

EDITORIALS.

THE SAN FRANCISCO *Golden Era* makes two very just remarks concerning the situation in this locality. The *Era* observes that a religious society based upon the teachings of the Old Testament may reasonably adopt a plurality of wives as a portion of its creed. We have never heard any objection to this, except in Utah. So far as we know, it is generally conceded that a man cannot receive the teachings of the Old Testament as a rule of faith and practice without acknowledging that plurality of wives is a system of Divine institution and sanction. The prevalent idea that the New Testament wars against that system is erroneous, as has been confessed by more than one divine, and by otherwise eminent men, in different ages since the establishment of Christianity. We know perfectly that a man may have more than one wife and be a good husband, a tender father, a highly respectable citizen, an honorable member of society, a moral, honest, upright man, and in every way a truly estimable character. We do verily know that a man may obtain from Heaven as perfectly satisfactory a conviction and a knowledge that the system of plurality of wives is from God as he can that any other doctrine or any other practice set forth in the Bible is from Him. So that no man need be dependent upon the ratiocination of divines or judges or politicians in regard to the right or wrong of that question.

The *Era* makes another very good point. It says that it is not the fact of a man cohabiting with several women that the hue and cry is raised for, but it is because he marries them, makes wives of them, honors and protects them, and recognizes and cares for their children—these are the reasons for the objections to polygamy. If a man won't marry women, but will take them as mistresses, as distinguished men do all over the Union, disowning them as wives and disowning their offspring, then it will be all hushed up, for he is a "perfect gentleman," society receives him with open arms, all honorable positions are open to him. But let him marry those women with whom he has become practically "one flesh," and he becomes an outlaw at once. The point is well taken by the *Era*, but it is a sad commentary upon the civilization of the day, manifesting that, with all its powerful progress and enlightenment, there is "something rotten in the State of Denmark," fatally rotten.

MUCH of the speculation of the newspapers concerning the position and prospects of what the world terms "Mormonism" has the peculiarity of reasoning in a circle—it ends where it begins, and the public is just as well informed and as near a satisfactory conclusion after reading such reasoning as before reading it.

An extract from the New York *Herald*, published in the News yesterday, has this same peculiar quality. The *Herald* thinks the present a very unpropitious time for the "coming wholesale divorcement" of "Mormon" women, which it takes for granted is immediately at the doors. The time is particularly unfavorable, for the reason that it is one "when woman's great numerical preponderance over the other sex, makes her, with all her acknowledged sweetness, a 'drug' in the world's market, a very excellent reason why the Utah system of marriage, if not generally adopted elsewhere, should, at the very least, be left undisturbed by the rash hands of officious official intermeddlers, who have nothing better nor half so good to offer in its place, and are perfectly bewildered which way to go to escape the dilemma into which they have recklessly rushed. As the *Herald* says, "The whole subject presents a most complex appearance and will probably have to be left finally for circumstances to unravel." Here again is the circle complete. If, after all the labored attempts to unravel the tangle, or the supposed tangle, it must be "left finally for circumstances to unravel," common sense would certainly dictate that it would be far better to save all the time and anxiety and labor expended over the perplexing subject and let it be "left for circumstances to unravel," not only "finally" but originally, from Alpha to Omega, first, last, and altogether.

Meantime, says the *Herald*, "Let the women have a vote upon it," "they ought at once to take a vote upon it," "let the women have a vote upon it, if only to get their opinion on the mat-

ter," as "it would be interesting to know what they thought of it." Here the *Herald* has swung round the circle once more, and has just got back to the point of commencement. The *Herald* has a great reputation, and justly for aught we know, for enterprise and energy in the publication of news, but it forgets what it has already published, else it would remember that the "Mormon" women have ever voted on this question, for they elect, at the first, when and to whom they will be married, and the privilege, if it is a privilege, of divorce has not been denied them. The *Herald* would next recollect that about two years ago the "Mormon" women, in the time of the infamous Cullom crusade, did assemble in mass meeting, and speak and vote, and petition Congress in favor of the system of plurality of wives.

We are in no fear as to which way the women would vote again and again upon this question. To their everlasting credit be it said, they always are in favor of marriage and they always will vote for it. They don't like to be dragged into the position of "mistresses," though many of the men like it far too well for the welfare of man, woman, or society at large. So decidedly are women in favor of marriage that, if they could be persuaded to vote against the plurality system, many of them, with that sweet and charming perversity native to them, would go right away from such voting and be married to the men of their hearts, even if those men were already married. The women are sound enough on the question of marriage—it is the men who are rotten upon it.

Meantime cannot the *Herald* get out of that mystical circle, and reason, if not in a straight line, at least in a line that will admit of some progress, instead of bringing the reasoner right back to the initial point?

"A DISGRACE TO THE AMERICAN NAME."

The (Sacramento) *Union* comes to the defense of Brigham Young. We do not know but that this once it is right. It says: "These Mormons went to a distant region, as our forefathers fled from England, and founded institutions of their own. They went where no State laws were made to extend, and the constitution of the United States and laws made in accordance therewith have not in the past interfered with the family relations. Marriage is not one of the institutions the sovereignty of the United States takes cognizance of, and the declaration that the common law steps in, in the absence of anything else, and makes the polygamist amenable, is made in ignorance of the fact that the United States knows no common law, and it cannot be recognized anywhere except by statute. Up to a very recent period, the Mormons having full sway in Utah, no laws existed that militated against their peculiar institutions, but were in consonance with them. 'Where no laws are no offense abounds.' An act of late date cannot go back of its enactment to punish. *Ex post facto* laws are prohibited, and we conceive that any act of Congress or of the Territorial legislature cannot punish polygamy practiced before the enactment."

Perhaps, if the *Union* understood the motives which prompt this crusade against Brigham and other leading Mormons, it would not be so liberal. The whole thing is instigated by a "ring" of Republican politicians, who are looking to the speedy admission of Utah as one of the States of the Union. These small fry, popinjay politicians and would-be statesmen know full well that they will have no show for promotion until the Mormon power is broken. Hence it is that they seek to create a civil war by means of packed juries, unprincipled judges and perjured witnesses. Of course, if they determine that no Mormon shall sit on a jury to try Young, as all were excluded from the grand jury, he will necessarily be convicted. Having the judge and marshal they can pack a jury to suit themselves. If they can send Brigham to prison, and induce the people to rise up and liberate him, and thus produce a conflict, Utah will be at once admitted as a State, and under the protection of Federal bayonets, these mischief-makers can have themselves elected senators, congressmen, etc., just as the thieving carpet-baggers did at the South.

The whole affair is a disgrace to the American name. That a vile little clique of corrupt politicians should be permitted to use the power of the government to embroil a peaceable

community in civil strife to gratify their personal greed for place and plunder is an outrage upon decency, humanity and justice.—*San Francisco Examiner*.

WHAT IS TO BECOME OF THE MORMON WOMEN?

The future of the Mormon wives thus rudely divorced is therefore the important point of the great Mormon problem just now. By the strangest inconsistency in the great laws of nature—those of supply and demand—the great mass of sturdy miners and hunters upon the broad lands of the West, from the Missouri river to the lower rim of the Pacific slope, are "short" of women, if not in fact entirely destitute of that important article of household furniture, while the Mormon men, with their degrading conditions of marriage and concubinage, have long been overwhelmed with a supply, and find themselves just now most disastrously overstocked. The most natural method of rectifying the great evil of the coming wholesale divorcement, therefore, would be a new distribution of these bereaved relicts among the hardy men of the West. The distribution may be made in any way that is satisfactory to the women, and as they have the right of suffrage they ought at once to take a vote upon it. Certainly, if some peaceable measure is not provided for the emergency, the rape of the Sabines two thousand years ago, with the interested sexes reversed in the cast of character, may find its counterpart in this century on the plains of the West, and each hardy bachelor of the prairies may, at some preconcerted signal, find himself borne off a helpless victim by some desperate Mormon widow with six children. It is most unfortunate that these extra women are to be thrown on the world's market just at this time, when woman's great numerical preponderance over the other sex makes her, with all her acknowledged sweetness, a "drug," but certainly there is no particular market in the world where they could be "dumped" with more pecuniary and matrimonial advantage to themselves. But the honest miners of Utah and Nevada require some protection, and before the divorcement actually takes place the consequent evils that thus threaten them must be provided against. The Mormon elders can hardly be compelled to give alimony to all their divorced wives. That would be recognizing the fact that they were wives, which the United States law cannot recognize. Besides, to make one man pay alimony to sixteen wives would be a refinement of cruelty that the just lawmakers of Congress could not have contemplated. The whole subject presents a most complex appearance, and will probably have to be left finally for circumstances to unravel. But in the meantime let the women have a vote upon it, if only to get their opinion on the matter, even if it were absolutely certain that their decision might not affect the views of Chief Justice McKean regarding equity in the case now pending before him. Suffrage, the great boon which women are now suffering for and which these Mormon wives have obtained far ahead of their agitating sisterhood in the East, will have proven indeed a delusion and a snare if it offers them no consolation in their present dire distress. Let them vote and hope.—*New York Herald*.

THE COMING CROMWELL.

Charles Bradlaugh, the leader of the English radical republicans, has divulged to a World correspondent the plans and expectations of his party. Bradlaugh fully expects to be president of the British republic in 1876. He states that he is only afraid the crisis will come too soon—that he is strong enough to pull down the monarchy, but not strong enough to erect on its ruins a republic. According to Bradlaugh, there are two great movements of which he is the head—one is the republican movement, the other the free-thought, secular or infidel movement. The infidels are not all republicans, however. There are now in Great Britain sixty-eight avowed republican clubs, with an aggregate membership of 30,000 men, and it is estimated that there are 75,000 ardent republicans in the kingdom outside of the infidel republicans. There is no central organization to govern these associations, but Bradlaugh seems to be held as the leader. The republican strength is made up of artisans mainly, and almost wholly in towns, as "nothing can be

done with the agricultural class." Bradlaugh, however, asserts that the farmers will make no trouble when the revolution comes. He hopes that the revolution may not come until 1876, but says it may be precipitated at any moment—by the death of the queen, for instance, or by her being officially declared incapable of longer exercising her duties by mental alienation. The republicans will not permit a regency; they will have none of the dissolute, spendthrift line of princes to rule them. The republic must be proclaimed. The revolution need not be a violent one. Parliament is all-powerful. What one parliament has done another may undo. The reigning family holds the throne, not by what is called "divine right," but by virtue of an act of parliament. Parliament may repeal this act, and the republic can be set up peaceably; but should it not, it will be obtained "by bloodshed."

Bradlaugh's republic does not seem to be altogether a wholesome one, according to American ideas. He proposes to establish it on an infidel basis, having no written constitution; there is positively to be no such thing as divine sanction of law; the idea of any authority higher than man himself, which may give laws to man, is to be abrogated; whatever laws are framed are to rest solely on the authority of the majority for the time being, and not on any idea that a supreme being has ordained certain principles of action with which these laws are in harmony. Education is to be wholly secular, divorced from all idea of duty to God. Further, Bradlaugh hints that agrarianism—the division of the land among the people—will be an indispensable feature of the revolutionary programme.

It is apparent that Bradlaugh is a visionary, and it is quite certain that his model republic must be repugnant to the thoughts and feelings of an immense majority of the people of Great Britain; but it is not unlikely that he has a following in some of the large cities that makes him an object of some uneasiness to the government. The large concessions made year by year by the ruling powers to the cause of liberal reform, show that they recognize the fact that if these privileges are not readily granted, the people may reach out and take them. Infidel Bradlaugh will probably never be president, but Great Britain will be virtually a republic before many years, and doubtless in a perfectly peaceful way.—*Albany Post*.

THE MORMON TROUBLE.

For the last quarter of a century or so, the Government of the United States has been engaged in an internecine war with a handful of enthusiastic, earnest men, who by industry and a careful minding of their own business have done much toward settling up and developing the interior of our continent. Some forty years ago one Joseph Smith claimed to have found in Western New York certain tablets of bronze, covered over with curious hieroglyphics, which, upon being translated, mysteriously melted away. From this came the "Book of Mormon," and Mormon was a leader of the lost tribes of Israel. Jo. Smith became the prophet of a new religion. These enthusiastic disciples of a new creed planted themselves at Nauvoo, on the Mississippi, laid the foundations of a Temple and the beginning of a Jerusalem which should be the home of "The Latter-day Saints." Troubles followed, rapine and murder, and the Saints, after the death of Smith, received a new revelation, went forth into the wilderness, and some twenty-five years ago brought up in the valley of the Great Salt Lake, and commenced the building of a new temple, under the leadership of Brigham Young.

Salt Lake valley was an oasis in the midst of the great American desert; there was not a civilized settlement, nor a white family, nor an acre of cultivated land within a radius of one thousand miles. From all parts of Europe and America there came the poorest of God's earth; from the hills of Wales, the mines of Cornwall, the cabins of Scandinavia, the barren pine forests of Sweden, the poorest and the most ignorant of God's forsaken ones, during the storms of ocean and the perils of the plains, seeking a home in this distant spot. There they have lived and toiled; they have grown to be an hundred thousand strong; they have made the "desert to blossom as the rose;" they have brought smiling plenty around them; they have cultivated broad acres; they have builded a city; they have constructed a tabernacle for worship; they have laid deep and solid the foundations of a gorgeous temple; they have organized a society in which there is neither idleness, poverty, prostitution nor crime; they have accumulated riches; they have subdued the savages; they have maintained peace and order; their government is honestly administered; their taxes are nominal. Yet every administration wars with the