

## EDITORIALS.

## THE MORMON PROBLEM.

THE Rev. W. R. G. Mellen, in the *Christian Union*, gives his views of the "Mormon problem," from which we extract the following—

The reader who is impatient for the practical solution of the Mormon problem, and disposed to censure the Government for its inactivity in dealing with it, will do well to pass this article. He will find here prescribed no infallible method of treating it. Any reader, however, who really wishes to know the hindrances to its solution, and will candidly read what follows, may possibly find some things herein helpful to that end, not wholly familiar to him before.

There are in Utah about a hundred and fifty thousand persons—considerably more than enough to entitle the Territory to admission into the Union as a State; and considerably more than in either of four different States. Probably four-fifths, if not nine-tenths, of these are Mormons, or under Mormon influence. Yet, to the great disgust of the Mormon leaders, who affect to see therein only a continuance of the persecution to which they have long been subjected, Utah is persistently excluded from the national sisterhood. This exclusion is due, in some measure, to the fact that, Mormon principles and pretensions granted, its admission would be that of an *imperium in imperio*—the admission of a State that, in certain very important respects, claimed an authority superior to that of the National Government. It would be the admission of an alleged theocracy into a democracy, which would be a natural prelude to endless confusion and conflict. More especially, doubtless, its exclusion is owing to the existence there of polygamy—avowed, generally, alleged to be divinely enjoined—which a high civilization refuses to sanction, which the Christian consciousness declares to be a stupendous sin, and which American patriotism pronounces a flagrant shame.

Into the origin and history of Mormonism it is not proposed now to enter. Of the salient points in its later history, no reader of the newspaper can be ignorant. Enough that it is a stubborn and stupendous fact, often compelling recognition in quite other than agreeable ways, and sometimes threatening very painful results. That it is at present undergoing essential modification, or losing influence, and likely, if let alone, soon to decline and disappear, I wish, after some observation and study, I could think. But so far as an unenlightened Gentile can see either in Utah or elsewhere, such is evidently not the case. The Mormons themselves claim that not only have they no reasons for discouragement, but that their prospects never were so promising as now.

The arrival in this Territory every season of a considerable number of converts, saying nothing of the supposed still greater numbers that could not immigrate, goes far to strengthen the faith of the unfortunates in their ultimate destiny, and to maintain unimpaired the prestige of the leaders. Judged by the number of its nominal adherents, the success of Mormonism thus far has probably surpassed the early triumphs of Christianity. Of course many fall away after a brief experience of their new religion in their new home. \*\*\* Losses of this kind, however, are more than supplied by the constant stream of immigrants—almost wholly from Europe—seeking, in this distant region, the promised land of plenty, and the certainty of their everlasting redemption. Up to the present, also, the opening of the trans-continental railway, and the development of very valuable mines which many supposed would, by the introduction of so large and different a population, practically solve the Mormon problem, have not apparently weakened, but strengthened the hierarchy. They have certainly added immensely to its wealth, and to that kind of influence which money always commands. Evidences of their increasing opulence abound. As one quite important consequence of it, they are pushing forward with greater energy than ever the work on their temple, which if ever completed according to the original design, will be one of the most imposing structures on the continent.

Nor does the institution of polygamy, enjoined by "Divine Revelation," and fostered by all available influences, seem likely to be immediately or willingly abandoned. \*\*\*

Being largely in the majority, the Mormons have in their hands—as, according to republican principles, they have a perfect right to have—all the political machinery of the Territory. \*\*\* Said the present Chief-Justice of the Territory—"It is impossible for me to get a jury which is not actually packed, and before which the assignment of a Mormon for the violation of United States law would not be a 'sheer farce.'" Some time ago, it will be remembered, that this official impelled a jury by the instrumentality of his marshal and without regard to Territorial law. It was by this jury that the indictments were found against several prominent Mormons, Brigham Young himself amongst others, for very heinous offences. This action of Judge McKean was, however, overruled, and so the indictments have never been, and probably never will be, brought to an issue.

What, then, is to be done with this community, so humiliating to our national pride, and so scandalizing to all our conceptions of purity and virtue? Wait with what patience we can till Brigham Young dies, or the hierarchy virtually abdicates its authority? But Brigham Young is apparently good for twenty years more; and when has despotism let go the throat of its victims till the sword has cut off its hands? Shall the Executive stringently enforce existing laws, and if they are inadequate, call for still severer ones? But how enforce such laws? With the sword, and without any reference to territorial law and right? That would be the denial of all our political principles and precedents, and the adoption of a method that despotism could easily employ to crush out any obnoxious community? Shall such laws be enforced by the usual civil process? That is precisely the thing which has often been attempted, and as often utterly failed; illustrating once more the uselessness of any law greatly in advance of, or opposed to, public sentiment. Do any say, Pour in anti-Mormon emigrants until they become a majority? But how shall that majority make its influence available so long as all the machinery of government is in Mormon hands, enabling them to manipulate elections as they wish? Would it have any other result than the precipitation of a bloody conflict between the contending elements. Is such a conflict desirable?

Any solution of the Mormon problem other than what may come by time and

general educational influences, therefore, seems exceedingly difficult, if not impossible. To wait for that solution of it, however, very many of our people are indisposed, and are every year urging the Government to more decisive and energetic measures. And could Congress discover any way of enforcing, statutes securing a pure ballot, and uncorrupted jury lists, doubtless the power of the hierarchy would long be weakened, the legal prostitution of the Territory be put under both a social and a civil ban, and the ultimate disintegration and downfall of the whole system be insured. But without some external interference of this sort, I see no other alternative than either patient and indefinite acquiescence in the existence of this stupendous and defiant wickedness, or a violent and bloody struggle between it and an advancing civilization. If, therefore, any are disposed to censure the general Government for seeming indifference to, or tardiness in, dealing with this shameful imposture, let them recognize the enormous difficulties in the way which no one has yet been able to discover any practical method of surmounting without encountering still greater ones; and the successful treatment of which constitutes one of the toughest problems now proposed to American philanthropy and statesmanship.

We may observe that the cogitations about "Mormon despotism" and the "*imperium in imperio*" are simply so much sensation. A "Mormon" State equally with any other State would be subject to the constitution and laws of the United States. If any person in such State felt that he could not conscientiously obey any particular law, it would be a matter of principle, the same as the conscientious refusal of the Quakers to uncover the head or to make oath, or the Nonconformists and others to pay rates to a law-established church like the Church of England; a matter to be settled by discussion, legislation and the courts, but having nothing particularly to do with the stability of the State.

The "Christian consciousness" that declares polygamy to be a "stupendous sin," is no more likely to be correct and is no more worthy of respect than the "consciousness" of three-fourths of the inhabitants of the earth to the contrary. Marriage, singular or plural, has constitutionally nothing to do with the admission of States into the Union.

The Rev. gentleman's talk of packed juries shows that he did not know on which side the juries were packed, and his reported judicial informant was not exactly the person to inform him of the precise facts in the case, although the acknowledgment is made, yet lightly skipped over, that the same judicial gentleman did authorize the procurement of juries illegally and was authoritatively checked and stopped in the business.

The Rev. gentleman sees three ways to solve the problem—to wait the march of events; to crush "Mormonism," despite law and constitution; and to legislate a "pure ballot" and "uncorrupted jury lists," and put "legal prostitution" under a social and civil ban. The first is the only constitutional and consistent method of solution. The second is simply brutal. The third, any one who knows what "pure ballot" and "uncorrupted jury lists" really mean, knows that they are the very means whereby "prostitution," legal or illegal, would be sustained, as well known facts have demonstrated. The Rev. gentleman seems to have very little hope, and we can give him none. But let him do right and never fear the consequences. He need not trouble about "Mormonism." God will take care of that.

MAKING MONEY BY IT.—The St. Louis municipal authorities a few years ago took it into their heads to sanction *maisons de joie*, by adopting ordinances licensing and "regulating" them and their inmates, after the fashion of certain cities on the continent of Europe. Official reports show that this licensing and "regulating" is a money-making business—it has that merit, if no other, and that is a merit of supreme account with many people now-a-days. The revenues of the Social Evil Hospital from July 12, 1870 to April 8, 1873, amounted to \$148,474; expenses, \$126,093; profit, \$22,381, by which amount the city was the gainer. Still a large number of the citizens are not happy, they are dissatisfied with the nasty business, and say the houses of licensed licentiousness, which were bad enough before the inauguration of the present policy, have become a nuisance to the city and are making their influence felt in the depreciation of property; that a regular organization exists among the licensed pimps for the purpose of filling municipal offices with their friends; that these outcasts of society, who

fatten on its vices, by this means rule the city, and give direction to its local policy; and that men high in authority select very disreputable places for their head-quarters, for banquetting and carousing purposes. A determined effort is now being made to test the constitutionality of the license law, and in this view suit has been instituted against two noted houses by Chancellor Elliot, of Washington University, and other leading citizens. The charges above are bad, and if true no wonder that somebody is moved to do something to save the fair name of St. Louis, which aspires to be the Queen City of the Mississippi Valley, a valley capable, it is said, of sustaining all the inhabitants of the known world.

DEODORIZING.—The Summer and the Fall are the times when stinks abound, when the subtle and noisome perfume of decaying animal and vegetable substances pervades the atmosphere, and does its sickly and sometimes deadly work. At this time, when deodorizers or disinfectants are very valuable, and should be in common use, it may be appropriate to refer to the following, given by Prof. Nash, as a useful and economical method of producing an effectual home-made disinfectant:

Take one barrel of lime and one bushel of salt; dissolve the salt in as little water as will dissolve the whole; slack the lime with the water, putting on more water than will dry slack it, so much that it will form a very thick paste; this will not take all the water; put on, therefore, a little of the remainder daily until the lime has taken the whole. The result will be a sort of impure chloride of lime, but a very powerful deodorizer, equally good for all out-door purposes, with the article bought under that name at the apothecary's, and costing not one-twentieth part as much. This should be kept under a shed or some out-building. It should be kept moist, and it may be applied wherever offensive odors are generated, with the assurance that it will be effective to purify the air, and will add to the value of the manure much more than it costs.

Anybody can make the above at a small cost, and keep it on hand for frequent application during the hot weather, to sweeten the out-houses and other premises.

INSURANCE.—Fires have increased in frequency in this Territory of late years, though happily they have not been so frequent nor so severe as in many other portions of the Union. With the greater frequency and probability of fires has come a more general availing of the advantages of insurance, yet there is still not so much done in this line of security as perhaps would be advisable. For the use of those who are insured and who need or may need the benefits thereof, we insert the following from the *Washington Star*—

There is probably no business so generally participated in as insurance in which so little is practically known. Many think if they insure a specified property for \$5,000, and the property is partially or wholly destroyed, that they recover the full insurance, regardless of the fact that property destroyed may not be of half the value. This is a common error, though, of course, confined to the less informed in such matters. Others, carrying a stock varying in value from \$25,000 to \$30,000, and an insurance for the smaller sum, suppose that in case of damage by fire, involving a loss of the greater amount, they can recover the entire face of their policies, when in truth the insurance companies are liable only pro rata for the loss sustained. If the insurance policies in solvent companies are drawn in plain terms for \$25,000, they will cover any loss on stock valued at \$30,000 to which they apply up to their full specification. But if they contain what is known as "the average clause," which reads: "It is understood and agreed that claims under this policy shall only be for such proportion of the entire loss as the amount of this insurance bears to the whole value of the property insured," then, in case of loss on any part of \$30,000 stock, with \$25,000 insurance, the companies will pay five-sixths of the loss and the insured will bear the other sixth himself. These are pieces of information well worth holding in remembrance, especially by the less informed on the subject.

MORE AMALGAM.—Referring to the immigration of Italian lazzaroni at New York, and to their having found their vocation in sweeping streets, at which they "plied the broom and shovel more patiently and faithfully than any other street-cleaners we have ever known," the *New York Graphic* says:

It now looks as though the Italian immigration would hereafter be a considerable element in the great current of population constantly sweeping towards this country. Of late years, the immigration from Italy—nearly all of it to South America—has been large, going up as high as sixty or seventy thousand in certain years. Now that an appreciable portion of it has been turned in this direction, and has found out that excellent conditions of existence can here be enjoyed, we may expect to see, as we have already seen, its volume grow steadily.

We believe this will be a good thing. We imagine that an infusion of Latin blood into the mixed stream out of which the American people are to be finally developed will be advantageous in no small degree. The Italian stock has many high and valuable characteristics. It has a marvellous "political sense." It has artistic aptitudes. It is ingenious and enterprising. Its intellectual parts are singularly well balanced. It has produced an extraordinary proportion of the great men of the world in all departments of thought and action. If a large portion of the Italian people, especially in Southern Italy, are poverty-stricken and ignorant we can easily find the cause of this without attributing it to the stock to which they belong.

The Germanic (including the Anglo-Saxon or British) stock, and the Celtic-Irish stock, have heretofore had the making of the American people. If they should hereafter be assisted in the work by the Latin stock, our population will become more composite, and will, perhaps, in time, gain certain qualities which it would be none the worse for having. We may be quite sure that the American type, at the close of next century, will differ in many respects from the American type which existed at the close of last century.

## EXTRAORDINARY PILGRIMAGES.

ON the continent of Europe, as well as on this, of late years, infidelity has been making increased headway; and now there appears to have arisen in Europe a movement reactionary in some sort, in the Roman Catholic church, or connected with it, and in the shape of local and national pilgrimages to some shrine or sacred place or other. This great movement is chiefly in France, but it also affects more or less England and all Catholic Europe.

A correspondent of the *New York Herald* gives a lengthy account of the movement, professedly from authoritative sources. By a talk with the Rev. Father Bailey, a high class Catholic priest, among other things the following was learned—

A General Committee of Pilgrimage has been formed under the auspices of His Grace (La Grandeur) My Lord (Monseigneur) the Bishop of Grenoble, as the result or outcome of the national pilgrimage which lately took its way to Our Lady of Salette. It is composed of a director, a president, a vice president, a secretary, a treasurer and several councillors. It has established the following rules:

1. The object of the committee is to foster the movement of pilgrimage in France, either by suggesting and originating national pilgrimages of its own initiative, or by encouraging individual efforts in this direction, as application for its countenance and assistance may require its consideration.
2. The committee will correspond with the directors of the sanctuaries or shrines to which the pilgrimages are to be made, in order to make the preparations necessary.
3. The committee will issue circulars stating the conditions under which each pilgrimage is to be made when it has been decided to undertake it.
4. The committee will be represented by one of the members at each sanctuary during the whole period of the pilgrimage.
5. The committee will suggest the formation of sub-committees in the provinces, organized upon the same basis as itself, and will entertain a regular correspondence with such sub-committees.
6. These local committees will have the entire control and direction of the pilgrimages in their respective dioceses.
7. They will be also expected to interest themselves in the general work of the national pilgrimages, and for this purpose will correspond with the Central Committees in Paris.
8. The cashbox (*caisse*) of the committee of pilgrimage will be filled by the alms which pilgrims may choose to give for this object. In short, the pilgrimages (since everything costs money) must be supported by voluntary contributions, to use the consecrated British phrase.
9. The members of committees place their work under the special protection of the Most Holy Virgin, and daily recite with this intention the invocation to Our Lady of Salette.

The central committee of the pilgrimages purposed to commence a period of special prayers, under the designation of "The Month of Pilgrimages," to begin July 22, and terminate Aug. 22, and including numerous pilgrimages to "Our Lady of Salette," where the first pilgrimage was made, also many other pilgrimages—to Lourdes, to the grotto of the Immaculate Conception, to Pontmain, etc. The pilgrimages were to be acts of piety and faith, to send a cry of distress and confidence to heaven from the very heart of France. On Sunday Aug. 17, and Thursday Aug. 21, there was to be a new pilgrimage to every shrine, and France was to be "solemnly consecrated to the Virgin Mary." His Holiness, the Pope, had entirely approved and paternally blessed the project, and granted to each faithful pilgrim rich indulgence. The pilgrimages were to be of two kinds, national and local. The national pilgrimages of La Salette, Lourdes and Pontmain were to be each the object of a special circular issued by the Council General, which would fix the details of organization, the hours and means of transport. The local pilgrimages to be organized in the same manner by the sub-committees. Special arrangements to be made

with railroads, etc., for different classes of people, as in other grand excursions, and the poor to be considered.

Not only would general plenary indulgences be granted to all good pilgrims, but special plenary indulgences for those who performed special pilgrimages, and recited special prayers on special days, and to the consecrators on August 17th and 21st. For each plenary indulgence a pilgrim had to say the following daily prayers, invocations, etc:

Five "Pater" and five "Ave" three times, "Parce Domine" once; "Oremus pro pontifice nostro Pio. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terro, et non tradat eum in animam inimicorum ejus." Also

## THE INVOCATIONS

Sacred heart of Jesus, have pity upon us. Our Lady of Good Council, have pity upon us.

Our Lady of Salvation have pity upon us. St. Michael Archangel, pray for us. St. Joseph, pray for us. St. Peter and St. Paul, pray for us. St. Martin, pray for us.

The following is given as the form of consecration.

O Mary! Immaculate Virgin, our protectress and our Mother, we come humbly to consecrate to thee our goods, our persons, our families and our country.

This consecration of the heart was already made by our forefathers in their love and in their faith. Our kings have solemnly ratified it. The ages have affirmed it for ever and ever. The whole people come this day to renew it by a solemn and emphatic act. Unanimously and spontaneously they come to affirm in the face of their enemies that France is still your kingdom, "*Regnum Gallicum, regnum Mariae*." France may have for an instant forgotten her glory. In an age of blindness she has expelled Christ, your son, from her institutions and her laws; she hath sinned; but in the midst of her errors she has met with humiliation and grief. Her pride is broken. From the depths of her misery she arises to repent and to believe, and while still wounded and bleeding from her fall, she lifts up to you this cry forever victorious—"Ibo ad matrem!"

O Mary, Mother of Mercy, despise not the grief of your children. Do not disdain this immense wall of distress and of love, which rises from all hearts and from all sanctuaries. Have pity upon us; have pity upon our country. Direct her governments, enlighten her legislators, convert her people, strengthen her faith, guard her morals and finally save her in restoring to her her glorious mission as the eldest daughter of the Church and the soldier of Christ. Remember that we are your children, and show yourself a mother unto us. *Monstra te esse matrem*. We beseech you by the name of Jesus, your Son and our Saviour; we beseech you by the sufferings and tears of an entire people, have pity upon us. Refuge of sinners, accept our repentance; Succor of Christians, turn away the wrath which destroys us.

Queen of Victory, be our Queen for ever and ever. Amen. Amen.

Of course there were to be abundance of public prayers, with chants, masses, holy communion, etc., with boxes at all the shrines to receive Peter's pence. "All the curates and vicars of France, all the bishops and archbishops, are called upon to assist the Central Committee in making convenient arrangements for the pilgrims, and in providing them with lodging, food and transport. Not a thing to be hid away—done in a corner—this pilgrimage business. Special arrangements will be made with railway companies, omnibus proprietors, innkeepers and lodging house keepers."

It will be seen that the whole Catholic French nation have set in to have a good time, which it is to be hoped they have been enjoying, and that it will do them much good, nonsensical as it may seem to heretics. A plenary indulgence, or remission of all sins, is a splendid thing, but a special plenary indulgence must be something still more excellent.

INFORMATION WANTED.—Any information that can be given pertaining to the following missing property, of emigrants per last company, the owners will be very grateful for, as they are very poor:

One large green box, with name of Eliza Ott, in red letters.

One box, with name of Thalman.

One sack of bedding, with name of David Hilbrandt.

If parties knowing anything about the above mentioned property would have it forwarded to the General Tithing office it would reach the parties to whom it belongs.

INFORMATION WANTED concerning the whereabouts of James B. Leatham, who formerly lived in Mill Creek ward, Utah.

Address:—John Garner, Chapel Brow, Over Darwen, Eng.

Also, concerning the whereabouts of Simon Hibberd, who emigrated to Utah about sixteen years ago, from Stert, near Devizes, Wilts.

Address:—John C. Graham, 42, Islington, Liverpool.

William Holder desires to hear from his mother, Comfort Holder, and his brothers and sisters, who resided at Ealing some 18 years ago, and emigrated to Utah.

Address:—Wm. Holder, care of Charles Morton, 78, Myddleton street, Clerkenwell, London, E. C., Eng.

—*Millennial Star*, July 23.

—Kean suited the meat he ate

to the part he was about to play, and selected mutton for lovers, beef for murderers, and pork for tyrants.