

EDITORIALS.

WOMAN SUFFRAGE IN UTAH.

ACCORDING to the brief statement of the nature of the vicious legislation sought in Congress the present session, as caused to be published in the papers by Judge Hemingway, the Utah ring's subsidized emissary in Washington, in addition to other things already commented on, the repeal of woman suffrage in Utah has a place.

We may as well say at once, what everybody knows is the fact, that the above proscriptive provision is of a persecutive nature, expressly designed to be so, and is intended as an effective blow at the religion of the "Mormons," or Latter-day Saints. As persecutive of religion, all such legislation is unconstitutional, religious as well as civil liberty being one of the primary features of the government of the United States.

The women of this Territory have enjoyed the right of suffrage for eight years next February. It is not confined to "Mormon" women. It is enjoyed by all women of twenty-one years and over in the Territory, who have been six months residents therein; and are citizens of the United States, or are wives, widows, or daughters of citizens. This is a liberal provision, and highly creditable to Utah, a provision which her citizens ought to prize, and look upon with laudable delight and pride. With that high regard, courtesy and gallantry toward the fair sex, which are such distinguishing features of the character of "Mormon" men, in this provision they favored the women more highly than they had done, or have yet done, themselves. They allowed women to vote without requiring them to be taxpayers, while a man cannot be a legal voter unless he is a taxpayer. This was a generous and highly commendable act on the part of the legislature, for which corresponding credit should be awarded. It was a step forward of the general advance of even the most civilized nations as nations, the principal of which, however, are moving in view of taking such a step at some period in the future, more or less early.

When woman suffrage was first established in this Territory, the very class of people now anxious for its repeal were full of hope that it would further their ambitious projects. But that hope having failed them utterly, they now turn round and seek to destroy that foundation on which they once built such high hopes, and all this not from any sound principle, just motive, or generous impulse, but simply from the abundance of pure, ingrained selfishness, the sordid selfishness that will use or abuse anything and anybody to secure its own vicious gratification.

For nearly eight years, then, the women of this Territory have exercised the right of suffrage to the credit of the people of the Territory, and of "Mormons" in particular. During all that time, can any bad thing be urged against the women in the exercise of that right? Have they misbehaved at the polls? Have they abused any one there? Have they broken the peace in a single instance at elections? Have they gone to the polls drunk? Have they acted in a disorderly manner there? Have they filled the air with oaths, and curses and blasphemies? Have they been in any manner riotous? Have they conducted themselves in any way other than as good, orderly, peaceably disposed, respectable citizens, as Christians, and as honored mothers, wives, and daughters? No, they have not, and an apology is due to them for naming them in connection with such questions, which, however, is only done here in for argumentative purposes.

On the other hand it may be said, without fear of contradiction, that in nearly every city in the land, outside of Utah, and in those cities in Utah where the anti-"Mormon" ring adherents abound, and sorry we are to say it, all these searching questions will apply to men. All the bad things named therein are largely indulged in at times by masculine voters, indulged in boldly, unblushingly, and not infrequently with much impunity.

In this Territory, with women

voting, in all cities and settlements where the ring element has no influence, elections are conducted in a proverbially quiet, peaceful and orderly manner. There is nothing to specially offend the eye of purity or the ear of delicacy.

Yet, notwithstanding all this, the women voters of Utah must be disfranchised. Why? Simply because they exercise their indubitable heaven-born right of voting for whom they please, and they do not please to vote in any effective number for their enemies, the miserable minority. Belonging to the majority chiefly, they naturally and rightfully vote for the majority chiefly, and it is no crime in them that the majority happens to be "Mormon."

If the women of this Territory voted for their maligners and oppressors, this rabid anti-"Mormon" ring, would Congress ever be asked to prohibit woman suffrage here? Never, while the world stood, if the women continued to so vote. On the contrary, the ring adherents would again become the strenuous supporters of woman suffrage. It would then be everything good and beneficial, as now it is pretended to be everything bad and malign.

When the Utah Legislature conferred woman suffrage it did a good and commendable thing. Why should that good thing be now decried because it was done by "Mormon" influence and because Providence has so ruled that it tends to "Mormon" advancement? If a good thing is done, is it not creditable, and, if an evil thing is done, does not sin lie at the door of the doer, no matter whether he be "Mormon" or Methodist, Protestant or Catholic, Jew or Greek, saint or Gentile? Good is good, and bad is bad, regardless of the name of the doer.

While the conferring of woman suffrage was a work of progression in civil liberty, the repeal of the same would be a work of retrogression, and in this instance history would proclaim to all future ages that the "Mormons" accomplished the enlightened work of progression, and their enemies accomplished the vandal work of retrogression. Such would be the indelible record, inscribed and emblazoned on the scroll of history for ever, to the everlasting honor of the former and the eternal disgrace of the latter.

WOLFISH LEGISLATION
—"MORMONS" SHALL NOT
VOTE NOR BE VOTED FOR.

In the programme of the rabid anti-"Mormon" clique who seek to rule and ruin this fair Territory, through special and altogether one-sided congressional legislation, one of the most prominent objects is to deny all "Mormons" the right to hold office, federal or local, and the right to go to the polls and vote for anybody. We say all "Mormons," and we say it advisedly, for such is the fact. It is true the bills now before Congress in this relation, as reported, only prohibit women and polygamists from voting, and the latter from holding office, yet it is a patent fact that the women are so prohibited, not because they are women, but because most of them are "Mormons," and, as a consequence, vote "Mormon" men to office. Polygamists are so prohibited from voting and from holding office, not because they are polygamists, but because they are "Mormons." Therefore it is the "Mormons" as "Mormons," and not the women as women, nor the polygamists as polygamists, of this Territory who are designed, in this tyrannical legislation asked for, to be annoyed, wronged, and in large part decitizenized, no matter whether they are naturalized citizens or native born Americans. In looking at the designs of enemies, we may as well tear away the hypocritical veil and dispel the flimsy sophistry by which the real object in view is sought to be concealed, and look the actual and ultimate intent of our persecutors full in the face.

We repeat, then, that one of the principal objects sought for in this un-republican, un-American, unjust, and every way execrable kind of legislation is the denial of the dearest rights and privileges of the

"Mormons," and indeed of all their rights and privileges. The prohibition of suffrage to women and polygamists, and of office to polygamists, gigantic a wrong as it is, if granted, would only be an entering wedge of tyrannical prohibition. Practically would follow, as the night the evening twilight, the prohibition, with or without law, of all "Mormons" from voting or holding office. Then would result a long, dismal, and cruel course of injustice and tyranny of all conceivable kinds and degrees towards the disfranchised and semi-decitizenized class. For, even under the most favorable circumstances, it is a fact, as stated by an able writer in the *Woman's Journal*, that "no disfranchised class ever was or ever will be fully protected by the law." In the case of the "Mormons," under the prohibitive legislation proposed, not only would full protection be withheld, but there is every reason to believe that all the protection they could expect would be such as vultures give to doves, or wolves to lambs. From being subjected to any such wolfish legislation, then, the "Mormon" people have ample cause to wish to be excused, and to apprehend the worst if they are not so excused. For they have had long and bitter experience, while subject to their enemies, of the tender mercies of that class of people, and the wish and hope consequently follow that such unhappy experiences shall become altogether a thing of the past, as it ought to be. In this great and growing republic, the injustice of one class of citizens towards another in the past should suffice. There has been enough, and much more than enough, of it already. An era of good will, the era of the Gospel, should follow, and must follow if the country would reach and enjoy the highest degree of peace and prosperity within its borders.

We repeat the fact, that exclusion, from the polls and from office, of all "Mormons," because they are "Mormons," is the real object of these rascally revolutionists of the Utah ring, no matter how they may seek to cover up that object, and that this sweeping double exclusion is sought for with the express purpose of putting the property, liberty, and lives of the "Mormons" completely into the hands of their cruel and unrelenting enemies.

"Mormon" women, no matter how amiable, virtuous, pure, charitable, or even angelic they may be, must not be allowed to go to the polls. "Mormon" men, polygamists first, no matter how upright, peaceable, just, sober, orderly, law-abiding, conscientious, and honorable they may be, must not go to the polls, nor hold any kind of public office. Now why this merciless prohibition? Is it for wronging the "Mormons" have done? No. Is it because they are the worst citizens? No, for the fact is they are the best. Then what is the reason? Simply because they believe in and practise the "Mormon" religion, which, so far as has been revealed or has been discovered, is fundamentally the same religion as that of Jesus and the apostles of his day, and of Abraham, Isaac, and Jacob, and all the prophets and holy men of God in every age and dispensation.

Do these ring revolutionists seek to disfranchise and exclude from office the drunkard, the profane, the slanderer, the thief, the forger, the highwayman, the swindler, the burglar, the seducer, the adulterer, the whoremonger, and the murderer? O no. To all those characters the ring would leave the polls open and the chair of office free. Such characters can go and deposit their votes unchallenged. They can be voted for. They can be put in responsible office, where they can indulge their personal peculiarities at the expense of their constituents and the public generally, with a good deal of impunity. But if a "Mormon," on the strength of his constitutional right to the free exercise of his religion, shall take to himself a plurality of wives, love and cherish them, and honorably support them and their children, then that man shall be rigorously kept from the polls and out of office. The ring can take to its bosom the seducer and the adulterer, but a Scripturally married man it abhors with its inmost soul! What immaculate consistency, to be sure!

Does the ring really hate bigamy or polygamy of itself? Oh, no, not a bit. In the abstract, so far as denying him his rights is concerned, the ring does not care a button whether a man has one wife or a dozen, or

none at all, nor whether he has his own wife or his neighbor's. For either of those things he could vote or hold office, but "Mormon" polygamy is an unpardonable crime because it is an essential feature of the "Mormon" religion, and that feature is pitched upon because it is rendered more salient and obnoxious to attack in consequence of the general prejudice against it. Yet, notwithstanding all this prejudice, the ring would not make the object thereof a cardinal crime were it not a main feature of the "Mormon" religion.

For aught we know, different individual members of the ring have more than one wife each. Be that as it may, there is no doubt that some of them would not throw away a tempting opportunity to debauch his neighbor's daughter or defile his neighbor's bed. As to such things as drunkenness, profane talk, sharp practice (swindling), and many other discreditable doings, they are rather accomplishments and recommendations than blemishes and disqualifications for membership with the ring, so far as we can learn of it.

It may be considered by some that we are unduly severe in our estimate of the character of the ring adherents. But it should be remembered that the man who would deliberately set himself to rob large numbers of his fellow-citizens of their right to vote and to hold office, in order that he might rule rigorously over them, and take great pains and make many magnified misrepresentations in order to procure special legislation to enable him to do this with a show of legality, must not only be a villain, but a most consummate villain, one who would hardly stick at committing any crime in the calendar.

We have no idea that the ring will realize its desires in this matter. Perhaps it does not expect to do so, but asks for extraordinary things in order that it may get something. If it only asked for just as much as it expected to get, a large discount would prove a dreadful disappointment and set back to it. Ask for an ell and get an inch, and keep asking and getting till you get all you wish, maybe the ring's policy. Be that as it may, one can hardly believe that Congress has yet arrived at that point of inconsistency when it is ready to enact sweeping prohibitions as to class disability to vote and hold office, simply because of a diversity of religious opinions and practices. Instead of passing such disgraceful disabling acts, Congress would do a far more graceful and creditable thing by passing an enabling act which shall authorize the citizens of this region to take effective and conclusive steps towards extending the liberties already enjoyed by them by receiving those which are conferred in a State government.

THE BOOK OF MORMON.

THE New York *Sun* of Dec. 6 has the following—

"That Mormon Bible.

"To the Editor of the *Sun*:

"Sir—Mr. Wm. Henry Burr of Washington sends the following communication to your paper:

"I see that the Rev. Dr. Eddy exhibited a Mormon Bible, saying that there are only six or eight in existence, the thing having been suppressed, and that for a similar one \$600 was recently paid. The statement is so incredible that I suspect an error in the report. I have a Mormon Bible, Liverpool edition, 1841, pp. 642, which I would be glad to sell for \$600."

"The Mormon Bible which I exhibited and made the foundation of an essay on that occasion was printed and published by E. B. Granden in the village of Palmyra, Wayne County, N. Y., in 1830, under the direct care of Joseph Smith and his elders. Mr. Burr's edition was printed eleven years later, and though I have not seen it I dare say it differs widely from mine. This first edition not only forbids polygamy, but denounces it in the strongest terms. When the new revelation was promulgated establishing polygamy, it became necessary to eliminate all that condemned it. Therefore the order to suppress the first edition.

"H. J. EDDY,
No. 43 East Twenty-ninth street,
New York, Dec. 5, 1877."

So far as we understand, the extraordinarily high prices paid for the Book of Mormon, where such has been the case, have been for copies of the first edition, the same as is commonly done for old and rare books of various kinds.

The idea that there are only six or eight copies of the Book of Mormon in existence, "the thing having been suppressed," is preposterous. The Book of Mormon has been on sale in America and in England, in various editions ever since its first publication in the two countries, with possibly slight exceptions at times when any particular edition was exhausted by sale. It is on sale now at the DESERET News office in this city at \$1.50 per copy. This edition was struck off last year at this office from the stereotyped plates made in England more than twenty years ago.

The Book of Mormon is usually sold at 42 Islington, Liverpool, England, but that office, having sold out the copies of the last edition it had on hand, has not any now on sale, but will have, after a new edition shall have been put through the press.

The copy for the third American edition was revised by Joseph Smith himself and was stereotyped at Cincinnati in 1840. In that revision there were no material changes made, the revision being chiefly of a grammatical, constructional, and typographical nature. Some slight clerical and typographical errors have appeared in the different editions, but of designed changes in doctrine or sentiment there are none.

The idea that the Book of Mormon forbids polygamy, except to certain people, is erroneous. Of course to those to whom that form of marriage is forbidden, it is forbidden in strong terms, as it should be, because it is a privilege to those to whom it is allowed, and a high duty where it is divinely enjoined.

DEMONETIZATION AND RE
MONETIZATION—TIT
FOR TAT.

THERE has been much said of late concerning the demonetization and remonetization of silver. The New York *Journal of Commerce* has the following relating to the subject—

"Silver coins, all made at the rate of 412½ grains of metal, nine-tenths fine, to the dollar, were a legal tender to any amount up to 1873, but none of them had then been in circulation for twenty years. Silver having become so valuable that all the coin had been picked up and sold as bullion during the years 1851 and 1852, Congress in 1853 authorized the coinage of halves, quarters, dimes and half dimes, at the rate of 384 grains to the dollar. These were made a legal tender for all sums not exceeding five dollars. The old coin (seven per cent. heavier) still remained a good legal tender, but in revising the Mint laws in 1873, none of the 412½ grain dollars, or their equivalent in small coin, having been seen in circulation for over twenty years, Congress repealed the authority under which they had been coined. Silver is now so cheap that they could be made for about 91 or 92 cents to the dollar, and if Congress would renew the old authority and make them good for a dollar, somebody would make a good thing out of it. This is the 'silver question' now agitating Congress."

In a recent letter to the Chicago *Advance*, Hon. Schuyler Colfax states the subject in this way, which will be plain enough to most people—

"I cheerfully summarize my convictions on the subject in a few propositions that seem to me almost axiomatic.

"1. This is in theory, and should be in practice, 'a government of the people, for the people, by the people,' where the popular will should be obeyed.

"2. If to-day gold and silver were both equally legal tender, as when we incurred our War Debt and suspended specie payments temporarily, a proposition, as a preliminary to resumption in 1879, to now demonetize silver and pay all debts, public and private, in gold alone, could not carry the popular vote of any district in the nation, North or South, East or West, and if submitted to a popular vote would be voted down by the millions.