

EDITORIALS.

THE bill, presented by Blair of Missouri, in the House of Representatives, to legalize polygamous marriages in Utah, and to dismiss all criminal proceedings against polygamists, in connection with the bill presented by Taffe for the admission of Utah as a State, provided it be without the imposition of degrading restrictions, is evidence that a regard for justice is still manifest in the legislature of the nation, which we are very happy to see, and which, it is to be hoped, will be allowed to do its perfect work.

The peculiar policy of opposing the assumption of statehood by a Territory, unless such incoming community will consent to be fettered with unconstitutional conditions precedent, and consent to promise everlasting submission to such enslaving conditions, is a policy so un-American, so subversive of the fundamental principles of the governmental polity of these United States, that no true-hearted citizen can give to a proposition with such conditions his free consent under any circumstances whatever, for such consent would be striking hands with tyranny, would be lending oneself to the destruction of the principles of American freedom, would make the consent a party to the deliberate violation of that glorious constitution, the faithful development of which will ever make America the land of liberty, the envy of all nations, the desire of the downtrodden and oppressed of every clime.

If we, citizens of Utah and of the United States, would not wilfully write ourselves down the "unworthy sons of noble sires," we shall become no party to the ignoring of the Constitution, or to its violation in any way. It is the Magna Charta and the grand text book of American liberty, that glorious boon for which the founders of this great and grand Republic fought and, some of them, bled and died. It is our sacred duty as well as our high privilege to develop its principles in our public polity, and to defend them from all their foes, whether open or insidious, or if they come in the character of fair but false friends.

If Congress shall decide to legalize Scriptural marriage, all right; if not, all right. Congress can not destroy the Bible, nor Bible principles—it may possibly destroy the bodies of a few persons who believe in and practice Bible principles, though any measures looking toward such exterminative proceedings could not be considered indicative of the possession of wisdom or statesmanship, and would certainly be directly antagonistic to the enjoyment of the principles of civil and religious liberty guaranteed to every citizen and resident of the Union.

Utah ought to be admitted as a State this winter. Of that there can be no question. She possesses, and has long possessed, every qualification that can rightfully be required of her to entitle her to such admission. No true American citizen, no lover of the constitution and of constitutional rights, will lift up a finger to oppose her admission. She is far better entitled to become a State than were some Territories which are now States, better entitled to be a State now than they are. Congress would do itself credit and honor to admit Utah without delay, all the foggy and inconsequent and fanatical speculation about "Mormon enormities" to the contrary notwithstanding. This petty squabbling and contention for humiliating and degrading restrictions are utterly unworthy of Congress and of those publicists who indulge in it, are utterly beneath the dignity of the legislature of this great federation of Republican commonwealths, are indescribably mean and repulsive to every man of comprehensive views, liberal principles, and generous or even just activities. If Utah is to become a State, and she undeniably ought, let her and Congress and all concerned act in the premises, in the progress, and in the conclusion of this business in the true spirit of free, liberal, magnanimous, noble-hearted American citizens, neither imposing nor consenting to any conditions, neither exacting nor making any promises or pledges, which can be considered in any manner derogatory to the liberty of a citizen, or in the slightest degree subversive of the glorious principles of American liberty.

Now as to that portion of the bill that proposes to dismiss criminal proceedings against polygamists, that is, as polygamists. Congress ought to pass such a bill if the proceedings cannot be dismissed without, and pass it promptly, so that the disgraceful proceedings

may be quickly put a stop to, for they are a disgrace to all concerned in inciting or pressing them, and there are many good and sufficient reasons why they should be quashed, even if the voice of Congress has to be heard for the accomplishment of the quashing business.

In the first place the proceedings, it is well and widely known, notwithstanding all professions to the contrary, are not and never were in the interest of law, order, or morality. In the next place, it is an evidence of the grossest inconsistency for a great judicial hulla-balloo to be made about Scripture marriage in Utah, and spiteful prosecutions to be inaugurated against good and honorable and highly and widely respected citizens on that account, while at the same time all the great cities of the Union are reeking with adultery, prostitution, seduction, and foeticide, and in some cities prostitution flaunts itself under the sanctioning and protectingegis of municipal law, although in Salt Lake City the municipality is judicially debarred from executing the municipal laws against that offence, and the offence is judicially sanctioned and encouraged by offenders being judicially turned loose to corrupt society in a community which, if left to the free development of its own heartfelt sentiment, would not permit a prostitute, nor a patronizer of prostitutes, to go at large.

All genuine reform as well as all genuine charity begins at home, and if those gentlemen, official or non-official, who are so dreadfully anxious to proscribe and punish polygamists, were consistent, and had at heart the real interests of the country, and were sincerely desirous to effect a reformation in the intercourse of the sexes, they would not come to far-off Utah to commence their reformatory efforts, but would begin at home. They would not strain their eyes to discover imaginary motives in the eyes of our citizens, while their own vision was grievously blurred with immense, and real beams. Consistency is a jewel, a most precious and rare jewel, and it is not to be found in the blatant, fanatical, or hypocritical persecutors of "Mormon polygamists." It is a sensible proposition, therefore, to stop all these so-called trials of "Mormon polygamists," for the so-called offense of Scriptural marriage, for the opponent of marriage places himself in a position in which no sensible man or woman can sustain him.

The following we find in the Philadelphia *Presbyterian* of Dec. 9, commenting upon that begging letter by the lady "Committee of First Presbyterian Church, Salt Lake City." The comments and further appeal of "Julia McNair Wright" speak for themselves, they are "rich." No doubt many "Mormon" men and women, when they peruse Julia's fervent and pathetic appeal, will feel themselves as awful sinners as Warren Hastings felt himself to be under the overwhelming influence of Burke's eloquence. But read the article itself—

The above appeal came to me in a letter from the Rev. Sheldon Jackson, well known to all the readers of the *Presbyterian*. Can any additional word be needed to secure a hearty offering for this cause from the women of the Presbyterian Church? There is perhaps not one of us who has not at some time felt and spoken strongly of the shame and curse of Mormonism. Turning our eyes westward towards the bristling Sierras, the swelling prairies, and the prolific valleys that sweep in bright succession to the farther sea, we have not failed to recognize the festering corruption of an alien religion, and an alien government, marring the beauty and glory of the land.

We have felt, perhaps, while laboring and praying for the success of the gospel in heathen countries, that there was in our very midst a heathenism which we could not evangelize. Our sister in the harem of the Turk, or in the slave market of Cashmere, never bore a heavier burden, was never more miserably crushed, than our sister who claims part of the name of some many wived Mormon. During the many years when this strange and cruel creed has lorded it over Utah, it has seemed that there was little for us to do but wonder and lament; now has come a grand hour of opportunity. Need and opportunity sometimes pass each other in the dark; it shall not be so now. The cry for help has come to us from Utah. Let the women of the Presbyterian Church answer with that singleness of heart which caused the daughters of

Israel to bring their gifts until there was no more need for treasure for the Lord's house.

They are building a grand temple at Utah, and the Mormons claim that when it is completed Christ shall return. Let us be before-hand with them; let us build in haste the house of our God, where Jesus shall wait to be gracious; where the glad news of rest to the heavy laden shall sound aloud, and where long before the temple of the false prophet is completed, many a straying sheep shall have got back to the shepherd's fold; many a broken heart shall have found the balm of Gilead; and Christ in his glory shall indeed have entered into many a waiting spirit. Country-women and Christian sisters, I beg of you heed, even at great personal sacrifice, this petition for Utah; patriotism, philanthropy, religion, demand of us that if there is in Utah opportunity to build the Church of Christ, and if souls are there perishing who would listen to the news of a crucified, a willing Saviour, we should make every effort to aid them. There is perhaps not one Christian in twenty thousand who gives all that he can, who reaches the utmost limit of his ability. I do not now ask any of you, my sisters, for a trifle which you will not notice; but I want from each one of you a gift that will be felt, a gift limited only by the demands of your consciences, and His demand, who says "Bring ye all the tithes, ye have robbed me." If you have given all that you expected, begin now and give what you did not expect to; dedicate to this cause the money mentally appropriated to the new dress, the furs, the laces, the jewelry, or the yearly grand party. At that rate of giving, we shall soon have money enough, and the bell of this church of ours shall speedily be sounding its call to prayer. Is it hard to sacrifice these appropriations for personal or home adornment? Consider that a year hence most of these decorations would be out of date or forgotten; and a century from now, when we are all dust, what advantage would these gratifications be? But the blessed fruit of labor for Christ, the harvest of souls this church in Utah might gather for heaven, these are the good things that shall never die; these, like the path of the just, shall shine more and more unto the perfect day.

My friends, you love the Lord, you desire the success of his work in this destitute portion of our land? To what amount in dollars and cents do you love and desire? These sisters of ours in Utah ask that we shall give five dollars each until the amount needed is obtained. Let all who can give five dollars do so, and those who must send less, let them send it gladly, as unto the Lord, and as has been since Jesus walked the earth, doubtless in some one of those small subscriptions the Master will see the richest generosity. But I know well that there are very many women who read the *Presbyterian* who can give much more than five dollars; and to hasten this matter as best we may, and as practising is so much better than preaching, do you who can, my sisters, a hundred of you at least, join me in giving twenty-five dollars each to this building of a Presbyterian church in Utah. Our children have paid a debt for the Board of Missions, they have built several missionary ships, and done other wonderful deeds of which they are not a little proud; now let us see what their mothers can do.

The editor of the *Presbyterian* will doubtless publish lists of the names of donors, and the amount contributed, if our ladies desire to "provoke one another to love and good works," by sending the information in. And accepting the recommendation and expressed desire of the General Assembly, let all contributions for this cause be forwarded as soon as possible to Rev. Henry R. Wilson, D. D., Secretary of the Board of Church Erection, stating carefully that the donation is to be applied to the building of this church in Utah.

JULIA MCNAIR WRIGHT.

Julia is a trump, and if the "shame and curse of Mormonism," the "festering corruption of an alien religion," the "heathenism which we could not evangelize," the "strange and cruel creed that has lorded it over Utah," the "cry for help come to us from Utah," the invitation to competitively "build in haste the house of our God," "even at great personal sacrifice," "before the temple of the false prophet is completed," the appeal to give "a gift that shall be felt" and to "dedicate to this cause the money mentally appropriated to the new dress, the furs, the laces, the jewelry, or the yearly grand party," the request for "a

hundred of you at least, to join me in giving twenty-five dollars each to this building of a Presbyterian church in Utah," with the half promise that the "editor of the *Presbyterian* will doubtless publish lists of the names of donors, and the amount contributed, if our ladies desire to 'provoke one another to love and good works' by sending the information in" — if all this will not bring the thirty thousand dollars, it will be useless for us to comment further upon this little business.

However, we sincerely hope the ladies will "provoke one another to love and good works," that thereby the money may be obtained, for we believe that it is sadly wanted by the committee who beg it.

THE *Alta California* speaks of the new attorney-general in the following language—

The desire of the Californians to have a resident of this coast in the Cabinet, has at last been gratified by the nomination of George H. Williams, late United States Senator from Oregon, to the position of attorney-general. He is worthy of the place, and the appointment has not been obtained by favoritism, but is the natural result of circumstances. When Mr. Ackerman resigned, Mr. Williams appeared to be the best obtainable man for the office. His qualifications are well known in Washington. It was not necessary to bring testimonials from people at a distance. During six years he had been known as one of the most influential Senators, one of the ablest lawyers in the Upper House, an active member of the Judiciary Committee; an agreeable gentleman and a ready speaker. He had become familiar with the general business and especially with the legal affairs of the Federal government. Before his election as Senator, he had been a Judge in Iowa and also in Oregon, and since the close of his Senatorial term he has been a member of the Joint High Commission. Few men have assumed the office of Attorney-General of the United States with a better official preparation for the duties of the position. The Senate recognized his merits by unanimously confirming the appointment, without resorting to the ordinary practice of referring the nomination to a committee for consideration. Mr. Williams is a native of New York and about fifty years of age. We should have been glad to have had a Californian in the Cabinet, but we congratulate Oregon on the possession of a citizen, who was so worthy of the place and so well known in Washington that his personal merits entitled him to the office without regard to his residence.

We congratulate Mr. Williams and his adopted State upon his appointment, and we trust that the appointment and his assumption thereof will conduce to the pacification and true prosperity of the country. We look forward to the time when Utah also will furnish men for the Cabinet of the nation. It is evident already that she has within her borders men of broader and more liberal views, of more penetrating sagacity, of more profound statesmanship, of purer patriotism, and of more inflexible conscientiousness than some who have figured there.

ORDERED RELEASED. — We understand that an order has been issued by the Court for the release of Mr. John Brazier, confined at Camp Douglas, there being no evidence implicating him in any crime, and he has been set at liberty.

DIED.

In this city, December 18th, MARGARET DUNLAP, wife of the late Joseph Dunlap, of 2nd Ward.

Born at Banbridge, County Down, Ireland August, 1790. Baptized in the Hillsborough Branch in 1842. Emigrated to Nauvoo in the Spring of 1844, was a member of the Patriarch Hyrum Smith's family for five years. Emigrated to Salt Lake Valley with the 2nd company. Shedded in full faith of the gospel, Elder Joseph F. Smith officiated at the funeral services.

At Rockport, Summit Co., Oct. 7th, 1871, of Consumption, MARY ANN, wife of Edmund Marchant. She was born Dec. 24th, 1806, at Cam. Glostershire, England; was baptized into the Church of Jesus Christ of Latter-day Saints by Elder David Webb, in her native place, Feb. 18th, 1843; came to this Valley with her husband in the fall of 1853. Died as she had always lived, in full faith of the everlasting Gospel. She was interred in Salt Lake City, Oct. 11th, 1871. *M.M. Star*, please copy.

In South Cottonwood Ward, Nov. 22nd, of typhoid fever, EDNA JOSEPHINE, daughter of Warren F. and Eliza M. Reynolds, aged 17 years, 7 months, and 8 days.