

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

WEDNESDAY, - March 21, 1883.

NEW ENGLAND MORALITY.

DR. DIX has been making a sensation in religious circles in New York. He has delivered a series of lectures on women, and in the fifth of the series strongly assailed the divorce system prevailing in many of the States. He stated that in the New England States alone at least two thousand families were broken up every year, and, as reported by telegraph, that,

While the laws protecting marriage have been thus gradually weakened and facilities for divorce extended, the crimes against chastity, morality and decency have been steadily increasing. In Massachusetts in ten years divorces increased two and one-half times, while marriages increased hardly 4 per cent.; and while all convictions for crime have increased hardly one-fifth, those known as being against chastity, morality and decency, filthy crimes; loathsome, infamous, nameless crimes, have increased three-fold. In Maine divorce is granted by any justice of the Supreme Court whenever in the exercise of sound discretion he deems it reasonable and proper, conducive to domestic harmony, and consistent with the peace and morality of society. When one marriage may be lightly set aside and another entered into, we shall have reached the condition of the Mormon, with this sole difference, that his polygamy is simultaneous, and ours consecutive.

This is a terrible showing of social life in those States which claim to be the foremost in education and the refinements of modern "Christian" life. From that quarter proceed the most virulent attacks upon "Mormonism," and particularly against its system of marriage. The congressional legislation intended to suppress plural marriage, from the law of 1862 down to the latest piece of puritan presumption and oppression, has been presented and championed by New England Senators and Representatives. They pretend to be working in the interests of morality. They are very anxious to put down extra marrying in Utah, but are wilfully blind to the social irregularities, yea, the filthiness and foul corruption of society where they live and move and have their being.

Dr. Dix will bring a storm around his ears that will not be very pleasant to endure. If he had pitched into the "Mormons" or deplored the licentiousness of the heathen in foreign lands, he would have gained the applause of the smug and self-satisfied, kid-gloved and perfumed, church and chapel going easy-divorce Christians of down east. But to tell them of their own sins and point to them their own social inequities is entirely unorthodox, and there is no wonder that he has raised a cyclone of indignation.

The force of the Doctor's philippics is in their truth. He has figures and facts to adduce which cannot be blown away by the breath of anger or explained out of sight by pious denunciation. And what will be done about it by those logicians(?) and moralists who trace every transgression of law or decency in "Mormondom" to the religious system prevailing here? If an occasional case of impurity in Utah proves that "Mormon" is vile, what must be said of the orthodoxy of New England where such a condition of society exists, increasing in degradation every year, as described by the learned lecturer?

But the gentleman evidently misunderstands the "Mormon" situation, for which he is no more to blame than hundreds of other clergymen and public speakers. By discarding one wife in order to get another, the New England "Christian" would not in any way approximate to the condition of the

"Mormon." The Bible says God "hates putting away;" it nowhere says he disapproves of adding wives to a man's household. Marrying two or more wives and loving, cherishing and providing for them and their offspring is very different to discarding one wife and family to take another. The condition of the parties to the two systems is one of diametrical opposition. There is nothing in common between them. The putting away system is destructive of home, confidence, honor, and the good results of true matrimony. The plural wife system enlarges and extends all the benefits which are derived from family organization. The sexual crimes which are the natural and inevitable outgrowth of the New England social system, are to a very great extent prevented and cannot flourish under the "Mormon" system. In the latter, marriage is a sacrament and is contracted under eternal covenants reaching beyond the grave; in the former, it is but a civil contract to be lightly esteemed and broken at will.

We can assure Dr. Dix, and all who class the "Mormons" among those who contribute to the common immorality, that they are very much mistaken in their views of "Mormon" marriage, its tendency and results, and we decidedly object to having it placed side by side with New England social wickedness except by way of contrast, which it assuredly furnishes in a more marked and striking degree than any other system in Christendom or the whole wide world.

A SEPARATE AND HOSTILE SECT.

The leading New York papers are giving prominence to an application made by representatives of the sect commonly called "Josephites" to the Secretary of State, for a modification of the silly circular letter of Secretary Everts to foreign governments in relation to "Mormon" emigrants. The Everts document only excited ridicule at home and abroad, and is not of the least practical importance. The "Josephites" are simply seeking a little notoriety and to loom up with prominence on the rising tide of "Mormonism." The circular letter has no effect upon them, but it offers a convenient pretext for their leader to pose before the country as the head of a sect and an opponent of polygamy.

The New York *Sun*, commenting on the "Josephite" application to Secretary Frelinghuysen for a modification of the circular letter so as to distinguish between their sect and the "Mormon" Church in Utah, says, as reported by telegraph: "So long as the true Mormon Church of which Elder Smith speaks permits the polygamous branch to stand as the type of Mormonism by reason of the prominence which the enormity of its practices gives it, so long he and his anti-polygamist brethren will have no grievance against the Federal Government. Let them stamp out polygamy, and then the United States Government will probably modify its request that foreign powers prohibit the emigration of Mormons to this country."

It is always funny to note the remarks of newspaper men upon anything relating to "Mormonism." They will not take the trouble to learn anything about it, but are ever ready to give advice and moralize upon it in blissful unconsciousness of their own ignorance and folly. The idea of the Josephites either "permitting" this Church to "stand as the type of Mormonism," or "stamping out polygamy," is the height of absurdity. The *Sun*, before venturing to give counsel on this matter ought to have learned some facts concerning it. The "true Mormon Church," as it styles the "Josephite" sect, had no existence a few years ago. The Church which the *Sun* wants it to regulate had flourished over thirty years before the "Josephite" sect was attempted to be set up. Plural marriage had been introduced as a doctrine of the "Mormon" Church nearly twenty years before the "Josephites" set up their milk-and-water opposition society, and their "permission" or "stamping out" would have about as much effect on the "Mormon" Church as the *Sun's* permission to the Government of the United States to govern the District of Columbia, or the blowing of a tin whistle against a prairie fire.

The *Sun* ought to learn that the sect represented by the son of the martyred seer is bogus "Mormonism." It has nothing to do with the Church established by Joseph Smith the Prophet. It is a new creation out of discarded elements; a gathering of excommunicated particles galvanized into temporary life, responsive to the misuse of an honored name; a poor imitation of a divine system, and lacking its essential qualities. It is a separate, distinct and hostile faction, utterly unconnected with the Church of Jesus Christ of Latter-day Saints, and having no power over it or effect upon it in any way whatever. How ridiculous, then, for the *Sun* to require it to "stamp out" anything pertaining to "Mormonism," or to hold it responsible for anything relating to Utah life!

The New York *Herald*, touching on the same subject, suggests that: "Since the 'Mormons' have a large membership on the Society Islands it might be well for them to bid a long farewell to a country which never did thoroughly appreciate them, and migrate in a body to that more sympathetic locality."

We are much obliged for the kind suggestion, but Utah suits us pretty well, thank you. We came here to stay. We have become so much accustomed to lack of sympathy from the pious "Christians" of the East that we manage to get along very well without it, and even to feel that the friendship and fellowship of people who practise the social abominations which fairly saturate the centres of civilization, are not particularly desirable to a community who have come out from Babylon that they may not partake of her sins nor receive of her plagues. It is true that the country never did appreciate nor understand us. But we are willing to bide our time, assured that the day will come when the wise will understand and the just and the upright will appreciate us and our doctrines and mission. Till then, we take our stand in the mountains, and have no fear either of sensational newspapers, bogus churches, or sententious and absurd official circulars.

A BIGOTED THREAD FIRM.

In another part of this paper will be found some correspondence to the Paisley (Scotland) *Express* in regard to the discharge from their employment of two "Mormons" on account of their religious belief. Some further particulars of this act of intolerance are conveyed in a letter from Elder David McKay, now laboring in the missionary field in that vicinity, to Elder A. N. McFarlane of this city, who was his predecessor in the presidency of the Scottish Conference.

It appears that the firm which sought to enslave the souls of those workmen is the great cotton thread house of J. and P. Coates, whose goods are extensively purchased in this city and Territory. The discharged "Mormons" had been in their employ, one for four and the other for six years; no fault could be found with them but their religious faith, and they had been promoted to act as foremen. Whenever the Saints in Utah handle a spool of thread bearing the firm name of J. & P. Coates, they will be reminded of an act of intolerance worthy only of the dark ages and the spirit of the Inquisition.

We are happy to add that the brethren preferred temporal to spiritual and eternal loss, and cheerfully accepted the frowns of their taskmasters in view of the great reward that will follow their faithfulness. Also, that the truth is spreading in their neighborhood and good success is attending the labors of the Elders from Zion.

WOMAN'S RIGHTS IN WYOMING.

THE subject of woman suffrage is still agitated in many parts of the United States and will be until the rights of citizens are not withheld on account of sex. Several papers have copied a statement as to the working of the system in Wyoming from the *Laramie Sentinel*, which declares that "fewer women fall to vote than men; that women are less persistent office-seekers than men, and, when elected, good officials; that they are en-

tirely free in their action; that the polls, once riotous, are now as orderly as churches; that there are no signs of demoralization, and that the votes and influence of women have doubled the power of the better element."

This statement explodes the fears entertained, or pretended, by the opponents of woman's political liberty. As voters women are just as diligent, if not more so, than men, and they do not seek for office with the avidity of male citizens. In Utah woman suffrage has worked well from its beginning, and notwithstanding the false reports which have been circulated concerning their exercise of the suffrage under restraint, the ballot is of great advantage to the fair sex and no injury whatever to male voters.

Office is not open to women in this Territory, but this obstacle would have been removed from their path, if it had not been for the one-man-power established here in the shape of a Governor appointed by Federal authority. The Legislature twice passed a law conferring full and complete political freedom on women citizens, but in each case it was vetoed by the Executive, whose power in this respect is absolute in Utah. Thus the "Mormons," who are accused of enslaving women, grant her full political liberty, while those who make the accusation not only prevent her full enfranchisement but, as witness the recent efforts in Congress, exert themselves to the utmost to take away the rights she possesses and has exercised for many years.

There never has been and there never can be a sound argument advanced proving that the rights and privileges of citizenship should be denied or limited on account of sex.

Homestead Patents.

UNITED STATES LAND OFFICE,
Salt Lake City, Utah,
March 15, 1883.

The following Homestead Patents have been received at this office and will be delivered to the proper parties upon surrender of the duplicate receivers receipt endorsed:

H. McMASTER, Register.

22 Bodel M. Jensen	2073 H. J. Sweet
327 John D. Spooner	2074 Jabez Hancock
544 Edward J. Farmer	2075 R. D. Swasey
1427 Geo. Worden	2076 S. M. Bates
1459 Robt. M. Kerr	2077 Wm. P. Nebeker
1534 Chas. Gregory	2078 H. H. Oviatt, Jr.
1630 Wm. Stackhouse	2079 Soren Andersson
1672 Curtis E. Bolton	2080 Agnes S. Armstrong
1714 John Kemp	2081 Jno. Christensen
1800 John P. Hayes	2082 Noah T. Guymon
1872 Jas. Thompson	2083 Hy. Wintch
1902 Jeppe Larsen	2084 Niels Johansen
1913 Jas. F. Edwards	2085 Peter C. Anderson
1968 Thos. Phillips	2086 Wm. Hudson
1987 Chas. Bourne	2087 Isaac Coon
1988 Gustav A. Hunger	2088 S. M. Hicks
1989 John Austin	2089 Wm. C. Heaston
1970 Chris Jensen	2090 Sarah Miller
1973 Thad E. Fulmer	2091 Francis Clarke
1974 Hans Sorenson	2092 Francis Peterson
1975 Lewis F. Miller	2093 Lars Pedersen
1976 H. M. Harmon	2094 Elias Davis
1977 Jos. Thomas	2095 Chas. L. Dubois
1979 Lorenzo Marger	2096 Orson A. Dalton
1980 Geo. Larson	2097 Swen Carlson
1982 Benj. F. Bingham	2098 John C. Johnson
1983 Levi Allen	2099 Ane C. Knutsen
1986 John B. Rudy	2100 James T. S. Allred
1987 Jos. H. Bullock	2101 Chas. Crawford
1988 John O'Brien	2102 Lester Cuddeback
1989 N. C. Christensen	2103 Geo. H. Dockstad
1990 John W. Jones	2104 Owen Isom
1991 Jno. F. Hammer	2105 John Hartnett
1992 David P. Rainey	2106 Amasa Meacham
1993 Oscar Williams	2107 Thos. T. Topham
1994 Jos. T. McRwan	2108 Lewis F. Miller
1995 Wm. Lindsay	2109 Joseph Wood
1996 Thos. Davies	2110 Jos. Jensen
1997 Wm. M. Lemon	2111 Peter C. Christian
1998 Amasa Briggs	2112 James P. Hansen
1999 Wm. Jack	2113 Thos. R. Fisher
2000 Wm. D. Childs	2114 Hags Sorenson
2001 Edward Childs	2115 John F. Fyfe
2002 Wm. H. Peacock	2116 Richard Baker
2003 Jos. Bagnall	2117 John Pool
2004 Kjest M. Nielson	2118 John T. Fletcher
2005 Alex Tennant	2119 Hans H. Potkinson
2006 Chas. Hampshire	2120 John Peterson
2007 Sophia Miller	2121 John Meyrick
2008 Chas. E. Hoffeld	2122 J. P. Christensen
2009 Chris L. Hansen	2123 Andrew Lassen
2010 Jonas Brough	2124 Gardner E. Snow
2011 David H. Kimball	2125 Henry E. Steele
2012 Alice Wood	2126 Elizabeth A. Bailey
2013 Edwin Scott	2127 Hans P. Madison
2014 Samuel Linton	2128 John Killpack
2015 David Hone	2129 John E. Walker
2016 Francis T. Smith	2130 Elsha W. Jones
2017 Geo. Eastman	2131 Hans D. Peterson
2018 Isaac V. Eastman	2132 Ellen Dick
2019 Olive O. Hill	2133 N. C. Mortensen
2020 Soren O. Olsen	2134 Hiram Mao
2021 Edwin Whiting	2135 P. F. Rasmussen
2022 Josias Jensen	2136 Ola Jensen
2023 Jno. Leshman	2137 Niels Pearson
2024 Alvin W. Green	2138 Wm. S. Lish
2025 Swen Bjorkman	2139 Nathaniel Hays
2026 Jno. B. Brings-	2140 Jos. N. Hansen
hurst & Hites-	2141 John S. Bowers
man	2142 Chas. L. Goodwin
2027 James Gilbert	2143 J. E. Blanchard
2028 Henry Steed	2144 Wm. Allen
2029 James Wilson	2145 Wm. Goodwin
2030 Sarah Le Champo-	2146 Jorgen Nielsen
ant	2147 George Smith
2031 O. Le Chemanant	2148 Jos. Christensen
2032 Wm. M. Giles	2149 Joseph Cherry
2033 Elizabeth Black-	2150 Victor A. Madsen
more	
2034 Lars Eliason	
2035 John Anderson	
2036 N. C. Christensen	
2037 James Armstrong	

2042 John Syme	2165 Peter Petersen
2043 Moses Jones	2166 Geo. W. Brough
2044 Abner Lowry, Jr.	2167 Thos. Thorpe
2045 Ole Larsen	2168 John Medford
2046 Soren O. Hansen	2169 H. Clemmensen
2047 John Pickett	2170 L. N. Christensen
2048 Joseph S. Stevens	2171 Aaron Gay
2049 Franklin Jacques	2172 Jas. W. Stewart
2050 James Robinson	2173 Cacy P. Bowen
2051 Agnes O'Neil	2174 Carl M. Leverson
2052 Norman Day	2175 Jno. Fitzgeraid
2053 Joseph C. Shaw	2176 Edwin Sawyer
2054 Daniel Hopkins	2177 David Peters
2055 James Bounet	2178 Chas. H. Stoddard
2056 Jos. O. B. Eaton	2179 Jno. Brook
2057 Serrine Conrad	2180 Jas. D. Fullmer
2058 James Smith	2181 Jos. B. Clark
2059 Jos. H. Curtis	2182 Walter E. Dodge
2060 Andros Bertelsen	2183 Isaac Johnson
2061 Geo. Hardy	2184 Wm. Lefevre
2062 Thos. Morgan	2185 Geo. C. Wood
2063 Geo. Morrisa	2186 Jno. H. Lowry
2064 S. J. Despain	2187 Jno. J. Dobbs
2065 Wm. J. Allred	2188 Chas. Meason
2066 Nils P. Jensen	2189 Simon J. Simpson
2067 John Wood	

LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY, MAR. 16.

Information Wanted.—Information is wanted of the whereabouts of Henry Jennings or William Jennings, who emigrated to Utah from Wayne Township, Warren County, Ohio, in 1856, and are supposed to be somewhere in this Territory. Address J. W. Satterthwaite, P.O. box 1062, Salt Lake City, Utah.

Home-Made Piping.—We notice several coils of Utah made lead piping, of various sizes, lying in front of Mr. David James' store, being the first shipment of pipe manufactured at the Germania Lead Works, South Cottonwood, a few miles below this city. We wish the new home industry success.

Emigrants from Kansas.—Last night two families belonging to the Church numbering ten persons, arrived from Dickinson County, Kansas, having been connected with the Meridian Branch in that part. The heads of the families are W. H. Kinsell and J. B. Hughart, the former being in charge of the party. They propose going forward to Beaver, with the intention of locating in that locality.

A Lively Place.—The block east of the Denver and Rio Grande W. depot is being built up with astonishing rapidity. Stores and boarding houses are being erected like magic. Reid, of the London News Depot is prepared to open there. The Pleasant Valley coal people have an ample supply of fuel. Five cars of limestone from Jones' quarry leave the depot daily for the smelters. Railroad ties are accumulating in large piles, and sixty or seventy section tool houses have been built for shipment along the line. In the vicinity of the depot rows of houses are in vogue. David Duncanson is putting up a row of four on his property.

The Situation at Panguitch.—We learn from C. Halvorsen, of Panguitch, Garfield County, by letter dated the 13th inst.:

That Mrs. Amla Haycock, died on Sunday, the 11th inst., of smallpox. Among the many smallpox cases Dr. King has attended previously he said that it was the worst which had ever come under his observation. The lady was possessed of a very strong constitution, which doubtless prolonged her sufferings.

Mother Henric, who is over 80 years of age, the last person affected with the disease, was as well as could be expected, and improving slowly. The other cases were very light, and were expected soon to recover.

No new cases, nor any symptoms had as yet appeared in any other quarter.

The measles were raging to a great extent in town, especially among children. Occasionally whole families, including mothers, had all at the same time been down with the disease.

An Explanation.—Mr. John Morrill, of Junction, Piute County, forwards the following explanation, under date of the 12th:

Permit me through your columns to correct some erroneous ideas, which (judging from rumors in circulation) seem to prevail in the minds of some, with regard to the actions of certain of our County Officials in Piute County. It appears that my father, Laban Morrill, has been charged with having acted conspicuously in the qualification of officers under the Governor's appointments. My father holds the office of County Treasurer, and has nothing to do with the office of County Clerk, and has had nothing to do in the matter of filing or accepting bonds. Acting as Assistant Treasurer myself, I acknowledge having allowed