

Mormons; once an army has been sent against them costing \$80,000,000. Regiments have been stationed in their midst; contracts for transportation, mules, supplies and all the other stealing appliances have made politicians rich; periodically a governor and a court is sent them—they are either bought or bribed, or else the machinery of government and courts is set in motion to annoy and disturb them—because, and simply and only because, Mormonism recognizes concubinage instead of prostitution. By the Mormon religion a man may have a plurality of wives, instead of, as by the religion of Jesus, only one. A Mormon must support his wives and children; a Christian may abandon his one and secretly keep a hundred. Mormonism imitates Solomon and the patriarchs—Christianity does not. In California it is not a crime to keep a harem—in Salt Lake it is. Deseret has a new judge—a new broom—and his determination is to sweep clean the Territory of superfluous wives. He is bound to enforce the new law of Congress against polygamy regardless of all social consequences; he is piously determined to invade families and drag out the skeletons from the family hearthstone; he is patriotically engaged in making harlots of those who now at least think themselves wives. This business is neither creditable to the government, nor, do we think, quite respectable to the court. We do not justify polygamy. It is not in harmony with the civilization of the age; but under the circumstances the best and easiest thing to do is to ignore its existence and let the custom die out. Our advice is, let the old wives alone, but if new contracts are being entered into in defiance of the law, let the law be enforced. As to the marriages entered into before the passage of the law, the act is *ex post facto*. In our opinion it is a put up job to black mail Brigham Young and his apostles.—S. F. News Letter.

The editor of the *News Letter* is in error when he says that the religion of Jesus only allows one wife, as he will find if he attempts to prove his assertion from the teachings of Jesus. But the statement that the present attack on "Mormonism" is an attempt at black mailage is pretty close to the truth, and the nail is hit exactly when the editor says the crusade is neither creditable nor respectable. It is eminently the other way.

THE GOVERNMENT RAID UPON THE MORMONS.

WASHINGTON, September 29.—There can be little doubt that serious trouble is impending in Utah. It will be remembered that at the last session of Congress a most stringent bill was passed by the House to punish polygamy in that Territory, but failed to be acted on in the Senate. It was nevertheless an administration measure, and the policy it sought to enforce is assumed now to exist in other statutes. The course of the United States judicial officers in Utah meets, therefore, with the fullest Executive approval, and it is learned from the proper quarter that it will be vigorously sustained even at the point of the bayonet. The administration is evidently determined to break up polygamy, peaceably if possible, forcibly if necessary.

We deem it our duty to re-publish this statement which appeared lately in our news columns, and to call the public attention distinctly and pointedly to this attitude of the Executive towards the people of Utah known as Mormons. For we know not how soon intelligence may be flashed along the wires that blood has been shed by the administration in an attempt to break up a social institution which has been tolerated by the Federal government for about a quarter of a century on land over which that government has always had jurisdiction. When the sect of Mormons first planted themselves in Utah they went into a remote wilderness where it was supposed both by themselves and by everybody else, they could carry out their peculiar ideas concerning the domestic relations without coming in contact with the very different civilization that prevails everywhere else upon this continent. It is true that they settled on land the property of the United States, but in due time they acquired according to law from the United States individual titles to the land which they occupied; and when they became numerous enough to constitute a civil community their right to regulate their social institutions in their own way, subject to the paramount right of the United States to mould their laws as Congress should see fit, rested upon the same basis as the corresponding right of all communities which have ever been formed in a similar course of settlement upon territory of the United States not embraced within any State of the Union. It is quite unnecessary for us, in the view of this matter which we mean to present, to invoke or to explain the doctrine that used to be called "squatter sovereignty," which was only a vague and ill

understood application of the great right of self-government to the collection of settlers on the national domain. Our readers will observe that we have expressly affirmed the paramount legal right of the Federal government to make any law in the Territories subject to its exclusive jurisdiction that is not specially prohibited by the Constitution to be made by that government anywhere; and we are not disposed to contend that laws on the subject of the domestic relations are not perfectly within this principle. But although this paramount legal right of the United States is strictly applicable to the polygamy of Utah, it is possible for a government and the nation which it represents to be equitably estopped from the exercise of strict rights, and also to be bound in the forum of conscience and before the tribunal of an enlightened world not to exercise strict rights in a sudden, harsh, and cruel manner.

For a long period of years the people of the United States, by whatever party represented in the national government, looked on with toleration at the growth and increase of the Mormon settlements in Utah. While the public sentiment on the subject of marriage never underwent the slightest change, public opinion virtually treated it as a fortunate thing, so long as there were persons of both sexes professing to believe in Mormonism and polygamy on religious grounds, that there was a place in the wilderness where they could go and practise what they professed, outside of the actual limits of our Christian and monogamous civilization. Without even caring much to enquire how far individuals were the sincere dupes of an imposture, the great body of the people of this country who paid any attention to the matter rather looked on this settlement of the Mormons as a curious experiment, the trial of which at so great a distance from our own homes could be attended with no great harm to anybody but those who were trying it.

As the settlements increased and prospered travelers began to visit them, and then came contradictory accounts of the working of their polygamy, some of which represented their society as a sink of pollution and personal misery, and others depicted it as a condition of purity and happiness. Still there was no serious and thorough inquiry by public opinion into the tendencies and probable future consequences of such a community. We speak, of course, of a period anterior to the opening or commencement of the great lines of communication which have now brought the Great Salt Lake within five or six days' journey to or from our own doors. We say that during the whole of that period the public opinion of this country did not invoke and compel the action of the Federal government on this subject; and that the toleration thus tacitly extended to the practice of polygamy in one of the Territories of the United States through a long series of years during which it could easily have been suppressed has led many innocent people to unite themselves with the Mormons, has caused we know not how many hundreds or thousands of women to become the polygamous wives of single men, and has been a chief cause of the existence of we know not how many hundreds or thousands of children, the fruits of such connections. Into this condition of things it is now proposed to thrust suddenly the armed hand of the Federal government, and to break up families whose domestic ties are by themselves professed to be a matter of religious faith.

We do not care to inquire how far a necessity for some mode of suppressing the evil can be fairly said to have arisen from the introduction into Utah of other settlers to whom the practice of polygamy is an abomination and an offence. Grant that the monogamous society of Utah is now a majority of the population, if such be the fact. Grant that they have a right, whether a majority or a minority, to live without contact with a practice that the civilized and Christian world condemns. It must be remembered that the time has been, and it was a long time too, when the Mormons alone inhabited that region, and when the people of the United States did not care how many wives the Mormon men theoretically or practically enjoyed. If other settlers have gone there they have gone knowing what they would witness and dwell with; and they have known too that the social life and religious professions of the Mormons have been so far tolerated—we ought rather to say encouraged—by the Federal government; that Brigham Young himself, with all his wives and all his pretensions as chief prophet of the sect, was at one time

Territorial Governor by Federal appointment.

But the question of right as between the Mormons and anti-Mormons of the present population of Utah does not determine the question whether the public opinion of this country now demands the forcible suppression of polygamy at the point of the bayonet. If it does, it demands a very harsh and cruel method of treating an evil for which it is itself largely responsible. The American people, however, are not naturally cruel and unjust; and we are therefore slow to believe that the administration has been compelled by public opinion into the measures which it is now taking in Utah.

Utah was first organized as a Territory by act of Congress passed September 9, 1850. When it was so organized there existed no law there of any kind excepting the customs of its inhabitants. By this customary law—so far as a general and prevalent practice among the inhabitants could make such law—polygamy, practiced according to the rights and usages of the Mormon Church, or whatever their religious organization is called, was undoubtedly lawful when the people inhabiting that country were organized into a Territory of the United States. This customary law could apply to no other inhabitants of the Territory who were not within the pale of that sect; but to those who professed that religion, or who professed whatever that belief is, that customary law was applicable, and it made valid their polygamous marriages. It could be changed as to that sect either by the Territorial Legislature or by an act of Congress. If the suggestion now is that it is prohibited by the common law, the answer is twofold. First that the United States has no common law of its own, and that the common law can be in force in a Territory only by reason of its being specially enacted by Congress as a system of law for a particular Territory, as has sometimes been done, but it has not been done in regard to Utah. Secondly, that the common law of no State in this Union has ever published polygamy as a crime independent of the statute law which punishes bigamy, which presupposes that there is a one existing and lawful marriage prior to all others—a fact which cannot be predicated at all of the Mormons who have been long settled in Utah according to any law that has ever been in force there.

These legal difficulties, complicated as they are by the fact that the Mormons profess polygamy as a part of their religious creed, have hitherto led all previous administrations of the Federal government to be extremely cautious how they applied force to this social and local domestic relation. Our readers cannot have forgotten that during the administration of Mr. Buchanan there was a Mormon rebellion, so called in Utah. President Buchanan issued his proclamation of April 6, 1858. In that proclamation, after telling them that the Constitution and laws of the United States will assuredly be executed among them, he said:

Do not deceive yourselves nor try to mislead others by propagating the idea that this is a crusade against your religion. The constitution and laws of this country can take no notice of your creed, whether it be true or false. That is a question between God and yourselves, in which I disclaim all right to interfere. If you obey the laws, keep the peace, and respect the just rights of others, you may live on in your present faith or change it at your pleasure. Every intelligent man among you knows very well that this government has never, directly or indirectly, sought to molest you in your worship, to control you in your ecclesiastical affairs or even to influence you in your religious opinions.

We suppose that every right-minded man in the United States then approved of this disclaimer; for if the proclamation had not contained it the proclamation would not have been in accord with the spirit of our institutions or with the spirit of the Constitution itself. Now, it is indisputably true that the Mormon "creed," whether it be true or false, and their "religious opinions," with which the President rightly declared that the government in no way meant to interfere, are the source and origin, and to them the sanction, of their practice of polygamy. That practice to them is just as inseparable from their religious creed as is the practice of monogamous marriage from the religious creed of the Christian churches, it would shock the common sense of justice among mankind if the civil power of a Christian state were to make polygamy lawful, in disregard of the religious feeling and practice of the Christian sects, so it would be alike a

violation of religious freedom to punish polygamy among a people whose religious creed makes it lawful and innocent after the civil power has long tolerated its existence because it has been professed as a part of a religious faith.

We therefore protest against a sudden crushing out of Mormon polygamy by force, under color of the common law. It would not be right to bastardize the greater part of the children who have been born in Mormon wedlock. It would not be just to inflict legal disgrace and divorce upon so many wives who have filled equal places in the families of their husbands, and have been faithful to their marriage vows.—*New York World*.

THE MORMON CRISIS.

The Washington *Capitol* of Oct. 8, has the following—

We are promised a crisis, a real crisis, in Mormonism. On inquiry we learn that this crisis is effected by an open packing of a grand jury, and by the same process a petit jury. We are averse to polygamy. But after a careful investigation of the proposed legal suppression, we are driven to say that it is our judiciary, and not polygamy, that is being tried, and sorely tried, if the telegraph correctly reports the court.

Whether the judge is really so ignorant as not to know his duty, or so vicious as to disregard it, or both, we are at a loss to say; but with a cool audacity that is without a parallel since the days of the infamous Jeffries, he sets up a religious test, and through it sifts out his jury. He says in his address, "Is it expected that burglars will be put upon a jury to try a burglar, or a bigamist to try one charged with that offense?" Poor devil, he fails to see the difference between a crime when a wrong is done an innocent party and the State, and an immoral practice when no one complains of being injured. Nor does this astute expounder of law even inquire into the overt act of the challenged jurymen. He asks, Are you a member of the church of Latter-day Saints, and do you believe in the practice of polygamy? The questioned citizen answering yea verily, he is ordered to stand aside.

This is a religious test unknown to the law, and when asked and acted on passes a legal tribunal into a Lynch court, where the judge violates the law he is sworn to sustain. And this is the legal treat to which we are invited.

Polygamy is a vile practice, but all thoughtful minds will concur in expressing the belief that we procure its annihilation at a heavy cost when we destroy our courts and fetch justice into such contempt.

The fact is, this so-called judge belongs to a corrupt ring that bought its way into power through our present-receiving President, and has been laboring with great zeal to bring on a conflict between the Mormons and our Government. These men have their greedy eyes on the rich mines lately opened in Utah, and hope through a bloody war to possess themselves of the treasure. And while this learned, high-toned expounder of legal morals is holding forth in Utah, the gravest charges of corrupt practices preferred by an United States Senator are hanging over his judicial head in Washington.

Now we are assured by the more thoughtful who have visited Utah during the past year that polygamy is rapidly dying out before our Christian civilization that railroad facilities and a desire for gold have brought in contact with the barbarism. But this sort of thing does not suit the persecuting Newmans who, from the earliest day, have stained the earth with blood, nor the greedy ring that hope through war to fill their pockets.

ATTENTION FARMERS!—Woods & Keaton, of the Star Bakery, a few doors East of the Post Office, will Pay the Highest Market Price in Cash for Wheat, Oats, Corn, Barley, Dairly and other Produce. Groceries, Fresh Bread, Crackers, Cakes, Buns, &c., always on hand. w74lt

In Parowan city, October 5, of inflammation of the lungs and bowels, JOSEPH WILLIAM, son of William and Sarah Scovill Marsden; aged 12 years, 9 months and 3 days.

BEEES! BEEES! BEEES!
A FEW STANDS OF ITALIAN BEES FOR sale at \$20 a Stand, in Patent Hives, by Robert L. Campbell, Historian's Office, Salt Lake City. w44w221y

A CHOICE FARM FOR SALE!
EMBRACING thirty-two acres of choice farm and meadow land with good house and outhouses and excellent orchards. Apply to THOS. QUIRK, On the premises at Grantsville. w25lt

Sweet Chestnut TREES.

One-half million, besides a large general nursery stock. A sixteen-page circular free. Also, a trade-list for nurserymen and dealers. Address **STORRS HARRISON & CO.,** Painesville, Lake Co., Ohio. w34lt