

The following from the pen of a talented ex-member of Congress, is clipped from a New York paper:

TROUBLESOME TWINS.

We have quite forgotten which one of the pugilistic platforms of the "Peace" party it is that declares open war against the twin relics of barbarism, slavery and polygamy. Nor have we discovered why these two monstrosities were twinned in one barbarous birth. Nor record, public or private, informs us who was the father of the dreadful duo, though the putative paternity is charged upon Senator Sumner, rumor thus crediting to his "loyalty" what is lacking in his loins. With these difficulties of paternity and birth, equally inexplicable is it how polygamy and slavery should be slung together and how one of the ligatures should have been summarily slaughtered full five years ago, while the other lives to-day. Is still strong polygamy carrying a corpse fastened to its own frame? What Mr. Sumner called "the barbarism of slavery" is pretty well buried out of sight, if Radicalism will only let it rest, but Radicalism won't. There has been an anti-slavery howl-wowl in Boston this very week, and now Radicalism is beginning a fresh raid against the other terrible twin, polygamy.

It would be desirable if the dead could be permitted to rest, but Radicalism is powerful in resurrections. Slavery slaughtered, it was supposed that polygamy would be permitted to depart in peace. But no. War, perpetual war against something, or against somebody, is the imperative necessity of the "Peace" party. The death of almost anything is the life of Radicalism—or, at least, there must be the appearance of death. Radicalism requires that one day in the week, and in certain hours through the week, the closed shops and saloons shall give such a city as this, for instance, the look it would wear if pestilence stalked the streets. Radicalism has sworn the death of everything excepting plunder, proscriptio, corruption, rascality and Radicalism itself.

And now after slavery and rum, poor polygamy is coming into the field, and is to be forced to fight. There are fragrant Radical remembrances of a fruitless and yet not wholly profitless war against the Mormons years ago. "Loll" people sold flour to the small Federal army in Utah at something like a dollar a pound. Other stores sold at proportionate prices, and while the war lasted much money was made somehow and by some means. It is now proposed to drive the Mormons into another war by pricking them on to a rebellion against Ashley's monstrous proposition to divide the Territory of Utah among the surrounding Territories and States, and so absorb the Mormons with their flocks and herds and goods and wives, thus not only dividing, but actually destroying them as a distinctive people. It is not our purpose to defend the peculiar social relation which permits a plurality of wives. The mere propriety of morality, or legality of such living is wholly outside of the question we are now considering. A people who have, within a very few years, built themselves up into a prosperous, self-sufficient, and to a great extent, self-governing community, and strong, who have made the most unpromising and sterile of the Territories the great garden of the Plains, and whose general probity as a people is not questioned, are quite as able to take care of their own morals as they are to look after their own money. Their morals, good or bad, are not matters for legislative action any more than are the morals of Massachusetts—a State in which official statistics show feticism to be more prevalent than the same crime is in Paris. The lesson which Radicalism has yet to learn is this: That governments must not meddle with mere matters of morality; even Radical governments, which are most prone to this business, and to any other business but their own business, must be made to understand that the people are tired of fighting and paying for "moral ideas" which are only covers to the rascalities of a party which deals in cant to conceal its own corruption.

Only the other day, a literary society in Boston discussed the question, "Is New England losing its influence in the control of national affairs?" There would be an amazing impudence in the assumption that a single section, and such a section, controlled the country, if it were not a melancholy fact that for years past New England and New England fanaticism have ruled and nearly ruined the rest of the Union. There is, however, an enormous and national satisfaction in knowing that this ruinous rule is nearly ended. It costs the country too much. The old Puritan idea of power was persecution; the descendants of that race have ruled the land for the past eight years with a rod of iron; and when the party in power has not been persecuting, it has been plundering. All these things have been done under the war-or of "moral ideas" shouted in the ears of the public and in the ears of the sound. Nearly all the political issues of the bygone decade have been hunted to cover or driven from the field, and in the absence of other material, Radicalism now proposes to begin a war against polygamy. There are those who might wish that this threatened war could be of the Kilkenny kind, leaving not so much as hide or hair of either of the contestants; but, as this is not probable, we can only protest against a fresh "moral" raid, which will only be a pretence for fresh Radical rascalities.

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