

UTAH TERRITORY.

LETTER V.

Congress having thus, in direct violation of the treaty with Mexico, of 1848, and in opposition to the masterly argument of Seward, organized Utah into a Territory, September 9, 1850, as one of the compromise measures; the first thing done was for Fillmore to nominate Brigham Young as governor of the Territory thus created, and for an American Senate to confirm him as such, with a full knowledge on the part of both that it was through him that plurality of wives had been first revealed as a part of the Mormon religion and creed. This office of Governor he filled for four years under the Whig Administration of Mr. Fillmore; and then again for four years more under Franklin Pierce and his Democratic allies; so that he and his religion were at that time *indorsed, approved of and sanctioned by both the great political parties of the nation.* And so faithfully had he done his duty under the first appointment, that his re-appointment was made by a Democratic Administration, which removed every other officer within its reach. And yet President Young is now the target for General Grant and his followers to fire at day by day, as "the tyrant, despot, fanatic," who, with over 130,000 people, Congress is now asked to disfranchise, to rob of all their rights of self-government, and to place them and all they have—wives, liberties and property—in the hands of corrupt Federal officials. In the organic law of this Territory—as in all others ever passed by Congress since 1784—it was provided, by section 6, that "the legislative power of said Territory shall extend to all rightful subjects of legislation, consistent with the Constitution of the United States; and that all laws passed by the Legislative Assembly and Governor shall be submitted to the Congress of the United States, and if disapproved of shall be null and void" (but if not disapproved of shall be valid and binding as the laws of Congress).

Now observe, that the Territorial Government consists of the Governor and the two branches of the Legislature. The Governor is nominated, appointed and paid by the United States, and has an absolute veto over all statutes passed by the Territorial Legislature; and that when passed by him and the Legislative Council, even then the laws are all reported yearly to Congress, and that body can, on its own motion, sponge them all out. But subject to this absolute veto of the Governor, and this second veto by Congress, all laws passed by the Territorial Legislature, regulating the domestic affairs in Utah, as in all other Territories, are as binding as the laws of Congress itself; indeed, they are the laws of Congress, enacted by its agents, the Territorial Council.

At the time of the passage of this act, September 9, 1850, the Southern slaveholders, led on by Calhoun, claimed the right for Congress to intermeddle with the domestic affairs of Territories, and so establish slavery therein. But what did Webster, Clay, Douglas, and all the anti-slavery statesmen respond? General Cass, the old hero, thus spoke, as appears in the *Press*, of Philadelphia, from which I quote, with the preface thereto by that able Republican Administration paper:

"To us it appears that, from the earliest times, the policy has been to leave all matters of internal legislation to the Legislative Assembly, as soon as there was one, in a Territory of the United States. The only deviation to be found from this rule was when the agitation about slavery prompted attempts at exceptional provisions for or against it. It was at the very time that Utah was erected into a Territory that adverse pretension on the subject of slavery in the Territories received a quietus, in the measures of 1850, advocated by Clay, Webster, Douglas, Cass, and other eminent statesmen. They framed and advocated the several acts, among them the act organizing Utah, by which, without prescribing slavery or protecting slavery, the matter was left to the people of the Territory, like all other local subjects, and with the best results. Slavery never was introduced into either New Mexico or Utah, both organized on the same principle of leaving all domestic institutions to the local law. General Cass, in debate on the subject, gave its true history. He said—

"During the pendency of the Territorial government, they should be allowed to manage their own affairs in their own way. Does not slavery come within this category? Is it not a domestic concern? Is not that the doctrine of the South—of common sense, indeed? No Territorial government was ever established which had not power to regulate the domestic relations of husband and wife, of parent and child, of guardian and ward; and if the inhabitants are competent to manage these great interests, and, indeed, the interests belonging to all the departments of society, including the issues of life and death, are they not competent to manage the relation of master and servant, involving the condition of slavery?"

Such were the doctrines of Territorial legislative power, over all domestic and local matters, held by the fathers of the government from 1784 to 1870, as illustrated in the decisions and practice of the Executive, Legislative and Judicial departments of our government, under the direction and control of all its officers down to the time of Ulysses Grant, who, moved and instigated by one Dr. Newman, a Jesuit priest of the Methodist persuasion, announced, in 1871, the new doctrine, "that Congress were the guardians-at-law of all the people in all our Territories, armed with full power to change all the domestic affairs thereof;" to intermeddle in the relations of husband and wife, parent and child, guardian and ward, master and servant, and that those of us who have come to these Territories to help develop their wealth, open their mines, build here schools, churches, railways, manufactories, mills, to plow new fields, gather new crops—that all of us, Gentiles and Mormons alike, are the mere serfs, the subjects, of the despotic Houses of Congress—a body of men who have within the last five years, by Credit Mobilier frauds, by increase of salaries, by grants to monopolies, by levying black-mail on importers and merchants, by fraudulent subsidies to railways and steam lines, by selling their votes, stolen more than one hundred millions of the money of the United States, as their own records show to-day; a body of men who, with a few honorable exceptions, can be bought as easily and almost as cheaply as the female lobbyists who manage and manipulate them, and who would to-morrow, for a sufficient consideration, vote in favor of the admission of Utah into the Union as a State, with or without polygamy. A beautiful set of guardians, forsooth, for the honest and hard-handed pioneers in the Territories of Colorado, Idaho and Montana!

Shall the readers of the *Industrial Age* say that I exaggerate? Let them look to the record of Congress; let them read that bill for Utah introduced by a Senator from New Jersey, Frelinghuysen—or the other bill of Gen. John A. Logan—or still that other bill reported by a carpet-bagger from Mississippi, McKee, now gone to the tomb of the Capulets—and they will see in each and all of them an utter disregard of all the constitutional rights of every man, "who is free and well born, worthy and well qualified, be he Mormon or Gentile, in this Territory;" bills that overturn or that attempt to do so, the decisions of the Supreme Court of the United States, from the case of *Cantor vs. The American Insurance Company*, in 1st of Peters' U. S. Reports, in 1824, down to the causes of *Englebrecht and Snow vs. Charles H. Hempstead*, decided within the last six months. But before making an analysis of the infamous attempt to establish tyranny and despotism in the Territory, let us see from the record what has led General Grant to become a lobbyist, and to use his power and patronage to rivet shackles on the limbs of ALL the people here in Utah, and to hand us all over to Congress, as our sovereign lords and masters, while we are to become the slaves of the most corrupt body of men that the history of the world has yet made mention of.—*Industrial Age*.

THE AMANIAN.

The Amania Society is the name of a very flourishing community in Iowa, consisting of fifteen hundred members. They own everything in common, and present an admirable example of the success of the co-operative plan when intelligently administered. These people were formerly known as *Ebenezers*, and lived near Buffalo, N. Y.,

where they possessed six thousand acres of land. They sold out some fifteen years ago for the sum of five millions of dollars, and moved to Iowa. They are located near Homestead station on the Rock Island and Pacific Railroad, where they own thirty thousand acres of the choicest lands. They have seven distinct settlements, and their affairs are managed by fifteen trustees or fathers. The society is incorporated under State laws. At convenient distances in the settlements they have restaurants, to which the various families resort for food.

The Amanians cling to their good old German ways in dress and general habits, and are not in bondage to the outside world. All have an equal interest in the property; individuals are not allowed anything for their services, or furnished with money for their private use. Each settlement has a store, and all are allowed to draw a certain amount yearly from it for their private wants. A man with a family is allowed from \$50 to \$70, with \$20 for his wife and \$10 for each child. This is expected to keep them in clothing and household furniture and supply all their little personal needs. When persons find that the amount appropriated is not sufficient for their actual expenses, the matter can be laid before the Board of Trustees, who will exercise their judgment about making an additional appropriation.

They are a temperate, industrious, religious people, but it is difficult to define their theological views.

A leading principle of the society is that all will get along well together if every one will do right; and in this spirit, everything is managed harmoniously. There is no better theology than this, after all.

It is their custom to meet every day in small companies, about the settlement and in rooms provided for the purpose, to devote half an hour to religious exercises; on Wednesday they meet in the middle of the day; Sundays they all come together in their meeting house for religious services. They do not appear to specially favor marriage, and many of them are living single. When young people wish to marry, they generally receive the consent of the society if they have a reputation for good behavior. If the parties have not succeeded in commending themselves, they are not allowed to marry.

The society owns the whole settlement, and carries on all the business, including that of a lumber yard, store, hotel, etc. They hire considerably on their farm and in their factories, and claim that even in Iowa, with their 30,000 acres of choice land, farming operations do not pay. About three miles from Homestead, on the Des Moines river, they have a fine water power, flouring and woolen mills, and manufacture an extra quality of yarns and fine flannels in colors. The latter goods stand high in market, and are mostly bought up by a few first-class retailers in the large cities. The Amanians have a high reputation for uprightness in all their dealings with the outside world, and are much respected.—*Scientific American*.

American Antiquities.

THE RELICS OF OUR ANCIENT RACES.

Our people are not much inclined to think of a great antiquity as belonging to the inhabitants of this continent, or to value highly the relics of our extinct human races. The popular contempt for the red Indian, and the knowledge that all which can be preserved of his tools, implements, weapons, and works of art, form but a poor collection of antiquities, are in part the explanation of this indifference. Then, till very recently, our scholars and divines were unwilling to concede a very great antiquity to the human race, and this continent, especially, was supposed to be inhabited by modern races.

But the idea has at length fairly dawned on the cultivated mind throughout the world that man has by no means been an inhabitant of this earth merely during the past five or six thousand years, but, on the contrary, that he may have existed here for the past fifty or sixty thousand years. Though a modern, in the scale of geology, the human being is of venerable antiquity by any historical scale.

On this continent, so ancient in geological structure, man must have lived for countless ages, hunting with his flint weapons the mammoth and mastodon, and either using or pursuing the camel long before the gigantic canons were eroded by rushing water through the Sierras, or the volcanoes had poured their deep floods of lava over the hills and vales of the Pacific coast.

Through all countries an intense interest has been awakened in the habits and condition of the prehistoric man. Libraries of works have accumulated, devoted to the most ingenious speculations and researches on the antiquities discovered in the drift of Europe, while the whole hypothetical speculation of the day on human origin turns on these archaeological discoveries. Europe is full now of the most admirable museums, entirely appropriated to the different periods of prehistoric human antiquity—the Stone Age, the Iron Age, the Bronze Age, and similar divisions. The United States alone has been comparatively indifferent to her own antiquity. Mr. Peabody has left munificent endowments, whose legitimate purpose would seem to be to collect and preserve American antiquities; but neither in Salem, Cambridge, nor New Haven, so far as we hear, is there any remarkable collections of the wonderful remains of the extinct races discovered on our own soil. The remarkable private collections existing are being gradually removed to Europe, so that now, it is said, a student who would know thoroughly what American antiquities are must visit certain private English collections in provincial towns of Great Britain. One exception alone must be made—the Smithsonian collection at Washington; but even this admirable collection is not complete.

Centuries before the red Indian appeared on the northern continent, a race (perhaps of kindred stock) of higher civilization dwelt on the Western prairies. The "Mound Builders," as they are appropriately called, left their remarkable lines of earthworks from the Lower Mississippi to the Ohio. These structures, on which successive forests of various growths have flourished and died, still survive, and surprise the stranger by their intricacy, skill, and the evidences of vast labor which they display. Some are temples, some burial-places, some are fortifications, some are gardens, some are representations on a gigantic scale of the forms of animals and birds, for what purpose it is difficult to explain. Among these structures are mounds in the form of truncated pyramids, which seem to be the first suggestions of the pyramidal and terraced structures in Central America and Mexico, which perhaps formed the highest material works of this mysterious race. They must have conducted an inland commerce over a vast territory, and obtained or purchased mica from the North Carolina mountains, copper from Lake Superior, obsidian from Mexico, specular iron from Missouri, and salt from Michigan—articles which the red Indians never possessed except by accident. They understood a rude agriculture, and the arts of weaving, and of molding pottery and figures of animals. They even at times melted copper and used it in instruments, though they never seem to have done this with iron. The forms of their skulls and the evidences from their arts show a milder and more cultivated race than any the whites have ever known north of Central America.

Who they were, whence they came, of what blood or stock, is hidden in the mists of a far antiquity. They spread their busy life, and left their traces over the whole central West, perhaps existing there as long as the Anglo-Saxon race has existed, and then they perished, their only history being written on the ground—a record obliterated by the growth of forest for uncounted centuries, but now partly deciphered by a people whom they never dreamt. Before even the mound-builders lived a lower and more primeval race, the companions, in all probability, of the fossil animals, a race whose skulls are just being discovered near Chicago, and whose contemporaries have left their stone implements beneath the volcanic deposits of the Sierras.

This prehistoric and primeval man belonged to tribes as low and degraded as are the present Australians; indeed of a type more nearly

approaching the simian than any hitherto discovered, with the single exception of that of the "Neanderthal" skull.

The relics and remains of these vanished races form American antiquities. Why should New York be without a thorough collection of them? Why will not some of our liberal citizens confer a lasting benefit on future generations by founding in this metropolis a grand museum of American antiquities, a permanent and scientifically-arranged collection of these objects, which are becoming rarer every day, and which future centuries will value beyond all price?—*New York Times*.

PUBLIC HONESTY.

THE CONFIDENCE, SECURITY, AND STABILITY IT INDUCES.

That honesty is the best policy is a maxim which we firmly believe to be generally correct, even with respect to the temporal interest of individuals; but with respect to societies, the rule is subject to still fewer exceptions, and that for this reason: that the life of societies is longer than the life of individuals. It is possible to mention men who have owed great worldly prosperity to breaches of private faith; but we doubt whether it is possible to mention a state which has on the whole been a gainer by breach of public faith. The entire history of British India is an illustration of the great truth, that it is not prudent to oppose perfidy to perfidy, and that the most efficient weapon with which men can encounter falsehood is truth. During a long course of years the English rulers of India, surrounded by allies and enemies whom no engagement could bind, have generally acted with sincerity and uprightness; and the event has proved that sincerity and uprightness are wisdom. English valor and English intelligence have done less to extend and preserve our original empire than English veracity. All that we could have gained by imitating the doublings, the evasions, the fictions, the perjuries, which have been employed against us, is as nothing when compared with what we have gained by being the ones whose power in India on whose word reliance can be placed. No oath which superstition can devise, no hostage, however precious, inspires a hundredth part of the confidence which is produced by the "yea, yea," and "nay, nay," of a British envoy. No fastness, however strong by art or nature, gives to its inmates a security like that enjoyed by the chief who, passing through the territories of powerful and deadly enemies, is armed with the British guarantee. The mightiest princes of the East can scarcely, by the offer of enormous usury, draw forth any portion of the wealth which is concealed under the hearths of their subjects. The British government offers little more than four per cent.; and avarice hastens to bring forth the tens of millions of rupees from its most secret repositories. A hostile monarch may promise mountains of gold to our Sepoys, on condition that they will desert the standard of the company. The company promises only a moderate pension after a long service. But every Sepoy knows that the promise of the company will be kept; he knows that if he lives a hundred years his rice and salt are as secure as the salary of the governor-general; and he knows that there is not another state in India which would not, in spite of the most solemn vows, leave him to die of hunger in a ditch as soon as he had ceased to be useful.—*Macaulay's Life of Clive*.

The Most Moral City.

It is known by all that the Republican party in its national convention of 1856, after nominating John C. Fremont for the Presidency, proceeded to declare, among other things, that "the Constitution confers upon Congress sovereign power over the Territories of the United States, and that in the exercise of this power it is both the right and the duty of Congress to prohibit in the Territories those twin relics of barbarism—polygamy and slavery."

The Republican party has had control of the Federal government for more than thirteen years, but polygamy still exists in the bailiwick of Brigham Young.