

EDITORIALS.

"UTAH AND HER APPEAL."

THE *Christian Union* of November 20th, contains an editorial on Utah and Her Appeal. The "appeal" has reference to the movement in which the non-"Mormon" women of this city are made to figure as its leading spirits. The *Union*, after giving the main points of their manifesto, proceeds to comment on the subject of Utah and polygamy. We make the following extracts:

No problem in American politics is more perplexing than that presented by the polygamous institutions of Utah. The anomaly of a Turkish civilization, no longer on the border, but almost in the very heart of the Republic, is monstrous. But how to get rid of it is not easy to determine.

A superstition which makes sensualism a religion, is as difficult to deal with as it is dangerous and deadly. That woman could possibly grow into a faith that the sacrifice of love and purity and essential womanhood can be pleasing to God, and a passport to immortality, surpasses belief, but the testimony of emancipated Mormon women leaves no doubt of the fact.

"The power of Congress over the Territories is ill defined. The Constitution determines substantially nothing. Precedents are at fault. The right of Congress even to forbid polygamy is gravely denied on the ground that polygamy is a part of the religion of Utah, and the Constitution forbids any interference with the free exercise of religion. The question is now pending in the United States Supreme Court. Moreover, the power of the United States government is practically limited by local public sentiment. Endowment Houses and polygamous marriages are kept up in Utah for the same reason that liquor shops are kept open in New York; not because they are sanctioned by law but because they are sustained by public sentiment. It is almost impossible to obtain a conviction for polygamy in a Territory where a large majority of the men of influence, wealth and power are themselves polygamists. And it is impossible to try without a jury unless we abandon the method which has come down to us from the early ages of English history, and which could not be taken out of our system of jurisprudence without tearing it to pieces and reconstructing it.

Under the ancient Hebrew law, adultery was a crime; but under English common law it is not; and our States have generally followed the English, not the Hebrew precedent. It will probably be impossible to make adultery a penal offense so long as women are excluded from political influence. Adultery could easily be proved, but it is not a crime; polygamy is a crime, but it cannot be easily proved.

The problem which creates so much perplexity to "Christian" editors, preachers and statesmen, is involved in difficulty only through the foolish meddling of those who seek to solve it. In the first place they do not understand it. This is plainly seen in their efforts to define it. For instance, the *Christian Union* speaks of it as a "Turkish civilization," to which it bears no just comparison; also as "a superstition which makes sensualism a religion;" and this is quite as wide of the truth as the other statement. Then they strive to crush, by legislative enactments something that belongs to the sphere of morality, ethics and philosophy if not exclusively of religion. They make little progress, because the root of the matter lies in the hearts of its adherents. The "Mormons" believe in the divinity of their system. Indeed the word "believe" is but a feeble expression for their confidence in its heavenly origin. And faith, to say nothing of that supreme conviction which has equal force with absolute knowledge on the soul, cannot be legislated out of men and women. They will only become more stubborn in their adherence to it and resistance against its opponents, by each successive attempt to compel submission to something that reason has failed to establish.

In this free country, too, people are very likely to carry into practice that which conscience sanctions and, as they believe, that God commands. The opinions of the majority are simply nothing to them. "The sentiment of the age" on this question, which figures largely in anti-polygamic sophistry, has not the slightest effect. There is no valid reason why it should have. One man has just as much right to differ with the world as a million men. All reformers have run counter to the sentiment of their age, and the prevailing spirit of one period frequently dies out and is superseded by an opposite spirit in another. Then sects, parties and societies as well as individuals, differ widely from each other as to what is right, proper or expedient. There is no definite standard to which all minds may be forced. The "Mormons" have just as much right to their views as any other body of people, even if they differ with the whole world, civilized or uncivilized.

"But" the objector urges "while the 'Mormons' have a right to believe as they choose, they must not carry that belief into practice if it be contrary to established customs." This is the veriest nonsense to a reasoning mind. It is the "free exercise" of religious faith that the Constitution protects, and the genius of American liberty demands and accords. Governments cannot prevent belief, they can only restrain the exercise of that belief, and this is what our Government is expressly forbidden to do. It may be asked, "Is there no limit to this freedom of action?" There is and must be undoubtedly, and that limit is the line of the rights of others. Anything claiming to be religion, which, otherwise than by methods that appeal to the conscience, interferes in any way with life, liberty or the pursuit of happiness passes beyond that line. If people were compelled by "Mormon" church regulations to marry or be married, to part with life or property, or take the lives or property of others, or to physically restrain any of its members or other persons from their lawful pursuit of anything they might deem desirable, human law would reasonably and constitutionally step in and bar the way, or punish those who stepped beyond the rightful limit. But "Mormonism" is compatible with the most perfect freedom, and its marriage system interferes with no human privilege or right.

National or State governments have no rightful power to define any man's religion. None of their courts or executive officers can prevent belief in plural marriage, as a system revealed from heaven and regulated only by ecclesiastical forms and ceremonies. Enforcement of laws for the suppression of the exercise of such belief is nothing less than religious persecution. It is the introduction of force into the "Mormon" question which makes it so difficult a problem. Attack it with weapons which reach the root of the matter—and they are not carnal—then there is some probability of solving it. But coercion, joined to misrepresentation and abuse will fail in the future as in the past to affect either the principle or its practice.

The "Mormon" system of marriage is not sensualism; but its opposite. Those who denounce it as such either do not understand or else they misrepresent it. The care, patience, prudence, forbearance, charity, self-control and wisdom necessary for the successful practice of plural marriage, are all foes to sensualism. There are no doubt some who take wives from lustful motives. But they, so far from practicing "Mormon" marriage, do violence to its spirit and its rules. There are many to whom the idea of marriage, monogamous or polygamous, is nothing more than sensual liberty. But the same motives that influence a virtuous man in taking one wife, govern true Latter-day Saints in marrying more than one. Celestial marriage is not polygamy, using that word in its Turkish and popular sense. It is not sanctified lust, but is marriage enlarged, with an extension of the practice of all the virtues and family influences that make marriage sacred and beneficent to man and woman.

The *Union* is greatly mistaken in the idea that "Mormon" women sacrifice love, purity, or essential womanhood in any respect. Some of the purest-minded, affectionate and womanly women who ever breathed the atmosphere of this planet,

are living to-day in the same order of marriage as the holy women of old, who were the favored of heaven, and are set up as patterns of all that is excellent, in that Bible which the *Christian Union* accepts as the word of God.

As to adultery and plural marriage, they are as wide asunder as the Poles. The law of Moses which provided for the latter, denounced the former, and made death its penalty. Jesus promised the righteous they should "sit down with Abraham, Isaac and Jacob in the kingdom of God." But the same New Testament which records this, says, "no adulterer shall enter the kingdom of heaven." Abraham and Jacob are there; and they were both husbands of several wives, therefore polygamy is not adultery.

We have not space to pursue this subject further. But, in conclusion, we assure the *Union* that the Appeal to which it refers is not the "Appeal of Utah" nor of any considerable portion of its citizens. It is not even the appeal of the non-Mormons of Utah, male or female. Many of them, although opposed in principle to plural marriage, number among their friends those who practice it. The "appeal" is made by the same unprincipled male conspirators who have made all the trouble concerning Utah during the past few years, and they have put in the front a few ladies of Salt Lake City to present to the country the measures concocted in furtherance of political chicanery. That is all. The "appeal" is much of it untrue in fact, and wholly false on its face and title. Let the *Christian Union*, in fairness, publish the real appeal of the women of Utah, in the resolutions passed at their mass meeting in the Theatre in this city Nov. 16th, published in the *DESERET NEWS* of Nov. 18, and now issued in pamphlet form by the "Mormon" ladies of this county.

CANADA'S NEW GOVERNOR-GENERAL.

OUR press dispatches have been heavily burdened during the last day or two with reports of the landing, reception and inauguration of the Marquis of Lorne as Governor General of Canada, in the place of Lord Dufferin who recently resigned. The details of the ceremonies would not prove very interesting to the majority of our readers; we therefore give only the most prominent particulars, and in lieu of the rest offer a few explanations and items of history relating to the new colonial ruler.

Lord Lorne is the son of the Duke and Duchess of Argyll, and the grandson, on his mother's side, of the Duchess of Sutherland. He was born at Inverary Castle, County of Argyll, Scotland, in 1845. The Argylls are among Scotland's noblest peers, and belong to the clan of the Campbells. The playing of the Scottish air, "The Campbells are Coming," thus had peculiar significance in the reception festivities at Halifax on Monday. Lord Lorne's boyhood was chiefly passed in the neighborhood of Inverary Castle, which is situated near Loch Fyne and Loch Awe, and surrounded with woods and moors and brooks, and in sight of rugged mountains. He became famous as a sportsman, and was a good hand at the rifle in target practice. But under the influence of his mother who held the position of Queen Victoria's Mistress of the Robes, and of his grandmother the accomplished and stately lady of Sutherland, he became accustomed to those courtly graces and refinements which are characteristic of Britain's old nobility.

His youthful education was conducted at home, where he frequently mingled with the most celebrated men of the period, who were from time to time the guests of the Argylls. At the age of twelve years he went to Eton where he distinguished himself by successful study as well as in athletic exercises. He won the annual prize given by Prince Albert for proficiency in modern languages, and was an adept at the game of cricket. He had the entree of Windsor Castle, and frequently met the Queen and the royal family. Here he made intimate acquaintance with the Princess Louise, who afterwards became his wife.

The Marquis went from Eton to the University of St. Andrews, Scotland, and finally to Trinity College, Cambridge, where he graduated, and then took the usual tour of the continent, being received at several of the European courts. He subsequently visited the West Indies and the United States, and on his return published an interesting little book entitled "A Trip to the Tropics." He then started in political life, entering Parliament as member for Argyll. On his father's assumption of the office of Secretary for India, in the Gladstone cabinet, he acted as the Duke's secretary, working diligently for two years in the India Office.

On March 21, 1871 the Marquis was married to the Princess Louise, in presence of the Queen and a host of notables, in the Royal Chapel of St. George, the union of a member of the royal family with a subject being a departure from the strict rules of the court and contrary to the "Royal Marriage Act." But the consent of Her Majesty to the union was ratified by Parliament, and the usual dowry was not withheld. But the married Marquis could not rank with his wife on any public occasion. While she moved in front with the Princes and Princesses of the blood, her simple Lord had to take a place in the rear behind the scions of continental royalty, many of whom were far inferior to him in wealth, prospects, illustrious lineage and genuine nobility.

In Canada, however, Lord Lorne takes precedence of his wife, Princess though she be. He stands at the head of colonial affairs, and judging by the ovation he has received he will have little difficulty in winning his way to the hearts of the people. Lord Dufferin departed with the regrets and esteem of nearly all Canada. But the Marquis has been welcomed with enthusiasm, and the tact and far-seeing shrewdness of the Earl of Beaconsfield are as clearly exhibited in the stroke of policy which lifted the Queen's son-in-law from a very embarrassing position in England, and placed him as the representative of the Crown in Canada, as in anything that subtle statesman has recently accomplished. The movement has occasioned many jealous-ambitious political aspirants, but the Queen's supremacy will be upheld by the position accorded to the husband of her daughter, and the very source of Lord Lorne's difficulties at home will be one of the principal causes of his colonial prestige and influence.

A writer in the *London World* recently caricatured the new Governor-General under the title of "McTappertit." The signification of this is a Scotch variety of the little-souled Tappertit in Dickens' "Barnaby Rudge." But while this may serve as fun for the ill-natured, sensible people see no lines of semblance between the Scottish noble and the ridiculous aspirant to the hand of Dolly Varden, who is as likely to work out a brilliant career as his predecessor, who at his age had done no more than he to make his name famous in history. Lord Lorne is a man of culture, some political experience and considerable knowledge of the world. He will have the benefit of the advice of wise statesmen in the Dominion, and his wife is a Princess of the royal blood, whose presence will be flattering to the populace. And here will be a rare opportunity for the nobility and royalty-worshipping republicans of the United States. By simply crossing the border into the Dominion they will have a chance of worshipping at the shrine of a real live Princess, and many of them achieve the distinction of being presented, which they never could have obtained in England even after the trouble of a journey across the great Atlantic.

EDITORIAL NOTES.

The *Invalid*, a Russian journal puts the number of troops engaged in actual fighting during the last war at 282,000 infantry, 37,000 cavalry, or 319,000 men, with 1,288 field guns. The artillery used 204,923 charges, and the infantry and cavalry 10,057,764 cartridges. The Turks are reported to have lost altogether nearly 150,000 killed and wounded.

Mr. L. Burnham, land commissioner of the Union Pacific Railroad, has been making arrange-

ments in Nebraska to answer and show cause on all the filings on railroad lands in that State, and will contest them all. He will do the same in this city, against all filings of Union Pacific lands in this Territory, of which it is said there are between fifty and sixty.

The *Medical Record* describes a new cure for consumption. The points are, first, to clear the lungs by deep, forcible breathing; second, to establish perfect digestion, by eating good, well-cooked food; third, to promote a healing of the tubercles by eating salts of lime; fourth, to take plenty of outdoor exercise, and sleep in apartments with the windows open, summer and winter.

According to a German paper, which gives the statistics for it, crime is greatly on the increase in the German Empire as well as in the American Republic. It says that in Prussia alone the convictions have risen from 6403 in 1871, to 12,807 in 1878. Assassinations, maimings, violence to women, forgeries, and fraudulent bankruptcies have all greatly increased. This is ascribed to the more expensive mode of life and the dissipation which have prevailed since the French indemnity flooded Germany with money.

They say the devil is not so black as he is painted, and it appears that the "barbarous, savage Afghans" are not destitute of the finer feelings of humanity, and those lofty sentiments which "Christians" are apt to arrogate to themselves. A volume of Afghan poetry recently translated has the following lines:

"Shouldst thou bestow but a drop of water on the thirsty,
It will become an ocean between thee and the fire of hell;
Shouldst thou but give a grain of corn to the hungry,
Verily it will be hereafter thy provision in eternity."

We are pleased to note that many Stake clerks endeavor to send us the marrow of conference meetings instead of the dry bones. Thanks brethren. But there are others who not only send us big grists of words, but compel us to pay for the freight. We now have to ask those who do not understand how to condense a report, to be kind enough to put enough stamps on their heavy communications, as paying three times the amount of postage placed upon envelopes by the senders, is getting a little tiresome to us. Friends, if you must send great wads of manuscript for us to cut down, please don't compel us to pay the bulk of the postage.

An autopsy has recently been made in New York on the body of Miss Elizabeth R. Branson. There was nothing unusual about the dissection except that the subject had willed her own body to the Medical College with the request that the skeleton should be hung up in the institution. She was in the hospital about seven weeks before she died. Her story was that she was the daughter of Isaiah Branson, a Quaker, of Chelsea, Wayne County, Ind. She was about 49 years of age. At the age of 23 she was one of a number of guests who were poisoned in a hotel in Cincinnati. From that time she dated her illness, and for twenty-six years she had abscesses, fistulae and cancers. She studied medicine and lectured at the Centennial Exhibition.

FUNERAL OF APOSTLE ORSON HYDE.

The obsequies of Elder Orson Hyde took place at Spring City, Sanpete County, on Sunday, December 1st, 1878.

A very large concourse of people from all parts of the county, and from other portions of the Territory, assembled on the occasion, to mark their respect to the memory of the deceased, and sympathy for his bereaved family.

Shortly after eleven o'clock, the mortal remains of Elder Hyde were conveyed by bearers from his residence to the Meeting House, which was suitably draped for the occasion. For nearly two hours a continuous stream of the Saints passed through, to view, for the last time, the countenance of their departed friend and brother, whom they loved so well, during which time sweet strains of music issued from the organ.

The stand was occupied by Apostles Wilford Woodruff and Erastus