

MORMONISM.

The Schuyler Register goes for us slightly, on account of an article on Mormonism. It says:

"We oppose Polygamy upon the grounds: first, that it is unlawful; second, that it is unnatural; third, that it is highly immoral; and we hold that these are sufficient grounds for Judge McKean and his fellow officials to prosecute whoever may practice it, and we are confident that nine-tenths of the people of the United States will honor them for the fearless manner in which they have performed their duties.

"The laws of our country prohibit polygamy in all its forms, and the dodge of making it a part of the religion of the Mormon Church in order to escape the law, is too thin to cover up the crime, and Judge McKean and his 'Vampires' are determined to enforce the laws if Brigham Young and his harem do come to grief.

"If we knew that Brigham wanted a keeper for his harem, we would think this simply a bid by the Alta man for a situation."

We are inclined to think that the Register is pointing a joke when it says it is opposed to polygamy, and its reasons therefor fully support this conclusion. First, it declares polygamy to be "unlawful." Suppose it is. What of it? Prostitution is unlawful, and there is more of it in Washington City, to say nothing of all the other great cities in the nation, (including Omaha,) than there is of polygamy in all Utah. Why, then, go to Utah to suppress a small crime, and sanction a more cursed one nearer at home? What did the Nazarene say? The lesson is as practical to-day as it was 1800 years ago. "First pull the beam out of your own eye, and then you can see clearly to pluck the mote from your neighbor's eye." Will Christians heed this lesson of their master?

You say it is unlawful. Where is your proof? Polygamy received the sanction of the sages of the world for three thousand years—through all the patriarchal and prophetic ages. Abraham, Noah, Enoch, Jacob, David, Solomon, &c., were all polygamists. These were God's chosen leaders of the people. Why did not the Almighty raise up a Grant and a McKean to prosecute them—backed by pointed steel and salt peter to enforce their mandates? We repeat it: Polygamy bears the divine sanction of the Bible—the "higher law." You say it is "unnatural." How do you know? It appears to be quite natural for a city like Omaha to support 100 prostitutes, and she is only an average of other cities of equal size. These houses are patronized by fathers, husbands, brothers and sons. For all this there is not a word of condemnation. Christian fathers endure it with the patience of martyrs. But it is "immoral," is it? It is singular how far a person will go to dig up a lesson of immorality. But the declaration was false. Utah was the only place in America without prostitution until it was forced upon them by the Gentiles, supported by the bristling bayonets of Uncle Samuel.

As to a "situation," our time and talent find useful employment at home, without sticking our nose in other people's platters.—*Omaha Alta.*

RELIGIOUS INTOLERANCE.

Professors of religion of whatever creed, should boldly denounce the present war made by the general government against the Mormons. Should they not, or their descendants, may have cause to regret the indifference to a proceeding, that, view it as you please, it is nothing more or less than religious intolerance, and by the officers of a government whose constitution says in words, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The Mormons assume to be a religious people: more, they assume to be a Christian people, accepting to the full the divinity of Christ, denied by the whole pagan world, and by large numbers who have the bible upon their altars. They are a sober, industrious people, and have heretofore lived happily and contentedly in the wilderness where they had been driven by mob violence in an earlier period of their history. They claim to be a virtuous class. As they understand lewdness, it is not practiced by their people. The allowance of more than one wife is not only accorded them by the tenets of their faith, but in certain cases, is a duty. "A revelation," which they recognize and believe, so ordained it. Who is to say it was not "a revelation,"

but "a fraud of the Mormon leader?" Who can stand forth as the accredited and accepted representative of "the true God," and assert the fact? No! Mr. Editor, the same spirit which dictates the war on the peaceable Mormons in their distant homes, is the spirit which, in every age, has deluged the land with blood; the same which forced "the pilgrims" to another hemisphere; which hunted Catholics to death in Scotland, and slaughtered the Huguenots in France, and, to-day, persecutes the Jews in Asia: the spirit of religious intolerance! Let us have done with it, or ourselves suffer the consequences.

As religious persecution has always resorted to violence and fraud to accomplish its ends, so in this instance we have history repeating itself. "The agonizing wheel, Luke's iron crown, and Damien's bed of steel."

The great head of the Mormon Church, who, if he has failed to teach an hundred thousand people "the true religion," has taught them industry and its accompanying virtues, is degraded by confinement at the dictate of the petty officer, and other dignitaries likewise arrested. A convenient person, "whose conscience smites her," is found to make an accusation against her husband for "adultery," and the trial goes on and a conviction follows, no Mormon, of course, being allowed on the jury. Now mark the fraud! To excite sympathy for the movement, the telegraph is made to lyingly state that the Mormon women were "in bondage, and waiting for relief." But we have the true story. As the Church of Rome contained but one Luther, so "the Church of Latter-day Saints" had but one wife who complained of what her church practiced. The balance of the women have at the door of Congress, a petition, signed by so many that it takes fifty feet of paper to hold their signatures, asking to be left to the enjoyment of their Christian belief, without let or hindrance to themselves or their husbands.—No MORMON, in Columbus (Ga.) Sun.

INJUSTICE AND BAD POLICY OF THE CRUSADE.

I cannot but think it a matter to be regretted that there could not have been a fair open field against that most monstrous anomaly of our age and country—that most unnatural and audacious alliance of civilization and barbarism—the institution of polygamy itself. If that cannot be attacked directly and effectually through present laws, would it not have been better to have waited till laws could be framed to grapple with it and overthrow it utterly? Or could we not have depended on moral means?—brought against a system born of delusion and a spirit of desperate propaganda, and nourished by ignorance and isolation, the power of a higher civilization, a purer religion? * * * As it is, you know, a sort of legal trap has been sprung upon the polygamists. They are arraigned, and are to be tried under an old statute passed by a Mormon legislature against "adultery" as they understand that crime. Of course the law must be twisted from the original spirit and intention to be made to bear on plural marriages. Brigham Young as governor signed this statute, the most severe upon record, against that particular crime. * * *

I know that there are at this time many, not only politicians and speculators, but good, honest, Christian people, who look on these prosecutions in Utah with joy and full approval. They see, under the iron grip of the law, polygamy, not only struck with death, but already in *articulo mortis*; but I must confess that whichever way I regard the probable issue I feel some anxiety and misgiving. * * * If the law be inexorably and its utmost penalties inflicted, there will almost inevitably follow trouble, confusion, strife, even bloodshed. Whatever evil can be said of Brigham; * * * the man loves his fellow-men, in his way, and is loved by them. The poorest and humblest of his followers love him (the most devotedly and blindly). The little they have and are they owe to him. He took them from the black mines and crowded factories, from the garrets and cellars and slums of Europe, brought them to a land of promise, taught them how to work, to live; expounded to them a religion simple, perhaps gross, enough for their comprehension, yet having about it something that appeals strongly to their undisciplined imaginations. * * *

He has been to them prince, priest, prophet and father. I believe they will never quietly look on and see him im-

prisoned or any way harshly dealt with. Resistance against the whole power of the United States may be rash and hopeless, even to them it must look so; but nothing is so rash, so mad as fanaticism. I believe that in the last extremity they would fight for him, even against his will, and there are a hundred thousand of them. As no * * * polygamist can possibly be qualified, the jury must of course be packed. What it was thought not a good or a safe thing to do in Richmond, in the case of the chief of the confederacy, may, perhaps, be righteously and safely done in Salt Lake, in the case of the despised leader of an outcast people; but in establishing so perilous a precedent may we not pay too dearly for even the great good of the destruction of polygamy and Mormonism together; the breaking up of this wicked, thriving community; the scattering of this deluded people as mendicants and missionaries over the world, and the restoration of all this perverted region to its primitive innocence and desolation?

The hardest consequences of the sudden and forcible breaking up of the system of polygamy would be visited on the ones who suffer most everywhere in social convulsions and overturnings, and are everywhere the least guilty—the women and children. * * *

This system has its serious and perplexing aspect—it is a fearful problem, which, like the riddle of the sphinx, may prove the destruction of those who attempt rashly to solve it and fall, but it has also its ludicrous, its grotesque aspects, and they always strike me first, though the laugh they provoke is quickly succeeded by a sad realization, sweeping over me like a great bitter wave of all there is in it of error, of suffering and of peril.—*Grace Greenwood in N. Y. Times.*

THE MORMON MATTER.

Sensitive as the honor of a Stuyvesant, or the self love of a young statesman retiring from public life discouraged, the capital invested in Utah and around it is flying, from the fear of Mormon troubles. Seventy millions is said to represent the wealth of Utah; less than 100,000 is its population; the most valuable thing in it is its cheap farming labor, averaging at the mines only about \$1.50 a day to \$4 in the neighboring State of Nevada. An exodus would destroy Utah more completely than a war; hostilities are to be preferred to a Mormon evacuation. But there is need of neither. * * * I have just returned from Utah, and I do not believe the wild tales, circulated by Federal officers, of Mormon atrocities. They read too much like catch-penny lives of the pirates. I talked to Senator Trumbull, a few evenings ago, and he took exception to the illegalities of McKean's court. McKean is an elocutionist playing a high role; and the Methodist preacher, Newman, who, from his pontifical personage near the President's pew, ordered the Iowa Methodists to vote for James Harlan, is at the back of these trials. * * * Our problem is to save the industry and acquisitions of Utah, turn the stream of civilization through polygamy, and give Mormonism no unnecessary dignity by adding martyrs to its already long list. Its two elements of theocratic government and polygamy are hateful to me; but we have no business to construe our feelings into government, nor to convict polygamy under its own statutes made against adultery. The law stretched will return and sting. This monstrosity has been thrice proceeded against by all the terrors of society—terrors to which law and courts, however severe, are feeble. It has been expelled from States only to derive almost imperial succulence from desert sands. * * * Industry and sacrifice have given it a prosperity which can stand everything but the democratic competition. It was perishing when Dr. Mewman, a marplot and an ecclesiastical showman, kindled it up, first by dignifying it with a debate, then by violent counsels to proceed against it with force. Mr. Lincoln compared polygamy to a great tree-bolt on his father's farm; it could not be split, and it would not burn, so he "plowed around it."—*GATH in Chicago Tribune.*

A BAD COUNTRY FOR GAY BECKIVERS.

Utah is not a healthy country for gay deceivers, and if any man from the outside world, priding himself upon his conquests with women, wants to have

his skill in this line tested, he will find a splendid opening among the fair maids of Zion. If somebody doesn't make it very tropical for him within the first three months, he must have been born under a lucky star. The would-be seducer in this country is a marked man, as the villain ought to be in every country. No sooner does he step into this city or any other Mormon settlement than the police are upon his track, watching his every move with the stealth of bloodhounds. If he is once caught violating the chastity of a Mormon woman, or is known to have done so, there is no mercy for him. Mormon public opinion, which is the common law, thinks no more of killing a man under such circumstances than it does in killing a dog. In this respect Mormon vengeance is terrible. The marked victim is shot down or assassinated at sight, no cry for mercy ever escaping from his lips. His lifeless form lies mangled on the roadside until the authorities carry it away, pass a sort of an inquest and consign it to the worms.—*Correspondent of San Francisco Chronicle.*

This correspondent is rather sensational. He must have a vivid imagination. It is to be hoped that he does not speak from experience. Highly colored descriptions of Utah matters seem to be the rage just now.

THE MORMON PROBLEM.

We give place elsewhere to another letter from Mr. —, in defense of Judge McKean's ruling in the Hawkins polygamy case. We see nothing in our correspondent's argument which justifies us in retracting any part of our previously expressed opinions. His whole endeavor is to show that unless the law had been strained to cover this case, the question could not have been reached at all by the Federal Courts. We have maintained, and do still maintain, that the United States Government cannot be justified in straining a law for any purpose whatever. It is idle to assert that if so and so were not done, then such and such a desirable result would not follow. Right and wrong are not flexible properties. Their lines are rigidly drawn, and there is no purpose, however holy, which can be strong enough to justify the commission of a wrong. We have shown, as we believe very clearly, that the Utah statute against adultery was not intended to apply to polygamous marriages. * * * The Courts, in sustaining this law, were bound to consider the intent of the Legislature that framed it. That obligation will not, cannot, be disputed by the most prejudiced opponent of Mormonism. Did Judge McKean consider that intent? Unquestionably he did not. He deliberately ignored the condition of Society in Utah, and the complexion of the Legislature which framed the law, and he pretended to construe it in its literal sense. That is the fault we have to find with his ruling, and no amount of special pleading can overcome it. Either it is, or is not, the rule that all laws shall be construed in accordance with the known meaning attached to their provisions by those who make them. If it is the rule (and we challenge contradiction in the assertion), then Judge McKean clearly ignored that rule in his construction of the Act. No argumentative twisting and turning can relieve him from the grave responsibility which this decision entails. The question cannot be settled by appeals to outside issues. It is a simple matter of Right and Wrong. Mr. — would have us believe that certain circumstances justify a Judge in being unjust. We deny this proposition. On the contrary we maintain that the perpetration of polygamy would be a far less serious matter than the perversion of justice by the officers of the Federal Government. He admits that "looking from a single point of view, some just objection may seem to lie against the judicial prosecutions in Utah." It is from a "single point of view" alone that this matter can be judged fairly, and the strenuous efforts of Judge McKean's friends to cloud the real issue only tend to confirm us in our previously expressed opinion that a great wrong has been done.—*Sacramento Record.*

A swell, wishing to make himself interesting, asked, "Maria, what do you suppose I was a hundred years ago?" "Just what you are now, nothing at all," was the prompt reply.