



GEORGE Q. CANNON.....EDITOR

Wednesday,.....Apr., 15 1868.

AN EDITOR RUNNING A MUCK.

The editor of the Helena Herald has nearly gone crazy over the news which had reached that town by the wires, about the reported action of the Congressional Committee on Elections in the Utah contested election case. This news has had a somewhat similar effect upon him that a dose of opium, or some other drug which they use, has upon the Malays when they wish to run a muck and indiscriminately kill all whom they meet. In perusing the dispatch about this contested election case he has been seized with a species of frenzy, and he has taken it into his head to run a muck. His language would alarm us, probably, if we had never seen anything of the kind before. He is not the first editor, however, that has been similarly afflicted. We have known many who have had just such symptoms as he evinces. They frequently survive a few attacks of the kind, and if they have extra good constitutions, they may live through a number of them; but they cannot last long. The editor of the Helena Herald, we notice, is predisposed to this frenzy. We have perceived evidences of it before in his columns; and it will undoubtedly have a bad termination with him, as it has had with others, unless he exercises better control over himself. We know a sedative that would cure him, if we only felt disposed to administer it. A good, long list of prepaid subscriptions and advertisements from Utah would quiet his nerves and make him so placable that he might perceive something that was not utterly disagreeable even in a "Mormon." But it does not suit our people to deal out such medicine, even to allay the ire of so formidable a person as the irascible editor of the Helena Herald.

He heads his article "The rejection of Delegate Hooper—The Mormons court annihilation—Let them have it." He starts out by saying that Utah and Montana are so very nearly allied in temporal concerns, that he must view the news he has just received in the light of local importance. This is his excuse for his article. He does not know what our Governor will do—precedents of the kind do not just then occur to his editorial mind—whether he will proclaim a vacancy in the office of Delegate, and give notice of another election, or whether the "Gentile" contestant will be allowed the seat; "but in either case," he says, "the people of the Territory will be disfranchised." The process of reasoning by which he arrives at this conclusion may be clear to his own mind; but his readers fail to understand it. Every true disciple of Joseph Smith, elder or layman, he says, has taken a reasonable oath. From this, we suppose, we are to infer that we can not vote for a "Mormon" with the hope of his getting a seat, unless he should be willing to take some oath that Congress may prescribe. This is what he calls "taking the last step of political infamy, by seating in Congress a perjurer and a hypocrite." But even if this were the case, which we emphatically and unqualifiedly deny, how is this going to disfranchise us? He makes one admission in this connection which is worth recording. "We do not deny," he says, "that the admission to the seat of the Gentile candidate would be nothing but a mockery of the representative principle, as it is well known that he did not get a single Mormon vote." He then indulges in considerable twaddling about "popular elections being a mockery in Utah," "disgraceful and humiliating anomaly," "superstition-founded despotism," "voluntary slaves," "shackles of ignorance," "abject servility," and the usual hackneyed expressions that we have heard from childhood up from writers of a certain class, who for the want of sense and

argument indulge in denunciation and abuse.

It hurts him to think that "the will of Brigham Young has always been recognized as God's will," and that "the masses have ever bowed with unanimity, even enthusiasm," and voted tickets nominated by him, and that "opposing candidates were never known among the Mormons." "The 'Prophet's' authority, backed by the 'Apostles,' is absolute." Now, we think the people of Utah display most excellent sense in this one thing. We confess that we can see no more republicanism in a set of hungry pot-house politicians and mercenary editors getting together in caucus, even if the editor of the Helena Herald should be one of the number, and nominating their pliant minions to office and then endeavoring by every kind of chicanery to secure to them the positions, than there is in a man like President Brigham Young in company with other leading citizens nominating men to office. If it is right and republican in Montana for professional politicians to meet in caucus and select their candidates; is it wrong and anti-republican in Utah for the leading citizens to do the same? or must the creatures of party and broken-down hacks of editors only have this privilege? President Young has, by life-long devotion to the interests of the people and by every act of his life, shown he has the people's welfare at heart. The people know this, and, therefore, they unhesitatingly and voluntarily give him their love and confidence. This is disagreeable to the editor of the Herald; he does not like it; but who can help it? As to having no opposing candidates, if it is anti-Republican, we have yet to learn so.

He continues as follows:

"And now, that Mormons have disqualified themselves for representation in Congress, by oaths of hostility to the Government—that is, as it is shown that none of the faith can take the oath to support the Constitution of the United States without committing perjury, thus throwing upon the General Government the full responsibility of their political destiny—it behooves the nation to pour upon them the light of civilization. Congress will be recreant to its duty if it does not regulate their domestic, as well as their federal relations; for if they cannot, in consequence of former solemn obligations to the 'church,' have a Delegate at Washington under the Constitution, they cannot qualify as members of the local Legislature—the oath to support the Constitution of the United States being prescribed the same in each case. Under the decision in the case of Mr. Hooper, all powers of local government lapse; and Utah comes as fully under the control of Congress as is the District of Columbia. Let the first step in the new rule be a police establishment, specially authorized and empowered to reach and punish bigamists, fornicators, and all others down that way, who, in the name of religion, violate the laws of nature, God and man. Survey the public lands of the Territory, and throw them open to the immediate pre-emption of such only as will swear to support the Constitution of the United States, and that they never took an ecclesiastical oath hostile to the Government; and in thus acquiring homesteads in the Territory of Utah, provide for no security or indemnity whatever for those owning improvements who will not solemnly abjure all fealty to the Mormon hierarchy. And, finally, the occasion being so opportune, it might be well enough to make four new Territories out of the Territory of Utah, and let each corner of the new temple be the initial point for the boundary of each of these organizations. In short, now that the Mormon people acknowledge, through their Delegate elect, that they have relinquished privileges under the Constitution by taking oaths hostile to it, let Mormonism be swept from existence; and, if necessary to its complete eradication, let the domain it pollutes be devastated and sown in salt. The Mormons can no longer expatiate on their 'Constitutional rights'; it is for the nation to now redress the Constitutional wrongs it has suffered at their hands. On to the new Jerusalem!"

This high-toned language, doubtless, sounded very nice to the writer as he penned it. How easy a work it must have seemed to him to demolish the "Mormons"—and annihilate Utah! A few strokes of his pen and the work is done—in his imagination! But he has only blown a very big bubble; and though it may, like many a boy's soap bubble, look very pretty, it only needs a small puncture to make it collapse.

It will be perceived that he bases all his arguments on the assumption that the "Mormons" have taken oaths of hostility to the Government. This he assumes because, forsooth, a telegraphic despatch from Washington says that our delegate declined to deny that he had taken an oath of hostility to the Government! Of course a telegraphic

despatch must be reliable (?). They always are (?). They have as powerful an effect in arousing the editor of the Herald as the fiery eloquence of Peter the Hermit had upon the chivalry of Europe. He is eager for a crusade. But, unfortunately for him and his humane (?) plans, the "Mormons" do not, and never did, take oaths of hostility to the Government of the United States. They are more loyal and true to it, and always have been, than any of their blatant accusers—even though they are as noisy and profuse in their expressions of loyalty as is the editor of the Herald. We repeat the denial, emphatically and broadly, no "Mormon," as a "Mormon," ever has taken or been required to take an oath of hostility to the government of the United States. There is nothing in any of our ordinances or ceremonies the purest and most loyal patriot can not subscribe to.

In closing this subject we would advise the editor of the Herald to be sure and have the labors of the police establishment he wishes "specially authorized and empowered to reach and punish bigamists, fornicators and adulterers," confined to Utah; for, if they had power given to them in Montana he might stand in danger.

A PREMIUM ON MARRIAGE.

A CORRESPONDENT in Iowa has forwarded to us a printed report of William Brewster, Treasurer of a MARRIAGE FUND ASSOCIATION—a society which has been organized in Boston for the correction of the evils which flourish in that pious region. It seems that there is a class of persons in that city who are afraid, from all they see, that the institution of marriage is liable to become extinct, so, to avert such a calamity, they have organized a Marriage Mutual Protection Society. In relation to the nature and objects to be accomplished by the Society, Mr. Brewster says:

"The growing tendency of our young men toward celibacy, and the crime of abortion which, worse than a pestilence, is destroying the health of woman, and giving to even those children that are allowed to live, weak and debilitated organizations, through which the soul can imperfectly develop itself, thereby sapping the very life of the nation—is arousing all thinking minds to the imperative necessity of some remedy that shall reach this wide-spread and rapidly-growing evil. It is for that purpose that this society is organized. To it belong minds that have given the best part of their lives to the consideration of this and kindred subjects. They themselves have subscribed the sum of \$10,000 and intend to devote their time, talents and money to promote these reforms, and now solicit subscriptions from all who are interested in this work to check the growth of crime, misery and pauperism, and increase the population and wealth of our country."

Mr. Brewster states the case very broadly, and there is no mistaking his language. The organization of a Society in Boston with such objects, is an admission of an utterly rotten condition of affairs there, and we are almost surprised at the papers giving it any publicity. We would like to know how many of the members of this Society are desirous that the General Government should take the case of the "Mormons" in hand and crush out their peculiar institution? If there are some members who "have given the best part of their lives to the consideration of this and kindred subjects," the institutions of Utah must have come under their notice, and some examination been made of their working and results; and if so, have they used their influence to check the persecution and abuse to which we have been subjected? If the institutions of Utah have not received attention from this society, they should be examined by its members, for here we are entirely free from the evils which Mr. Brewster describes and deplores. Certainly the means which are used here to produce an exemption from those evils are not to be sneered at and deemed unworthy of notice. If celibacy and abortion are working out such dreadful results that a few philanthropists feel it incumbent upon them to exert themselves to make the institution of marriage honorable, and have subscribed \$10,000 and "intend to devote their time, talents and money to promote these reforms," the subject demands serious consideration and should be thoroughly canvassed.

But who would believe, if they were not conversant with what has occurred in this nation, that in the same Republic where this society exists, the Representatives of the people, in Congress assembled, have passed an unconstitutional law which makes it punishable for men and women to enter into honorable wedlock, as did Abraham, the father of the faithful and the friend of God, and other holy and pure men whom God loved, and honored with peculiar marks of His Divine favor? On the one hand the nation, through its Representatives exerting itself to the uttermost to crush out matrimony and make it odious and even criminal, and on the other, a Society in the midst of a city, which is one of its acknowledged centres of enlightenment, holding out rewards to encourage marriage, through the well-founded fear that the institution is likely to become extinct!

The Treasurer states that "any one can become a life member by paying either at once or by instalments, the sum of one hundred dollars, which entitles him to a Marriage Portion of five hundred dollars at the end of one year from the date of payment, if married at that time, or from the date of marriage if married afterward, but none shall receive the \$500 until married, as the purpose is to bring about a better social condition." This is the reward that the Society in Boston holds out to encourage marriage in that region—a marriage portion of \$500. Just the maximum amount of fine which the Act of Congress says the people of Utah shall pay if they marry more than the Senators and Representatives think is proper for them, with the addition of an imprisonment not exceeding five years! The members of the Boston Society see many evils in celibacy; they wish them checked; but members of Congress do not. They would rather see all the men and women of Utah celibates, than to see them married as they are now. They would rather see abortion performing its fell work, than that children should abound as they do here. But this Marriage-Fund Association entertains a more reasonable view of what constitutes the life of the nation. The Treasurer says: "If both husband and wife are life members, they shall receive at the end of the first year \$100 for each child born to them during the year, with interest from the birth of the child, and \$100 on the birth of each subsequent child. There shall also be deposited or invested by the Association, at the birth of each child, the sum of \$100 in its own name, to accumulate until it is of legal age, and the parents shall receive for the support and education of each child, born after the date of membership, \$100 annually until it is ten years old."

These are the premiums they find it necessary to offer to encourage child-bearing! A horrible condition of things to contemplate, that a people who boast of their enlightenment and advancement in all the arts of civilization should have to be induced, by monetary considerations, to preserve the lives of their offspring! Every feeling so thoroughly deadened by the accursed practices and influences of the age that Nature's voice is stifled and cannot be heard. Can any one wonder that God, seeing the depth to which degraded humanity has fallen, should reveal His will and give His commands, that a remnant might be saved and purity and virtue find advocates among men?

JAPAN AND ITS RULERS.

Until a comparatively recent date very little was known respecting Japan or the Japanese. For centuries they have looked upon foreigners with great jealousy and distrust, and the governing powers have done their best to prevent all intercourse with outsiders. Within the last few years, owing chiefly to English, French and American influence or intrigue, or both, and their great desire, perfectly disinterested no doubt, to extend the blessings and advantages of civilization to those benighted Asiatics, the barriers existing between the Japanese and the nations of Christendom have been greatly reduced or modified, and the ports of Japan were being gradually opened to foreign trade, and the Japs and the western barbarians are becoming much better acquainted, and at no distant day vast commercial relations may exist between Europe and America on one side, and Japan on the other.

Whether this will greatly promote the interests of the Japanese in any point of view is doubtful enough, for according to recent accounts that coun-