

THE MORMONS.

The zealous crusade against the institution of polygamy in Utah, which the judicial branch of the United States Government set on foot some months ago with a great flourish of trumpets, has come to an inglorious end; and the Saints of the Latter Days have won another victory over the power which so long ago as 1860 solemnly consecrated its energies to the task of extirpating from the land "those twin relics of barbarism, slavery and polygamy." We mentioned, at the beginning of this crusade, that this new persecution of the Saints was the work of "a Ring" which had been formed in Washington for the purpose of driving the Mormons out of Utah, and of obtaining possession of their lands. Evil fortunes have befallen many of the American "Rings" of late; and this combination of Federal office-holders against the Mormons shared in this ill-luck. They began their operations with vigour; the United States Judge at Salt Lake City was one of their number; the Mormons leaders were indicted for all manner of crimes, ranging from murder down to theft; bills were found against Brigham Young himself for murder; the President, whose foes say that he also was a member of the Ring, sent orders for the most vigorous enforcement of the laws; and everything seemed to foreshadow either the emigration of the Mormons *en masse* or their submission to conditions which would make the practice of their faith impossible. But, for reasons and by means which are not yet explained, all the machinery set in motion against the Mormons has come to a stand; the indictments against the leaders are thrown aside as so much wastepaper. Brigham Young walks the streets of his city unmolested; and so far are his followers from preparing for an exodus to Mexico or the Sandwich Islands, that under his direction they have lately been holding a Convention, at which they have framed and adopted a Constitution under which they ask admission to the Union as a separate and sovereign State.

One of the most curious peculiarities of the American Union is, that under the Federal Constitution that which may be punishable as a crime in a Territory, may be perfectly legal in a State. For example, the State Legislature of New York may to-morrow enact that each citizen of that Commonwealth may have as many wives as he can support, and the Federal Government would be powerless to interfere. The Federal Government has never enacted any laws regarding marriage; and when it undertook to suppress polygamy by legal means in Utah, it could not prosecute the Mormon saints for bigamy, but only for lascivious conduct and immorality, against which offence there happens to be a Federal law applicable to the Territories. The Territories, unlike the States, are subject to the control of the Federal Government in everything, but this control must be exercised under the existing laws, and not by the mere caprice of the Executive. When a Territory becomes a State, this absolute control ceases; and the new State is clothed with the power of regulating its own domestic affairs. To be admitted as a State, its people must have framed and adopted a constitution which must be approved by Congress; but when once admitted, its people may change this constitution as they please if these changes do not violate any of the provisions of the Federal Constitution. The people of Virginia could not now re-establish slavery, for an amendment to the Federal Constitution prohibits slavery; but they could establish polygamy, or repeal all their laws punishing bigamy, because the Federal Constitution contains no provision against these changes. The Mormons, in framing and adopting the Constitution which they are about to submit to Congress, have not been ignorant of all this. They know that it would be useless to ask Congress to erect Utah into a State with a Constitution legalizing polygamy; but they know also that, when once admitted as a State, they can do as they please in the passage of laws which shall secure this institution. One of their leaders expressed their convictions when he urged the Convention to remember that there was no safety for them without a State Government, and that there could be no State Government for them unless they made some concessions, for the moment, to the bigotry of the people at Washington. The Constitution which they have framed is not devoid of these "concessions." It provides that the new State Government shall protect the workmen engaged in the silver mines, and levy no tax upon mining; that women shall be voters; that a system of cumulative

voting shall be adopted, in order to secure representation for the "Gentile" minority; that freedom of religion shall be guaranteed; and that all men, whether Gentiles or Mormons, shall be equally taxed. And, above all, it provides that the practice of polygamy shall cease. Every one knows that this provision is made to be evaded, not in the letter, perhaps, but by the neglect to enforce or the refusal to enact laws inflicting penalties on those who indulge in the luxury or submit to the penance of having more than one wife at a time. If Congress accepts this Constitution, and Utah becomes invested with the rights of a State in the Union, its citizens can snap their fingers at the monogamists; for no further attack upon their peculiar institution could be made, unless, indeed, three-fourths of the States should vote for a Constitutional amendment abolishing polygamy. The Convention which has framed this Constitution decreed that the question of its adoption should be submitted to a *plébiscite*; and as the Territorial Legislature some time ago had conferred the suffrage upon women, they came to the polls in great numbers. It was an edifying sight, it is said; for the patriarchs went to the polls alone; while their numerous wives, in families of a dozen or a score, came afterwards and deposited their ballots. That harmony of opinion prevails among the Saints cannot be doubted, as all the votes were for the new Constitution; and as the voting was by ballot, and the men and women voted separately, there could scarcely have been any coercion, although there may possibly have been some instances of corruption. It is not at all unlikely that Congress will accept the Constitution thus framed and ratified, and that Utah will soon become the 38th State of the American Union. —*Edinburgh Scotsman*, April 21.

A FEW WORDS FROM BEAR LAKE VALLEY.

Our county is so far north, and so high that an impression prevails, to some extent, that it is almost uninhabitable. This is a great mistake, and as we desire an increase of population for its own advantage, and to improve and enhance our social pleasures, and make more effective our public labors, I will endeavor briefly to state our condition and prospects in this beautiful Valley of Bear Lake.

Like all new valleys, when first settled it was very frosty, and it is to some extent so still, although we are perfectly satisfied with our prospects for raising grain, when we have a season without grasshoppers. Cache valley in my time was subject to severe frosts, and if grain was put in late, farmers were anxious about its safety on that account. Before that valley (great now in its resources) was settled, it was considered by many familiar with it, as unfit for human habitation, and had it not been for the foresight and perseverance of Pres. B. Young, the father of this people, it is doubtful when it would have been settled at all. No one there a few years ago thought of raising corn with profit; now it really is a great corn country; although still subject to frosts some seasons. Bear Lake valley is passing through the same favorable changes, which will the more strikingly appear as the country is settled and cultivated.

This county has suffered greatly from the ravages of the grasshoppers, since their appearance in the Territory, still not more than, nor as much even as, some neighboring localities in proportion to the amount of grain usually sown. We have no grasshopper eggs here now, and are in hopes of being free from their depredations hereafter, and we are as likely to be so as any other locality of the surrounding country. Our valley is not so well adapted for an extensive grain raising region as some others; although all kinds of small grain of the best quality have been and are being raised every season; but it is perfectly adapted to stock raising. We have good pasturage, an abundance of hay; so much so, that, even without any improvement in grasses or clearing, not half of it any season has ever been cut; and few men have ever explored the herd ground in our neighborhood. Water is plentiful, and timber and wood of all kinds common to this altitude are practically without limits.

We have several good saw and shingle mills, and owing to the lay of the country the cañon roads are as good as streets usually are. Our winters are a few weeks longer on the spring end than Cache Valley, but that is nothing when we are used to it, and it is really

nothing when people are prepared for it; on the other hand, let those who are in search of homes, or ought to find more room for their growing families, think of the facilities offered here. Any boy strong enough to put wood on a wagon can get it easily; and then there is encouragement to improve stock and take care of it, which is a very profitable labor, not to speak of the quantity and quality of the milk and butter produced from good and abundant pasturage. If we raised no grain, we have still an advantage, as it is with proper preparations easier to raise stock than grain and much more profitable. What small common farmer can purchase stock from the profits of his year's yield of grain (wheat at 60 or 70 cents per bushel) yet a stock raiser can with one fat animal procure flour enough, if he has to purchase, to last a common sized family a year.

There is no comparison between the profits of the grain, and stock raisers. We raise grain here, and will raise far more than we can consume if the grasshoppers keep away and nothing unusual happens.

Come on, then, all you industrious, faithful Saints, who want homes and a living. Bring a portion of your means in good stock with you, and you will find the homes and the living. A man should adapt himself and make his arrangements according to the country he lives in, to be prospered. There would be no wisdom in a man expecting to make his "pile" by endeavoring to raise corn and peaches in the north end of this valley at present (we can raise both in the south half), neither should a man go into stock raising and to keep a dairy, where there is no grass; but many endeavor to do such foolish things.

Now this winter we are very short of hay, and in consequence are likely to sustain a loss, but we have never been short of grass, of which hay is made; and again, our common practice is to winter our stock without stables, and almost without covering of any kind to protect them from the storms. Such a course is cruel to the animals, and most unprofitable to the owner, as it requires a great deal more hay to merely keep an animal alive in cold weather than would be necessary to keep an animal in good condition, if otherwise properly taken care of. Besides a cow that is poor and shivering, can give but little milk, and necessarily brings poor, stunted calves. If from the profits of such a poor, shiftless policy as this, numbers of the people have lived, and many prospered (raising but little grain in grasshopper times), how prosperous would they become if they took reasonable care of their stock and raised grain? Our Danish brethren act wisest, and are prospered most—they take care of their stock, and in return their stock takes care of them.

If we lose stock this winter we shall have gained wisdom, which will bring its fruit in profits hereafter. Bear Lake is an excellent country and we wish it settled now. It is a very desirable place and will soon be settled anyway. The length of winter is fully made up in our delightful summers, and then how healthy the people almost universally are, who breathe this pure and wholesome air. Come out of the cities, you who are apt to grumble about hard times and little work, and you will find plenty of the latter here for the season, but it will pay you here in the end. No one complains of this country who has had reasonable patience and known how to live in it.

One of our greatest drawbacks has been the lack of mail facilities, which, though the government is willing we should have (and no doubt pays for according to its contracts), have not for a long time been afforded to us. When mail agencies and contracts are kept out of the hands of political adventurers, we will with rejoicing apprise our friends, and no doubt the news will be an additional inducement towards the settling of Uncle Sam's domains in this quarter.

We have an excellent road to Soda Springs, and when the Utah Northern reaches there we shall have free access to our neighbors south.

WILLIAM BUDGE.

UTAH AND THE MORMONS.—The Mormon problem cannot be properly considered from its social or religious standpoint alone, nor yet as a political question can it be regarded without taking into consideration the peculiar history of this peculiar people. We may sympathize in their struggles against nature and admire the bravery of their perilous journeys across the continent, and the boldness of a policy that sent them out in the wilderness to find a refuge against the persecution of their faith; we may accord to Brigham Young a

marvelous instinct of government that has been able so successfully to control the incongruous element of a mixed civilization, to restrain the savages and live in harmony with them; but at the same time we may not concede that it is possible for the government to permit anywhere within its borders an organization that owes an allegiance higher than to the law; that recognizes a code of morals not in accordance with the laws of the land. Freedom of religious belief is one thing, but it must be in harmony with the civilization of the age. There may not be in any well governed community an *imperium in imperio* that defies the law, ignores Christian sentiment and requires an army of observation to keep it from breaking out into open and bloody revolt against authority.

We would not interfere with the religious tenets of this people so far as its practice does not interfere with the best interests of society. * * * We do not believe that the plurality of wives was instituted in lust; nor do we think that the practice of the system is so utterly demoralizing as its Gentile enemies would make us believe; nor would we crush it out in so harsh and hasty a mode as would disturb the harmony of their social system. Let there be no more polygamous marriages; but let the law leave undisturbed the plural wives and give legitimacy to the children born of the relation.

The Mormon Church may point with pride to some of its achievements—a hundred thousand people from the poor and ignorant of the European world made comfortable and independent; industry encouraged; orderly government maintained; crime, prostitution, drunkenness, pauperism, almost unknown in their community till the Gentile incursion in pursuit of gold and silver mines introduced these vices; a beautiful city, charming villages, and well cultivated farms form an oasis in the very heart of the wilderness, and while the busy spirit of the age cannot leave them to the enjoyment of their solitude and their religion, the admission of Utah with a Constitution recognizing polygamy, and with the certain conviction that the Government would be a Theocracy, a large majority of the people being under a stronger allegiance to the Church than the State, is entirely inadmissible. The Senate of the United States had better for a long time forego the presence of the Hon. Tom Fitch as a member of its august body and Utah remain outside the Sisterhood of States than that the laws of the land should be outraged and civilization defied by the recognition of a Theocratic and polygamous State Government. At the same time the rights of the people should be preserved under Territorial laws, and administered by the Federal Courts to Mormons with the same fidelity, independence and justice as to other citizens of the government.

To the above from the San Francisco *Chronicle* we cheerfully accord insertion, and the more willingly because the *Chronicle* so rarely publishes anything decently rational concerning the "Mormons," but has published many outrageous things concerning them.

We may say that the "Mormons" do not contemplate the establishment of an organization that requires an allegiance higher than to the law, only so far as every man owes to truth and virtue an allegiance higher than to any human law. Nor do the Mormons recognize a code of morals not in accord with any laws constitutionally applicable to them. The "Mormons" have never dreamed of instituting "an *imperium in imperio* that defies the law, ignores Christian sentiment, and requires an army of observation to keep it from breaking out into open and bloody revolt," and it is sheer calumny when such a thing is stated of them.

The constitution of the State of Deseret does not recognize sanction, nor discourage polygamy. The "Mormons" consider marriage a religious institution, as many other people do, and therefore leave it largely as a matter of individual conscience. Some people deem marriage merely a civil contract. There is in the constitution of the State of Deseret nothing to hinder any from so thinking or from acting accordingly. The busy spirit of the age has nothing to do with the "Mormon" religion, and as to the question of theocracy or any other religious development, so that no constitutional principles are infringed upon, neither government, Congress, nor the people at large have any right to interfere with the "Mormons" or any other body of religionists. The hue and cry about theocratic and polygamic State government has nothing to do with the merits of the case, and is simply the dust that is thrown into the eyes of the public whenever "Mormonism" is discussed.

The Sacramento *Union* says that the owners of flower gardens there have had numerous young girls who begged "a few flowers to put on my little sister's coffin." The sympathetic gardeners of course complied with so touching a request, but so frequently did the application become that they began to think a frightful mortality was prevailing among the little sisters, or else some deception was being practiced. One tearful maiden, on being interviewed sharply, confessed that her little sister had died more than a dozen times, and that she wanted the flowers to take to school.