

naturalized, minors who are the daughters of citizens, and many persons who claim to have been naturalized by proceedings in the probate courts which were utterly void, have assumed the right to vote. The restraints upon male voting are such as virtually to disfranchise the anti-Mormon population, so that, out of a voting capacity of at least 3,000 in the county of Salt Lake alone, the last election disclosed an aggregate of about one-tenth that number. Of the 36 members of the Legislative Assembly now in session in Utah, 32 are officers of the Mormon Church, 28 are living in polygamy, though it is a felony under the act of Congress, and all are Mormons."

The writer of the foregoing, which the *Herald* has copied, knows as well as we do that these assertions are untrue. The registration is so framed that under its provisions no minor, either male or female, or other person without the statutory qualifications, can vote at any election. The probate courts of the Territory have not naturalized or attempted to naturalize any alien since the passage of the Poland bill, and that law validated and confirmed all the previous judgments and decrees of those courts up to the time of its passage. And further, the writer of the charge does not know of any case of voting by virtue of papers received from those courts.

The "restraints upon male voting" are simply that each voter must make oath to the registrar that he is twenty-one years of age, a citizen of the United States either native born or naturalized, has resided in the Territory six months and in the precinct one month, and is a tax-payer. There is no restriction upon a non-"Mormon" that does not equally apply to a "Mormon," and the reason why many "Gentiles" did not vote to support the illiterate pretended author of the falsehoods quoted by the *Herald*, was simply because he was not a representative man and was only put forward for the reason that he had some money and could pay for the costs of a contest.

In relation to the family affairs of the members of the Legislative Assembly, we have to say that they have been grossly misrepresented. A statement of the number of wives possessed by those gentlemen has gone the rounds of the press without refutation or correction. It was the work of a Federal office holder here, who has since given his name to the list, and who personally knows no more about the matter, perhaps less, than about the illicit amours of other office-holders in Utah and Washington. And the statement is not true in many particulars; men who have never had but one wife are counted as polygamists, and some who have married more are credited with numbers of which they cannot boast. The list is simply rash gossip and guesswork, and made too by a person whose doings have been the subject of much unsavory rumor, and who is so sensitive to the tongue of the tattler that he ought to be cautious in any attempt to parade the private affairs of other people. The first letters of his name are M. M. Baue.

In conclusion, we draw the attention of those journals which, like the *Boston Herald*, pronounce "living in polygamy" a felony under the act of Congress, to the fact that there is no law of Congress at present constituting "living in polygamy" a crime of any kind. We ask the *Boston Herald* to cite the law if there is one of that character in the statute books. And we also draw their attention to the point that being a "Mormon" is no disqualification for any office under the laws of this Territory or of the United States or of any State in the Union. A little common sense and knowledge of the law as well as the facts, would save many editors from such displays of ignorance as are exhibited in almost every anti-"Mormon" article which appears in the newspapers of this great and enlightened country.

A SIMPLE TEST.

THE strength of the pretended friendship of many business men who have made fortunes out of their dealings with the people of Utah, was clearly guaged by the petition to Congress which they did not sign, and which simply asked for inquiry into the facts and condition of affairs here, before action should be taken in depriving people of the rights of citizenship.

Another thing was plainly ex-

hibited, that is, the amount of manliness and independence of spirit which they do not possess. Men who have privately expressed their disapprobation of this whole business of agitation against the "Mormons," and who have admitted the utter hollowness and sham of the pretenses used in the crusade, have shown themselves afraid, yes positively afraid, to manifest by their signatures the statements they have freely expressed when no rabid "Mormon"-eater was within hearing. They dare not stand out in their true colors nor acknowledge in public the feelings they hold in private. They dread the lash which whips them into line. And now let them never open their lips again about "Mormon submission to authority."

The petition which those men who have thriven on "Mormon" trade were asked to sign compromised nobody. It was not in support of any "Mormon" principle or practice. It merely called for congressional inquiry before congressional action, at a time of rash movements and fanatical legislation. It was but a rational request that any fair minded person might have endorsed, and should have met with a hearty response from those who had privately repudiated taking any stock in the senseless raid against the "Mormons." But they who depend to a very large extent upon "Mormon" patronage, have manifested how much real friendship they have for the people that have fostered and fattened them. If they do not use part of the money obtained from the "Mormons" who have dealt with them, in aid of this new attempt to take away the simplest rights and privileges of citizens from their main supporters, they have at least shown that they have not the courage to lift a finger or utter a word in a public manner in the cause of common justice, in the face of hostile public opinion. Is this statement in the least degree incorrect? Does it put the matter too strongly? Is it not, to use a frequent expression, rather "drawing it mild?"

The question may be asked, "Well, what do you propose to do about it?" We don't propose anything at present, but merely state facts that ought to be known so that virtual enemies may not be counted on as actual friends, and that those who falsely insinuate that the "Mormons" are not free to speak and act as they please, may think upon the "powerful weakness" of backbone exhibited by many fair-spoken non-"Mormons" when put to a simple test.

THE USUAL METHODS NOT DESIRED.

SOME of our eastern contemporaries state that "the whole Utah question is the simple one of enforcing the laws of the United States as they are enforced elsewhere." This is a very great mistake. If anti-"Mormons" were content with the enforcement of the laws here as elsewhere, there would be no wise, no agitation, no special legislation. But they are not satisfied with anything of the kind. They want new laws, unprecedented rulings, novel enforcements, unusual punishments.

Where in all this great country are such measures attempted as in Utah? Where else are people assailed and means devised to deprive them of political rights and privileges simply on account of their belief? Where else are the clamors of a small minority for the powers of local government listened to and granted as against the large majority, by national statesmen? Where else are the people denied investigation into alleged evils that have little or no foundation? Where else are people condemned by report of things that cannot be proven, when all the machinery of the courts are in the control of their accusers?

The enforcement of the law as in other places, is just exactly what the anti-"Mormon" howlers do not desire. And all their efforts have been directed towards procuring extraordinary and anti-republican measures totally differing from any other mode of procedure. The proof of this is to be found in the stump speeches and rabid resolutions made at public meetings, and in every bill which has been presented to Congress during the present revival of anti-"Mormon" craziness.

ITS PROBABLE EFFECT.

A CORRESPONDENT of the *Omaha Herald*, writing over the signature of James P., about a meeting held in Minneapolis denouncing "Mormonism," makes the following comments on the legislation recently enacted:

"What will be the effect upon the stubborn and persistent Mormons, which the Edmund's bill will have, is a problem not easy of solution. When men act from a deep sense of religious obligation, whatever of violation of human law those actions may involve, it is quite difficult to predict the result. That these misguided people are not sincere and conscientious in these, to us abhorrent practices, cannot be proven. All our conduct towards them, it seems to me, when properly examined, points to the fact that we do not believe them to possess either the one or the other. Their indomitable persistency in the face of all obloquy, opposition, and adverse legislation, ought at least, in all charity, to cause us to moderate our thought. That the plural marriages among them must cease, say we all; but how shall it be done?"

The Edmund's bill, in its effect on the Mormon wives, ought to be carefully scrutinized. They have rights in common with all citizens—and are they put in jeopardy by this act?"

These questions are easy to ask but difficult to answer. However, we can promise James P. and others who are watching for the results, that it will soon be seen that the object in view in bringing about the hasty action of Congress is not the cessation of plural marriages, about which the chief agitators do not care a groat, but the capture of political control in Utah, involving the power to tax the people half to death and the handling of the territorial finances, in which fat pickings are contemplated by the professional politicians who have worked up the whole concern. That is the milk in the "Mormon" cocoon which these pretended advocates of morality and monogamy are so eagerly thirsting after.

NO GOOD REASON AGAINST IT.

THE *Grand Rapids Times* gives particulars of the arrangements made in Utah for the calling of a Constitutional Convention to take steps toward the admission of Utah into the Union as a State, and makes the following just remarks on the subjects:

"Utah possesses more than the requisite number of people, and in all respects qualified for admission, and as an earnest desire exists on the part of a large majority of her people to be admitted, it would seem that there is no good reason why she should not become a State."

There is no good reason why Utah should not become a State. There are a great many good reasons why she should be admitted. But there are not times when reason prevails much on Utah questions. No objections that have ever been urged against the Statehood of Utah can stand the test of fair investigation. They are based on fallacies or founded in falsehood. It is our right to contend for a republican form of government, which is not possible under the territorial system, but which is guaranteed by the Constitution to every State in the Union, and by implication to every organized part of the country. At any rate, we shall continue to demand our rights, and if they are not bestowed it will not be the fault of the people who have been the subject of so much misconception and malignant slander from the beginning of its career.

NOTICE TO RELIEF SOCIETIES.

PROVO, March 18, 1892.

Editor *Deseret News*:

Having received a communication from the Secretary of the Central Board of Trade to-day asking me to make out a report of the silk interest, will you please put in the next issue of the *Deseret News* the following notice.

Yours respectfully,

DANIEL GRAVES,

Commissioner Silk and Silk Industry.

To the Presidents of the Relief Societies of each Ward in this Territory:

Please answer the following questions, so that a report can be made to the Central Board of Trade at Conference:

How many mulberry trees growing?

How many engaged in silk culture?

How many cocoons raised last season?

How many eggs, and if any for sale?

Persons wishing to make inquiries on the silk question, please send stamp for reply.

"WOMEN WHO WILL NOT BE RESCUED."

THE annexed very sensible article is clipped from the *New York Graphic*, appearing with the above caption in that popular paper on March 2nd:

"There is a great deal of human nature in women. They are very much like men in many things. They like to be respected and to respect themselves. They do not like to be pitted with that pity which implies a degree of contempt."

Within a few days we have seen a large number of the women employed in our large dry goods houses and other establishments indignantly protesting against the efforts of certain other women to represent them as being the miserable, tortured and down-trodden slaves of their employers. Brought into court to testify to their enslavement they became so eager to declare that they were not enslaved and that the persons who wished to represent them as being enslaved were "hideous old frumps" and "odious busybodies," that for the sake of peace they were persuaded with difficulty to remain quiet.

On the heels of this come two very remarkable memorials to Congress from women in Utah remonstrating against the proposed legislation respecting polygamy. We have taken care to inquire into the authenticity and genuineness of these memorials. Our inquiries have led us to the belief that they are probably genuine and spontaneous. Of course, it is possible that the Mormon men have written these memorials and compelled their wives and daughters to sign them. This is possible, but it is not probable. The whole of our information leads to the belief that these women in Utah, however deceived they may be, were free and honest in saying what these two most curious memorials make them say. And what is it they say?

One of these memorials is from "The young ladies of Utah Territory." They set out by representing that the proposed legislation against polygamy "will break up happy homes and families; deprive us of honorable, God-fearing fathers and drive forth our loving mothers as outcasts and cast opprobrium upon many of us as illegitimate." They declare that they believe plural marriage is as much a part of their religion as are faith, repentance and baptism. They assert that this proposed legislation has been caused by false representations of evil disposed persons, who assert that they "are low, degraded and disloyal," and they make the following very plain affirmation and request:

Now, therefore, we, the young ladies of Utah Territory, do most solemnly and truthfully declare that neither we nor our mothers are held in bondage, but that we enjoy the greatest possible freedom socially and religiously; that our homes are happy ones, and we are neither low nor degraded; for the principles of purity, virtue, integrity and loyalty to the Government of the United States have been instilled into our minds and hearts since our earliest childhood. According to what we read, and can learn from other sources, in no place in the world is female chastity and virtue guarded with more jealous care than by our people; for we have been taught and do understand that this is our greatest boon, far above jewels or wealth, and more precious than life itself; and we therefore most respectfully memorialize your honorable body to suspend further action on all bills relating to Utah, and send a commission of honorable, intelligent and unprejudiced men and women to inquire into and learn the true state of affairs in this Territory.

The other memorial is from the matrons who have tried "plural marriage" and know what it is. They say they view with the deepest regret the bills which if carried into effect, will destroy their "dearly beloved homes." They say the anti-polygamy agitation "is the result of ignorance and misrepresentation, and the aim of our enemies is to rob us of our hard-earned homes." And they make this declaration:

And, moreover, we, your petitioners, hereby testify that we are happy in our homes, and satisfied with our marriage relations, and desire no change. We are not the oppressed and down-trodden women we are represented to be, but enjoy more rights and freedom than women elsewhere in the nation, and we do know that our institutions are of such a nature as tends to purity of morals and elevation of character. And we most solemnly aver, before God and man, that our marital relations are most sacred, that they are divine, enjoining obligations and ties that pertain to time and reach into eternity.

Now, as we have said, it may be possible that all these declarations are forced and fraudulent. It may be that every Mormon has held his respective wives down by their back hair, so to speak, or exercised suasion over them with a club, or coaxed them with promises of new spring bonnets, or in other ways constrained them to say these things against their will. But it does not look like it. Utah is not a sealed up place. If the women there were really anxious to escape from polygamy they have plenty of ways of making their wishes known. The curious fact remains that when they speak at all they speak in favor of their chains.

All this does not prove that polygamy is not a terrible evil. We believe it to be that very thing. We should be glad to see it exterminated. But it is always wise to look facts, however disagreeable, squarely in the face. And here is the fact—or what seems to be the fact—that the women of Utah are as much in love with polygamy as are the men. That is no reason why they should not be cured of their delusion. But it is a reason why Congress should not deceive itself with the idea that in its proposed legislation it is acting as a gallant knight errant, rescuing imprisoned dames from the hands of their captors. The dames do not want to be rescued. They resent the efforts made for their rescue in very much the same spirit that our shop-girls resent the attempts on the part of officious ladies to rescue them from the tyranny of their employers."

The *Graphic* is right in its opinion concerning the women of Utah and their desires. We assure all who are not acquainted with the facts that the petitions referred to were drawn up by representative women and endorsed by the signers. The young ladies framed their own petition, so did the matrons. Neither of these documents was in any sense the work of men. We are acquainted with the ladies who acted in behalf of their sisters in writing the petitions, and know that they faithfully represented the sentiments of the people who appended their signatures.

The idea, which some people entertain, that women are forced into plural family relations or retained therein against their free will is simply preposterous. Here are courts anxious to receive the testimony of such persons, with everything at command to relieve any one under any kind of duress or constraint. It is also incorrect to imagine that plural wives do not live in homes. The term "harem" often applied by those who know no better to "Mormon" domiciles, is totally inapplicable. There is no part of the world where the sentiments and associations of home are more encouraged and sustained than in "Mormon" families. The home is considered in their religion as the basis of their future heaven, and the relations sustained therein are expected to continue in the world to come as much as in this. Plural marriage grows out of the doctrine of eternal marriage, which is, in "Mormon" doctrine, the foundation of the kingdom and glory of men and women with their offspring forever.

That there may be instances of wrong-doing in plural families is not disputed. On the other hand it cannot be denied that the monogamous relations of the world are not altogether free from strife, brutality, violence and other irregularities ending in too frequent instances in divorce or suicide or murder. Plural family relations will bear close comparison with the monogamous system, and present on investigation far more happy homes to the same number of families.

We have no objection to the entertainment by persons or papers of opinions hostile to polygamy. But we do not like to see the public deceived so much in regard to the facts on which most of their prejudice is based. It is falsehood that has fanned the flames now raging through the land, and intentional misrepresentation that supplies the so-called "arguments" for the oppression of the "Mormon" people. And the whole agitation ostensibly against polygamy, is really and truly worked up in the interest of a few soulless and utterly unprincipled politicians who expect to gain control of the affairs of Utah Territory. All the parsons, congressmen and the public who join in the tumult, are but tools in the hands of these few rascally plotters and schemers.