

EDITORIALS.

"MORMONS" IN POLITICS.

THE Idaho Statesman of the 5th inst., in commenting upon the dead-lock in the Lower House of the Legislature, allusion to which has been made in this paper, uttered the following unjust reflections:

"Had the contest, either at the polls, or here during this long struggle, been between Democrats and Republicans, simply as such, it would have had no reason of being, and in fact, would not have existed, after the election was over and the votes counted. But in Oneida County the contest was between Mormons and Anti-Mormons, and Messrs. Stalker and Jones being the Anti-Mormon candidates, the defeated Mormons sought to contest their election relying for success, upon the assumed importance of the Mormon votes of the Democratic party. Thus an element and influence which, if it has any right of existence on earth, should not be felt or known, outside of its own tabernacles, endowment houses and around its own firesides, has been allowed to enter as a disturbing and disorganizing power, into the politics and government of our young Territory. Already it has worse than wasted over one-half of the present session, and all will experience a feeling of relief that its machinations have been thus far thwarted."

In reply to this, Hon. James H. Hart, member of the Council from Bear Lake County, wrote the following, which appears in the Statesman of the 5th inst.:

"BOISE CITY, Feb. 6th, 1879.

"Mr. Statesman:—In the last issue of your journal, you charge 'the Mormons,' with whom I have the honor to be connected, with being responsible for the dead-lock farce in the House of Representatives. Would it not be more truthful, Mr. Statesman, to charge it against those who perpetrated those base frauds in Oneida county; that you so desperately defend, and seem so anxious to ignore and cover up? The Mormons of Oneida county—whom you find guilty and condemn on the above charge—did no more than you or other citizens of this Territory; they simply voted as they chose. In doing which they merely exercised their political rights; rights, did I say? Excuse me; the Mormons have no rights, political nor religious; neither are they fit to have an existence on the earth, according to your charitable implications this morning, unless they conform to your political creed. You say farther:—It (Mormonism) should not be felt or known outside of its own tabernacles, endowment houses and around its own firesides.

"Permit me to inform you, Mr. Statesman, that your party has been coquetting with the Mormons of this Territory several years in order to obtain their votes—the last campaign not excepted; and if my friends did not respond and vote your ticket I can assure you the party you represent is not to blame. We are willing to take all the responsibilities of our political proclivities and actions, and we claim the right of existence, and to exercise all the influence that the constitutional government of the country has given us, your utterances to the contrary notwithstanding. You have got on the wrong track, Mr. Statesman. We live in 'the home of the free and the land of the brave.' It is not in accord with the spirit of enlightened nations to go backwards. The burning of heretics, torturing and proscribing men and women for conscience sake, was popular in the time of Jeffries, the Spanish inquisition and the Star Chamber. We have outlived that day. 'Tis our good fortune to be governed by a constitution that guarantees to every man the right to worship according to the dictates of his own conscience, and the right to life, liberty and the pursuit of happiness."

Proscribe and disfranchise the Mormons as squinted and implied in your paper this morning, and it would not be long before the Methodists—who sometimes boast of controlling the general government—would want to proscribe the Catholics, Presbyterians, and other denominations, whose creeds or politics might be objectionable.

You are too rabid, Mr. Statesman.

We know our rights, and we dare maintain and exercise them. And we ask no odds of political parties, and seek no special favors. And are willing to stand or fall on our own merits; but we don't want to be defrauded at the polls by corrupt politicians, and we don't like to be bulldozed by their sympathizers.

Very respectfully,
JAMES H. HART."

It is acknowledged by the Idaho papers, and indeed no one in that Territory will have the hardihood to deny it, that the "Mormons" are in the majority in Southern Idaho. The World, which deprecates this state of affairs and is not at all favorable to the situation, admits while it mourns that,

"During the last two years the Mormon vote has increased about one thousand; and the opinion of those best acquainted with affairs in Southeastern Idaho is, that at the next election, Oneida county alone will poll at least two thousand Mormon votes."

Now, when this is coupled with the fact that the "Mormons" voted the Democratic ticket, or, as the World puts it, "It must be conceded that the Democratic party of Idaho is under the control of the Mormons," is it not plain that a gross fraud is attempted by those who manipulate the election returns, in trying to foist upon the people Republican officers who cannot, in the very nature of things, obtain but a small vote in Oneida County? If the "Mormons" are in the majority and their numbers at the polls are increased by the Democrats, why should not the ticket they elected, by such a large majority prevail against that supported by the small minority? And why should the legally elected representatives of the people be accused of making a dead-lock, which is only occasioned by an attempt of Republicans to force the defeated candidates upon the Legislature?

There never has been, and never will be, any trouble over the influence of the "Mormons" in politics, when their political rights are acknowledged and respected in common with other citizens of the United States. But those who are hostile to them on account of their religion, seek to deprive them of all political power, simply because they carry the "unity of the faith" into the field of politics. This is their right, in this is their strength, and while they are wise enough to preserve it intact, they will prevail against all their unprincipled enemies. They have the same rights under the law as other people, they ask no more and, we hope, will be satisfied with no less.

"A SCIENTIFIC STUDY OF POLYGAMY."

A FEW days ago the Sacramento Record-Union had an article condemning polygamy, as destructive to morality and without any redeeming feature. It accepted as true the unsupported statements of persons entirely uninformed as to the facts, that illicit intercourse was common among our young people and taking it for granted that this is the natural effect of polygamic family relations. But now that paper moves to a different position. It seems to have been suddenly awakened to the truth that "Mormon polygamy" has never been fairly investigated, and, in the following language, calls science to step forward and look into that which has been condemned without examination, by the dictum of theology and the voice of popular prejudice:

Now that Congress has at last decided to legislate vigorously against polygamy, and especially now that it proposes to remove all ground for the cry of persecution by passing an amnesty bill for past offences, thus legitimizing all living children and wives, it is more probable than ever before that the institution will gradually decline and be abandoned. It is therefore a proper time to call attention to the fact that though polygamy has been prevailing close at hand for almost a quarter of a century, it has never yet been examined scientifically, with a view to ascertain its real tendencies, and to observe in what

its effects differ from those of monogamy. It is not a little remarkable that this inquiry has never been undertaken by any scientific society. There has never been a period when the study of sociological subjects was so prevalent, or when more interest was felt in precisely the class of facts which a thorough examination of polygamy in Utah would enrich. It is important to know, for example, what, if any influence the polygamous relation has upon the fecundity of the women; upon the proportion between the sexes in the children; upon the mortality of children; upon the general health of the community; and many other points which will suggest themselves. There are, of course, not a few considerations connected with such a subject which cannot be determined with any approach to confidence or certainty. But some valuable information might possibly be gathered concerning the effects of polygamy upon the morals of the community, though education and training, apart from the marriage relation, have so much to do with this that would it be very difficult to separate the effects. The subject, however, is one which certainly ought to be investigated while investigation is possible. It is curious, but true, that nothing like a scientific research of Mormon polygamy has ever yet been attempted. We recommend the subject to the attention of scientific associations throughout the United States, as one which promises more useful information, if properly pursued, than the disemboweling of any number of mounds, or the finding of any quantity of obsidian arrow-heads. We would suggest the appointment of an investigating Commission to Congress, save for the apprehension that it would be composed of politicians alone, and that consequently its conclusions would be without any permanent value."

The chief difficulty attending any inquiry of this kind by monogamists, whether of a scientific, philosophical, religious or political character, is that the subject is almost certain to be prejudged. It is claimed in the start that polygamy is wrong in principle and evil in its effects, because great Christendom denounces it as a violation of the social regulations of the most advanced nations, and views it as a return to the barbarism of the early ages. An unbiased, critical and thorough investigation is scarcely to be expected. The human sources of information are committed to one side or the other of the controversy upon the subject. The "Mormons" believe in the system of plural marriage revealed in their sacred writings, and are firmly impressed with its superiority when practised as commanded. The Anti-"Mormons" are so bitterly hostile to it that their statements are entirely unreliable, and are generally not founded upon anything known to the parties who make them, but are either malicious inventions of their own, or stories received from others and enjoyed because highly spiced with scandal, and of a nature to please a prurient imagination.

As an instance of this, take the nasty utterances of a certain society in this city in regard to illegitimate births, etc., on which the Record-Union founded its article first named above. These sayings were put into the mouths of ladies who know nothing whatever as to the facts, but merely adopt resolutions and unfounded assertions prepared for them by unprincipled men. We know that the contrary of these statements is the truth; that, without laying claims to absolute purity or social perfection, our community is comparatively free from those sexual vices which stain society throughout Christendom, and are sapping its strength and filling it with corruption. Reckless assertions concerning our people, who occupy settlements stretching along a strip of country at least 500 miles in length—from Idaho to Arizona—are made by persons who have never been in one of our towns outside of Salt Lake City. These untruths are sent over the wires, copied by the papers and dished up as news of "Mormon" wickedness, for the delectation of millions of readers, who lift up their hands with holy horror at the alleged wickedness of the polygamous "Mormons," while right within earshot and eyesight of their own dwellings are abominations before which the failings of the people of Utah are as nothing, and compared to the ponderous iniquity of which

even the things with which we are falsely accused are trifles light as air.

The Record-Union is right. "Nothing like a scientific research of 'Mormon' polygamy has ever yet been attempted." Wholesale abuse, misrepresentation, brute force, and threats of present penalties and future damnation are the chief influences brought to bear upon it. Those who attempt to discuss the matter in anything like a fair spirit, do not touch the main question. Their arguments and statistics relate to Asiatic polygamy, and these do not affect "Mormon" plural marriage, which are very different and distinct systems, unlike in essence, unlike in practice, unlike in their objects and in their effects.

The time will come when just such investigations as the Record-Union suggests will be in order. And then it will be seen that the Government and the people have been precipitate. They have condemned before examining. They have attempted to destroy something that is destined to save society. They have repeated the folly of the expedition of '57, when an army was sent to quell a "Mormon rebellion," which upon subsequent official inquiry was found to have no existence. They smite now, and by and by they will investigate. But when that investigation is had, not only must politicians but preachers, also be excluded from the board of examiners. For while much of the senseless opposition now aroused against our social system is the work of political adventurers, most of it may be justly charged to the account of the professed followers of the meek and lowly Jesus, who aim to destroy by the arm of the law that which they cannot put down by scriptural texts or logical arguments. Let science judge if it will, but do not trust to the conclusions of spurious theology.

THE DAY OF JUDGMENT.

THE following lines, under the above heading, were composed by the German poet, Walter von der Vogelweide, in the early part of the thirteenth century, and appears with others in the January-February number of the Western. Though written so long ago, they paint in vivid colors a brief but faithful sketch of the times in which we live:

"Sleepers arise, now nears the day,
Of which may well stand in dismay
Jews, Pagans, aye, and Christians,
all in common.
We many of the signs have seen
From which its coming we can glean,
As Holy Writ, too, has foretold its
summon:
The sun its glorious face has
blackened,
Sin goes scattering seeds unslack-
ened,
On every highway, far and wide.
The father in his own child untruth
findeth,
The brother his own brother
swindles,
Spiritual life to monk's-gown
dwindles,
Instead of being to heaven our
guide.
Force ruleth all; the law no court
now bindeth;
'Tis time indeed to stem the tide."

THE OBJECT IN VIEW.

THE doings of Davenport, the U. S. Commissioner at New York, which are now being investigated, have occasioned some astonishment among members of both the great political parties. By arresting a large number of naturalized citizens on the ground that they possessed fraudulent naturalization papers—which has been disproved by evidence, and decided untrue by Judge Blatchford's ruling, he kept thousands of lawful voters, principally Democrats, from going to the polls at the election.

The high-handed course pursued by him and his deputies is really remarkable, and the true cause for it has only just leaked out. It appears that he is authorized by law to charge certain distinct fees for administering oaths, filing papers, taking acknowledgments, issuing warrants, affixing the official seal,

certifying depositions, copying papers, deciding cases, &c., &c. The fees in the cases alluded to amount to an enormous figure, and this is the motive power that urged the Commissioner in his wholesale and inexcusable raid.

We allude to this because it seems to throw light upon the motives for action against the "Mormons" by officials who have been, and are now, exceedingly anxious to execute the law in one particular direction. Fees are the real objective points in view. Prosecutions are only stepping stones to fees. And there would be far less zeal in pushing measures to extremes against the "Mormons," if the practice of giving salaried officials fees for discharging the duties of their offices was altogether abolished, as it ought to be. The salaries for all the Federal offices in the Territories are ridiculously small, and the cupidity of half-paid appointees is aroused by the opportunities afforded them of making money by fees, so much so that sometimes they lose sight of justice and propriety in a rush forward for the perquisites, which often far exceed the emoluments of office.

Prosecution of the "Mormons" means plentiful fees, just like the raid of Mr. Davenport signified. This is the true inwardness of a great many movements, the real cause for which appears to the multitude as a huge mystery.

UTAH'S GOVERNORS AND JUDGES.

THE following list of the various Governors and Judges with which our parental Government has kindly supplied us during the days of our tutelage and partial serfdom, with the dates of their appointments, will be interesting to many and prove useful as data for reference:

Governors appointed since the organization of the Territory of Utah:

Brigham Young, September 23, 1850
Alfred Cumming, July 11, 1857
John W. Dawson, October 3, 1861
Stephen S. Harding, March 31, 1862
James Duane Doty, June 2, 1863
Charles Durkee, July 15, 1865
J. Wilson Shaffer, Jan. 17, 1870
Vernon H. Vaughan, Nov. 1, 1870
George L. Woods, February 2, 1871
S. B. Axtell, February 11, 1875
George W. Emery, July 1, 1875.

Chief Justices appointed since the organization:

Lemuel G. Brandebury, Mar. 12, 1851
Lazarus H. Read, August 31, 1852
John F. Kinney, August 24, 1853
Delana R. Eckels, July 13, 1857
John F. Kinney, June 27, 1860
John Titus, May 6, 1863
Charles C. Wilson, July 25, 1865
James B. McKean, June 17, 1870
David P. Lowe, March 19, 1875
Alexander White, Sept. 11, 1875
Michael Schaeffer, April 20, 1876

Associate Justices:

Perry E. Brocchus, Sept. 28, 1850
Z. Snow, September 28, 1850
Leonidas Shaver, August 31, 1852
G. P. Stiles, August 1, 1854
C. W. Drummond, Sept. 12, 1854
E. D. Potter, July 6, 1857
C. E. Sinclair, August 25, 1857
John Cradlebaugh, June 4, 1858
R. P. Flenickien, May 11, 1860
Henry R. Crosby, August 1, 1860
Charles B. Waite, February 3, 1862
Thomas J. Drake, February 3, 1862
Sol. P. McCurdy, April 21, 1864
Enos D. Hoge, July 27, 1868
O. F. Strickland, April 5, 1869
C. M. Hawley, April 19, 1869
P. H. Emerson, March 10, 1873
J. S. Boreman, March 20, 1873

GREAT BRITAIN AND POLYGAMY.

THE following communication is from a gentleman in California not connected with our Church, but who, like many others, has been influenced by the recent extraordinary decision of the United States Supreme Court, to investigate "Mormonism," and inquire into the merits of the case now before the Court and the country. He was for several years attached to the civil service in India, and knows of what he speaks in reference to England's course in that part of the world:

"The late action of the federal government in arrogating to itself