

EDITORIALS.

THE MORMON QUESTION.

We clip the annexed from the *Washington Capital*, and though we do not endorse all its sentiments in regard to our system of plural marriage, we commend its strictures and comments on the social practices and spirit of the world who oppose us, to the thoughtful consideration of all who are concerned:

When there is among us a violation of the moral code, the first impulse of the American mind is to set it right through punishment.

Inexperienced people wonder that a Spanish Inquisition was ever possible. We have among us elements in their raw state quite sufficient for a first-class Inquisition. Especially capable are women, ministers of the gospel and reformers. To care for other people and cram convictions down their throats, to erect gallows and build penitentiaries for offenders against a moral code of their own construction, make up duties they are delighted to fill.

Polygamy is, of course, a beastly practice, that degrades men and debauches women. It is fatal to the home, and of course antagonistic to christian civilization. But so is adultery; which is the same thing without the mockery of marriage. The average congressman has his mistresses, and the average minister of the gospel has his intrigue, but no one proposes to stone such immoral people to death, nor are they hung, nor consigned to the penitentiary. Why, then, should the polygamists be singled out for natural anathemas and condign punishment?

It looks to the common mind as if the offense was in the marriage; that is, the adulterous congressman and the licentious minister too, may be tolerated if they neglect or refuse to marry the women with whom they cohabit.

Some years since a bill was before Congress making adultery a penitentiary offense in any Territory, district or reservation wherein the Government of the United States has control. A member of the House moved to amend, so as to except the District of Columbia, as he said such law would leave them without a quorum half the time, and make members of Congress more common to the State's prison than to either hall of Congress.

The bill was voted down, of course.

What would become of Congress were such a law enacted?

The confusion of ideas connected with complicated business was not confined to Congress. Of course the average Congressman, especially the son of the Senate, is not expected to have a clear conception of anything connected with his duty, and he does not disappoint expectation. That laws should be passed prohibiting a man from sitting on a jury because he did not believe in Equator, or did believe in the teachings of Moses in respect to marriage, surprises no one.

But that the Supreme Court of the United States should hold that polygamy, which is merely adultery sanctioned by religion, was bigamy, and could be punished as such, did surprise many who had not learned that this tribunal was merely to-day a curious exhibit of moth-eaten gowns, handed down from Chief Justices Marshall, Taney and Chase, that certain old gentlemen wear on certain occasions, very much as Washington's small clothes are kept for the public, under a glass case, to show the patriotism of legs as the gowns show the legal lore of the fathers.

However, the surprise comes in on the fact that this confusion has reached the State Department, and one of our most eminent jurists has issued a circular calling on foreign governments to discourage the emigration of people charged with the crime of holding certain opinions. These foreign powers are somewhat amazed, for the opinions referred to are religious; and the circular comes from a government that has vociferated its belief in the freedom of religious opinion for a century.

All this is directed against the Mormons, a body of fanatics that blazed a highway in human bones through the wilderness, to an alkaline desert on the borders of Salt

Lake, where the Lord commanded them to abide, with the express understanding on the part of the Philistines that they were to perish.

They did not perish. On the contrary, they turned the desert into a garden, and flourished in spite of Yankee Philistines and gaashoppers. They made California—indeed, the entire Pacific slope, possible; and when the Star of Empire took its western course—so much sung over and orated upon—it had to rest and recuperate at Salt Lake, in the bosom of the polygamous and somewhat pig-headed Mormons. The Star of Empire aforesaid, in its proud march, was pulled along by mules and oxen, driven by rough fellows in cowskin boots, and accompanied, more or less, with women, children and the ague. But for the resting place afforded by the pig-headed polygamists—who had the God of Moses their god, and the Star of Empire their profit—the said Star of Empire would have rested until Oakes Ames, the Hon. Hooper of Boston, Hon. Brooks of New York and other honorables stole money enough to build a railway across the continent.

It is now claimed that all this pother made over the Mormons originates in their "nawsty" (as our dear friend Sir Edward Thornton pronounces it) practice of polygamy. But it is to be observed that the prosecution, or rather persecution of the Mormons began long before their divine revelation, that commanded them in accordance with the law of Moses, each one to take unto himself as many wives as he might need to support him handsomely. And this divine command was accompanied and clad with enough "lo here" and "lo there" to make a bible.

In fact they were driven from the States into the waste places of the earth, where each Mormon had but one wife, if any, and never dreamed of adding another.

It was not, and is not, that the pig-headed, polygamous apostles of Moses and Joe Smith, had more wives than the law allowed, but that they had and have more property of a tempting sort than the Philistines allow them. The gardens, orchards, meadows, the cattle on a thousand hills, the rich silver mines and the gorgeous temples, that resemble exaggerated pumpkins cut in half, make the mouth of the christians to water with desire, and lift up their pious Ebenezers and cry out, "What a shame it is to have men marry their concubines, instead of having some brothels, as we do. Smite 'em, oh Lord, hip and thigh, and confiscate to our use their houses and lands, likewise their pumpkin-shaped temples, likewise their horses and oxen, their asses and mules, their man servants and maid servants; and, oh Lord, likewise their gold and silver mines. Amen."

There is to-day a larger population of prostitutes in Baltimore or Philadelphia, or New York or Boston, than polygamous people in Utah. But this is in accordance with the christian dispensation of Brother Newman and other clerical lights, and is to be disposed of by being ignored.

There is no man possessed of a thinking apparatus, in that bulbous termination to his backbone, called a skull, but knows that, however beastly and utterly abominable is the practice of polygamy, yet these Mormons believe in it as of divine command. Of course, this being the fact, the only way to eradicate the evil is to elevate the race, through education to a higher and more elevated plane. This being done, polygamy will disappear. No Mormon girl or widow is going to accept a piece of a man for a husband when under our christian dispensation she can have an entire man to herself. We cannot get the pumpkin-shaped temples nor the silver mines in this way, but we can get our christian civilization, of one husband and one wife, with the divorce law attached, and a seducing old clerical gentleman in the pulpit.

There is, however, a widespread howl for violence. Send out an army; persuade the elders with bayonets.

We hope this will be tried. And we desire such an experiment for several reasons. Those pig-headed, polygamous followers of Moses and Smith will whip our hypocritical Government so badly that it will be a lesson to the hot gospellers and swash-bucklers for all time to come. Our railroads across the continent would disappear in thirty days. A

million of men would not keep that railway down. And then would come the dreary marches over the waste places, where man and beast would perish, and the transportation of each barrel of flour would cost from fifty to a hundred thousand dollars.

The war would last thirty years, and end, not in the defeat of the Mormons, but the utter destruction of our Government credit.

Being a patriot, this last is for what we pray. We never can have a republic, based on self-government, so long as an administration can borrow a cent. Let us destroy the credit of the Government, and then we can give to our posterity the republic given us by the fathers.

IN THE MINISTRY.

THE following letter appears in the *Millennial Star* of Sept. 1st. It is written by a young man raised in Utah, now on his first mission to Europe, and who is a son of our venerable presiding bishop Edward Hunter. It needs no comment, but shows that the young man is earnestly engaged in the work of the ministry:

ATHERTON, August 27, 1879.

Dear Brother,—Last Saturday evening I had the privilege of baptizing four more into this Branch, and there is a good prospect for baptizing more. One that was baptized was an old lady by the name of Ann Lumnox. She walked about three miles and a half to the Grange for me to baptize her. She desired to be the first one immersed. Her age is 81. She was going to walk all that way back the same night, but it was thought wisdom that she should stay at Brother Hilton's until morning and then walk home. She felt better when she came out of the water than when she went in. This makes thirteen I have had the privilege of baptizing since my first trip, and I will attend to more the next time I come around.

We held a good outdoor meeting at Bedford Leigh. There were about 250 present and very good attention was paid. We promised we would preach again in Bedford Leigh in two weeks from Sunday. President Partington's branch is increasing rapidly, and the Saints there are what I call alive. I find where the president magnifies his calling, the branch is generally walking in the same path.

I stayed in Bedford Leigh Branch last week, went around to the farm houses and delivered tracts to both high and low, wherever they would accept. I deliver many tracts while traveling from one place to another, and wherever I get an opportunity, make it a point to tell the people of the "Glad tidings of the gospel."

I was down in a coal pit last trip. The manager treated me very kindly. After I came up I thought "One kind act deserved another," and so I preached a short sermon to him and the colliers. I also went through a factory. The managers were very accommodating and showed me through the different processes and workings of cotton. I also preached to them and left them some tracts. They were well pleased.

About three weeks ago I was at a Primitive Methodist meeting. My young brothers and sisters wanted me to go and see how they pretended to worship God. I could plainly see the difference between true and false worship. It was all "Only have faith in Jesus" and we would be saved. They asked me many times if I had got a word for Jesus. I thought of the words my father gave to his sons, if they ever went into a place of worship to behave and observe order. I waited until they had got through. I then arose and asked if I could have the privilege of speaking a short time, also telling them I had a testimony to give for Jesus, and had come 6,000 miles to declare the same. They were very well pleased and seated themselves quietly. I spoke a few minutes on faith, which suited them exceedingly. I quoted them James ii, 14, 20, 26, "Faith without works is dead, as the body without the spirit is dead." I also spoke a short time upon baptism. I then bore my testimony to them that Joseph Smith was a true prophet of God. One of the head ones jumped up and said he perceived who I was, that my heart was not right before God, that I did not quote the Scriptures right, and it was not "As many as the Lord our God should call" would be

saved, but as many as would call upon God would be saved. I then found the passage and had one of their own members read it, and nothing more was said on that subject. After I got through, Brother Geo. Partington made a few remarks. The minister was not present at the meeting. We told them that we were going to hold an outdoor meeting at Mosely Common, and invited them to come. They concluded they would give up their meeting and hear us. It rained and we were disappointed in holding our meeting.

I did not go to oppose them, but went to see how they pretend to worship God. But being invited so many times to give my testimony, I did so, being blessed by the Spirit of God in so doing.

I find the only way to enjoy our mission here is to get the spirit of it, and be live elders in the ministry. I also notice those among the Saints that are living consistently, paying their tithing, endeavoring to lay up little by little for their emigration, are the ones that attend their meetings and can find work. God will help those that will keep his commandments.

The Saints in my district, as a general thing, are feeling well, and can say that they realize the great necessity of being what they profess to be. I feel well, and my desire is to warn as many as come in my way. That is what we are sent here for; and if we will do our best, the Lord will bless us.

Your brother in the Gospel,
OSCAR F. HUNTER.

THE "MORMON" EMBARGO.

THERE has been so much said about the circular letter concerning "Mormon" immigration, said to have been issued by Secretary Evarts that it may seem unnecessary to allude to it further, particularly as the document itself has not put in an appearance. But the annexed article, with the above heading, from the *London Examiner*, of August 16, is so pertinent and well dignified that we give place to it in our columns. It is probable that the very general ridicule cast upon the alleged effort of the dignified and sententious Secretary has killed his monstrous offspring in the birth, and that we shall hear nothing of its existence in any official manner. And it is not unlikely that the Administration will repudiate all connection with any such an ill-advised and nonsensical attempt at international persecution and proscription? We give the *Examiner* article in full, with the exception of a paragraph containing some mistakes about the "Mormons":

Finding themselves powerless to cope with the Mormon pest, the United States authorities have issued a plaintive appeal to the Governments of England, Germany, Norway, Sweden and Denmark, begging aid in their troubles. Bigamy, Mr. Secretary Evarts, with unnecessary emphasis, informs Europe is, in the Great Republic, a crime punishable by law. The Mormons who leave the North of Europe intend to commit this crime—ergo, it is the duty of a paternal government to prevent people thus disposed from crossing the sea to commit marital iniquity. The morality of this circular is admirable; its logic is lamentable. To be the husband of more wives than one is, we all know, an offence against public opinion and common law in every Christian State. But it would be a gross infringement of the liberty of man or woman were he or she to be prevented going to any country simply because there might be a suspicion against him or her in the direction of bigamy. Such an interpretation of any law would speedily put it in the power of a despotic government to prevent its subjects leaving their native country at all. Mr. Evarts must be perfectly aware that no Mormon is forced to commit bigamy—any more than he is compelled to marry his deceased wife's sister—and that in reality numbers of the most respectable inhabitants of Utah content themselves with one wife. Utah is an extensive territory, not one-half peopled; immigration is required, and it is surely a remarkable act of interference on the part of the Federal Government to prevent in any way that portion of the United States attracting its proper complement of settlers. It is the duty of the Government to punish

offenders against the marriage law, but not the office of any nation to prevent men with a suspected propensity for much more than leaving the land in which they were born, but probably not live. The truth, however, that the United States, after years of unavailing effort, themselves utterly unable to cope with the Mormons. These folk have made the desert like the rose, have planted incorporated towns where years ago there were only "tepees" by aid of irrigation wheat instead of sage brush, their peculiarly unpleasant situation aside, have, by the consensus of all visitors, order and public moral manner strange to other towns. In a word, the land over their principal places, express the leading theme of their life—"Zion's Camp." Mercantile Institution: "The Lord." Even yet, standing the influx of "into the territory, the Mormons as seven to one, while the expedient of granting franchise has rendered their power overwhelming. In district, where the mine is, was there a candidate returned at last. Though the country is entitled legally entitling it as a State, hitherto been deaf to that effect, the Federal government being anxious to have the election of these governor, the judges, chief territorial officials, Utah, or Deseret, as the call it, admitted a State Union, the citizens will have the election of these

We repeat, therefore, not in the power of the States, with any regard for the Constitution, and the man, to prevent Mormons in the country merely because are suspected of polygamy. In England there are several sand Mermons, and in some quite as many. They meet meetings publicly, and are not proscribed. Yet, though may be abhorrent to of common sense, a cency—yet, so long as the transgresses the law of the is not injustice enough in to punish them simply some of their faith may wives in another part of the Surely the United States be less fair? For one 2 years the Great Republic forded a refuge to the vices Europe. Into its bosom welcomed the professed faith and of no faith at all; ist princes and demodists equally go through Island unnoticed. A German with no ambition acquisition of a lager-beer and a corner grocery, and a man plotting murder and to the land he has left, and sheltered under the stripes. It is therefore painful to every well-wish United States, whatever political or religious view that the letter we have on "is believed to be to Government action vessels from landing in its ports, in pursuance of tion to prevent the immoral lawless people." Why not prevent the landing of Socialists, Russian Nihilists, Irish Fenians?

CHANGED HIS OPINION.

FOLLOWING is an extract from a letter written by a young man formerly residing in Utah, now sojourning in the great Paris. It bears the date of the 1st and was written to a friend in this city. The young man is not a "Mormon," and for some time was quite strongly opposed to the principles of this Church, but his travels in the world, particularly his experience in gay French capital, has given him a lesson which has changed his mind. Of course, he considers this subject from a worldly and not a "Mormon" standpoint. "With regard to the Mormons (and much of my time is spent in thinking and talking about them) I am astonished when I consider what an extent my mind has