; that the mass of "Mormon" people, men as well as women, are slaves; that many of them will join in with the Gentiles if the Government will take hold of the "Mormon" problem with an earnest determination to solve and end it; that trials and executions would make the opposition a bold, compact phalanx; that the execution of a few "Mormon" leaders would cause public opinion to be emancipated in Utah, and the Federal Government would be strongly supported in its efforts to uproot polygamy; that the time is at last fully ripe for disposing of the hitherto difficult and troublesome "Mormon" question; that the railroad is in operation, and Indian alliances and "Mormon" defiance can be coped with now, making it easy enough to pour troops and supplies into these valleys and crush all resistance; that since the close of the civil war the country has been so occupied with existing questions that it has given little attention to the "Mormons"; that this scandalous plague spot ought now to be effaced once for all; that the present administration will miss a great opportunity if it does not take advantage of the present excitement and remove the foul blot.

Then the Herald goes on to say that no doubt the "Mormon" problem would in time solve itself, even if the Government should stand aloof; that moral and social causes would eradicate polygamy, even if the Government should not lift a finger; that two or three generations would do it, but Government interference could extinguish polygamy in ten years; that polygamy is only possible where women are kept in a state of degrading servitude, and they cannot adorn themselves as they would; that polygamy is of Asiatic origin, and can only exist under artificial social arrangements; that where there is any "society" polygamy is impossible; that "society" means the supremacy and worship of woman, and extravagance in personal and household expenditures; that the love of silks, laces, ribbons, jewelry, and finery is the dearest passion of women in all orders of society; that Gentile association would encourage extravagant expenditure, and make marriage, even of one wife, so serious a question that marriage with more than one wife would never be entertained; that polygamy could not survive the introduction of fashion; that it is a formidable thing for a husband to satisfy one woman's taste for personal decoration; that contact with dressy Gentile women would demoralize "Mormon" women and render it impossible for "Mormon" husbands to foot the bills for more than one wife; that "Mormon" daughters have no tinge of fanaticism, and would elope anywhere to secure fine clothes and a husband each all to them-

selves; that preponderance of men emigrate to the neighboring Territories, and "Mormon" daughters would be eager to escape to them as wives; that the "Mormon" question would in time settle itself by the potency of feminine instincts, but the Herald hopes to see it settled more speedily by government action; that Utah will never be admitted into the Union as long as it tolerates polygamy; that while it remains a Territory Congress is supreme, and if Congress will only disfranchise all polygamists it will expedite a reform which the whole country stands ready to endorse.

These are the views and suggestions of the New York Herald, and we give them the benefit of the extensive circulation of the NEWS, that they may be more generally known, and either admired or scouted as the public may deem proper.

## TWO WAYS OF SOLVING THE "MORMON PROBLEM."

SOMEBODY has invented what is termed the "Mormon Problem," and many ways, mostly violent, of solving it have been recommended by various persons. We have not seen any necessity for the existence of any "Mormon problem" further than such as the "Mormon" people themselves could readily solve. But other people seem to have thought differently, and so the world is constantly hearing of the vexatious "Mormon problem," and of various remedial suggestions. Exactly what that problem is, perhaps no two persons agree, nor why it should be such a vexed question, and therefore, the solution-mongers can hardly be expected to agree upon any one proposed solution thereof.

Among the varieties of these solutions of this indefinite problem, are two by the New York Herald, which of late has manifested an unwonted and even excited interest in the subject, perhaps through lack of any sensation more exciting. The two solutions suggested by the Herald are a slow one and a swift one. The slow solution may be termed in brief that of feminine demoralization by the introduction of Gentile extravagance, and the swift one that of congressional interference by disfranchisement, which latter our New York contemporary most strongly favors.

It is suggested, by our astute eastern contemporary, that the contact of Gentile extravagance with "Mormon" economy would prove disastrous to the latter, that "Mormon" women would become so thoroughly demoralized and debased by seeing Gentile women decked in all manner of expensive fashionable finery, that the former would fly, openly or clandestinely, into the arms of Gentile men who would promise them similar finery, and thus the "Mormon" fabric would be effectually undermined and eventually destroyed. This reminds one of the country girl, who was met in London by an old acquaintance, who expressed surprise at the abundance of finery in which he found her arrayed. "Lor, sir," said she, "don't you know I've been ruined?" That explained the matter of such wondrous change of outer array. Such is the nature of the solution of the "Mormon" problem suggested by the New York Journal. A slow process may be, but one insuring swift destruction to those overcome thereby, for it is a process involving the ruin of body and soul of those upon whom it might be successfully operated.

To us, the mere suggestion of such a solution is an argument decidedly in favor of the immeasurable superiority of the "Mormon" to the Gentile mode of life and moral status. Such a solution would involve the acknowledgment, virtual at least, that the "Mormon" people were more industrious, more moral, more self-denying than the Gentile people. It would be patent upon the very face of things that the Gentile people were more extravagant than the "Mormon" people, more needlessly expensive in their personal habits, more given to the hurtful vanities of the pride of the eye and the pride of life, and almost as a necessary accompaniment less given to the cultivation of the inward adornments of a modest, meek, contented and cheerful spirit, a spirit of self-denial and

self-sacrifice, without which the mere outward adornment of the person is but a very little thing, a thing of empty vanities and endless vexations.

Does any sober citizen wish for one moment that his wife and his daughters were more given to fashions and finery, more anxious to array themselves in expensive apparel and jewelry, than they are? Does any man in his right mind wish that the expenses of the wardrobe of the feminine members of his family were many times greater than they are, even to an absolutely ruinous degree? Does any man with a grain more sense in his brain than there is in that of a jackass think it would conduce to the prosperity and happiness of any community or any country for its women and girls to become perfectly possessed with a rage for extravagant personal adornment, to the perfect destruction of their modest, industrious and economical habits and ways? A man who would seriously suggest such a solution of any problem would be a deadly enemy to both sexes and to his country.

## CRUCIFY THEM! CRUCIFY THEM!

AWAY with them! Away with them! Crucify them! Crucify them! Exterminate them! Exterminate them! Abolish their religion! Confiscate their property! They are not fit to live, and their religion is a disgrace to this republic! Such is the tenor of the reasoning of many of the newspapers of this country concerning the hundred and fifty thousand people who reside in this Territory, who have redeemed it from the reputation of absolute sterility, and made it a smiling and luxuriant garden, a pleasant and much-desired, yea, much-coveted, place of habitation. The conductors of many of the papers seem to have gone daft, completely lost their senses, in regard to that much-mooted subject, "Mormonism" and the "Mormons." An intelligent and substantial reason for these manifestations of blind fury is not and cannot be given, because it does not exist. What has no existence cannot be brought forth.

Says the Scriptures, "He that judgeth a matter before he heareth it is not wise." Neither is he wise that judgeth a matter before he has heard both sides of it, and before he understands it, which is the condition of nineteen-twentieths of those who presume to judge the people who dwell in these valleys.

For the delectation of the public the most enormous and outrageous falsehoods are daily invented and circulated concerning the people of this Territory, by many persons out of sheer prejudice and brutal bigotry, by others out of utter lack of principle, and by some out of pure devilishness. The object of many seems to be to excite public feeling to an ungovernable pitch of exasperation and blood-demanding fury.

Why is this? What is it all about? What is meant by it? What is the reason for all this uproar, this excitement, this unseemly exhibition of human hate? It is a curious thing. Can't the American people live and enjoy life without working themselves into these periodical spasms of unbridled excitement? Are they necessary stimulants to the existence of an Anglo-American republic in this last quarter of the nineteenth century? What an edifying spectacle this great federation presents when in one of these violent spasms of excitement! How delightful to look at it during one of these favorite exhibitions!

If these spasms of excitement are really essential to American life, to American republican life, the suggestion might be offered that the next spasm be a spasm of virtue, just for a change. It would be very interesting and refreshing, if only for the sake of variety. Because these thunder and lightning, these blood and extermination spasms are coming to be quite monotonous.

These spasms are in many respects very amusing, in others very pitiable. Human folly, weakness, prejudice and passion go to great lengths sometimes, and they are always things to be seriously deprecated.

## THAT SHORTER WAY.

YESTERDAY we made a few remarks upon the two solutions of the "Mormon problem," suggested by the New York Herald, considering more particularly the longer or slower method—by extravagant personal expenditure. Now consider we briefly the shorter or quicker way—by congressional interference and disfranchisement, which the Herald favors most.

The Herald proposes that all polygamists in Utah be disfranchised, and denied the right to sit on juries and to hold public offices.

If a law were made to that effect, how could it be carried out? Must every man reported to be a polygamist be thus cut off from the rights and privileges of citizenship? That way of doing could hardly be supported in the courts. Must every man suspected be tried in court and proved guilty of polygamy before he was thus disfranchised? That would be a long, tedious, slow, and very unsatisfactory method to those who wish the disfranchisement. Must every man suspected of polygamy be required to testify whether or not he was a polygamist? That would be contrary to the standard provision in constitutional law that a man is not under compulsion to criminate himself. A Spanish inquisition might dispense with such a provision, but it could hardly be done in the United States in these days. How then could speedy effect be given to the proposition of disfranchisement? It is not for us to say.

If all polygamists were excluded from the franchise, from the jury box and from public office and trust, are the advocates of that persecutive measure sure that they would not be hopelessly in the minority in the Territory even then? If then they would be damagingly in the minority, wherein would the disfranchisement so vastly help them?

If the disfranchisement of polygamists would not be sufficient to place the enemies of the "Mormons" in the majority, if there were enough monogamic or bachelor and spinster "Mormons" to still retain the majority, what other vile measure would their enemies resort to, in order to secure the majority? Would they propose to disfranchise all "Mormons," polygamist and non-polygamist? Perhaps that malicious minority would do so, much of it is composed of a set of people who are capable of any enormity to accomplish their ends. They are unscrupulous to the very bone.

But the Federal Constitution would have something to say in this matter of disfranchisement. That instrument says Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. To disfranchise a man because of his religion would be prohibiting the free exercise thereof. There would be no freedom of religious exercise under such a law. Therefore it would not be competent in Congress to enact a law disfranchising or denying office or trust to "Mormons" because of their religion, that is, because they were "Mormons."

But the Constitution further provides that no religious test shall ever be required as a qualification to any office or public trust under the United States. Now to exclude a man from office or from the jury box because he was a "Mormon" would be requiring a religious test for qualification, and those who could not pass that test could not hold office or public trust.

Further, the polygamy of the "Mormons" is an integral part of their religion, a portion of their religious worship, which Congress says shall be left entirely free, there shall be no prohibition of the free exercise thereof. It is not that there shall be no prohibition of the exercise of religion, but of the free exercise thereof. There cannot be free exercise where there is the least restriction. Under the Constitution, therefore, a citizen has not only the right to become a convert to the "Mormon" religion, but he has a right to the free exercise thereof, and if the practice of polygamy is a part of the exercise of his religion, then he is constitutionally entitled to the free exercise of that part of his religion as much as any other part. This is clear enough, and it follows that it is equally clear that Congress cannot, without violating its

own charter, pass a law disfranchising or denying office or trust to any citizen because he is of the "Mormon" religion, nor that he practices that form of polygamic marriage which constitutes an integral portion of the "Mormon" religion.

Congress, therefore, cannot, without proving recreant to its own fundamental principles make any such law, disfranchising the "Mormons" and denying them office and position of public trust, as the New York Herald proposes. Hence, its shorter or quicker method, which it so much favors, falls still-born to the ground, and the method of extravagance and feminine demoralization only remains, a method of which any honest man would be thoroughly ashamed.

## WAR AND RUMORS OF WAR.

THE Russians and the Turks are fairly launched into war and blood has begun to flow. How extensive the war will be, in regard either to its duration or to the number of nations that may be engaged in it, is not for us to say. But there is a prevalent apprehension that it will be a great and grievous war, and that the principal nations of Europe will sooner or later be embroiled in it, whether it is their desire or not. If that should be the case, scenes of death and destruction, of suffering and desolation to a heart-sickening degree will abound. And what the better will the nations be for it after it is all over? Where will lie the advantage corresponding with the enormous cost in treasure and blood?

There is no justification for the present war, so far as we can see. Russia goes to war with Turkey because the latter power has abused some of its Christian population. But has not Russia done the same to portions of its population? What about the cruelties of that power in Poland, in the Caucasus, in Khiva? Has Turkey done anything worse than some of the enormities of Russian rule in the fair land of Poland? Then wherein is Russia justified in calling Turkey to account for similar things? Would Russia consider that Turkey ought to interfere if Mohamedans were abused in Russia?

Russia at the present time is a despotism. Turkey has a constitutional government and a parliament, a representative body. Religious toleration is established in Turkey, but not in Russia. Hence Turkey is actually more advanced in the way of the world's progress, more in sympathy with western ideas of government, and more liberal than Russia, and so far the conquest of portions of Turkey by the former power would be a retrograde movement, though it possibly might prove favorable to the Christian population of the Greek persuasion, yet that is rather doubtful. Russia is full neither of tender mercies nor liberality in government. Thousands of Christians of other persuasions would rather live in Turkey than in Russia.

**Missing Cattle.**—Complaint is made by several citizens that their stock is being run off the grazing grounds, and in many instances never recovered. Every few days herds of cattle pass through the city, and it would not be much of a surprise if some of the missing stock should be found among these herds. Of course, when a cattle driver gets other people's stock mixed with his, and they are found there, he doesn't know anything about it, but this game is getting a little old, and the citizens of this place are not disposed to allow their property to be stolen in this manner. A few arrests of the parties found with missing cattle may be the means of stopping this sly thievery.—Corinne Record, April 28.

—Mrs. Frank Leslie, in an interview with a reporter of the San Francisco Chronicle, is reported as saying that the "Mormon" women were different from what she had expected them to be—more intelligent, more womanly, and better contented with their lot. They expressed themselves as not preferring polygamy, but looking upon the practice as part of their religion. Her own view of the matter was that without polygamy Utah would be one of the most prosperous portions of the Union.