

1850 and 1852, as a member of the Federal House of Representatives; and in 1855 was chosen as member of the United States Senate, his term expiring in 1861. While in Congress Mr. Durkee was well known for his devoted adherence to the ideas of the anti-slavery party, and his unceasing advocacy of all schemes intended to benefit actual settlers on government lands; he was also a most active supporter of the Homestead law. At the expiration of his term in the Senate he returned to his home in Wisconsin, where he resided until 1865 when he was appointed Governor of this Territory.

Of his course and services whilst in our midst we need say but little. It was such as to gain for him the regard and good feelings of every member of the community whose respect and friendship was worth having. We have known for some time past that his health was failing, but little expected to so soon hear of his departure from this sphere of action. By his death we realize that Utah has lost a friend, who by his long acquaintance with her people had learned to appreciate their true value, and could speak understandingly and authoritatively regarding matters and things in their midst.

IDIOCY AND LUNACY—THEIR CAUSES.

THE social condition of women considered as the cause of idiocy and lunacy in their offspring, has called forth an article which appears in "Dr. Hammond's Journal of Psychological Medicine." The Chicago Tribune thus summarises it:

"It is alleged that the prevailing ideas of women are unfavorable to maternity, that its occurrence, instead of being hailed with enthusiasm and secret joy, as in the earlier periods of the world, is generally regretted; that not only maternity but wifehood, so far as it involves necessary dependence upon a husband for pecuniary support and daily society, is widely looked upon as one of the evils of life, the result of woman's inferior fitness and capacity to win her own support; and that women generally are in a transition state, wherein they are neither content to be dependent nor fitted to be self supporting; that out of this feverish unrest grows an unhealthy distaste for the duties of the family, so that children, being hostile intruders before their birth, and neglected afterwards, are born and reared under all the conceivable adverse influences which could develop insanity. The desire for display and a high style of living sacrifices the health and happiness of the wife and mother to the four chief expenses of modern living,—rent, servants, dress and furniture. The labors, anxieties and struggles of both parents are embittered by the even race between their income and their expenses; the ends and simple realities of life are sacrificed to its secondaries and its trappings; the self-culture, social life, leisure, education and amusements of their children, and the quiet serenity of home life, are all driven away by the nightmares of rent, wages, bills,—three-fourths of which minister to pride only, and have no reference to genuine comfort; and so, as the result mainly of the ambitious tastes of both parents, and especially of the mothers running ahead of their capacity to earn money, their children are oftener the products of disunion than of union."

The lesson derivable from these views is that the health and sanity of offspring are affected by the feelings and improper mode of living of parents, but especially mothers. From all the evidences that can be obtained it is plain that the women of the Republic are becoming more indifferent every day to the claims of maternity. Children, instead of being welcomed with joy, are viewed as burdens, and the woman who, true to her maternal instincts, takes no measures to prevent herself from bearing more than one, or two children at most, is pitied and viewed as foolish.

In whatever community children are looked upon as a burden, it cannot be expected that they will receive proper bodily and mental development, and a race descended from such mothers must inevitably be degenerate, both in mind and body. Intellectual and moral infirmities are frequently the result of ante-natal defects; and where people are willing to sacrifice utility and comfort for display, and the selfish gratification of their appetites and passions, these defects must be very numerous.

It is on these points that the women of Utah most essentially differ from their sisters in other places. They are so primitive and natural that they do not think it vulgar and degrading to be mothers; and, in the most of instances with them, a large family is a source of pride and is viewed as a blessing. The result is that insanity, idiocy and defective organizations are rarely witnessed in the children of Utah.

Children of weak mentality and sickly bodies are very seldom seen. A race of men is being produced in these valleys that for physical manhood and bright intellects will not be surpassed by any people on the earth.

THE mania for building theatres seems to have lately taken possession of the capitalists and *haut ton* of London: The Colosseum in Regent's Park is to be converted into an opera house. A theatre for the aristocratic Belgravian district is about to be constructed in Sloane Square, while another new opera house is to be built, for which, one of our exchanges informs us, one enthusiastic English nobleman is prepared to put down the sum of £150,000. Leicester Square is also to be adorned with a theatre. While Miss Oliver (the well known actress) is also making rapid progress with her new house in the Strand.

THE RULE OF THE MAJORITY.

THE idea of popular sovereignty is that the majority rule the minority. Its application in the United States gives to the voice or vote of the majority the force of law; to the expressed will of a majority of the States a weight that the other States must respect. We have heard of various parties wishing to apply this popular sovereignty or rule of the majority to the people of Utah, in such a way that not only would public acts of policy be made to yield to it, but every right, civil and religious, would be deemed a matter to be settled by the voice of the many. These parties have argued that because the belief of the people of Utah is not concurred in by the bulk of the people of the United States, therefore they must yield that belief, being a minority, and submit to the expressed will of the majority.

But this rule of the majority must be bound and circumscribed by properly defined limits, or it would become the most intolerable of all tyrannies. Cunning, talented and unscrupulous demagogues would influence the masses and urge them on to acts which would sweep away every vestige of popular liberty, and place the whole power in the hands of one or a few, creating from a magnificent government of freedom; first a wild anarchy, and then an irresponsible despotism of the most galling kind. The history of the world proves that such are the results of Republican governments, where the rights of every individual citizen, as well of the minority as of the majority, are not rigidly respected and sustained.

It was to provide against such a contingency that the inspired framers of the Constitution based its provisions upon sure and certain grounds, and said how far the majority or their representatives could and could not go. It decrees that every person has the inalienable right of "life, liberty and the pursuit of happiness," even though all the rest of their fellow citizens should declare the contrary. It says "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" it defines the powers of Congress, or the majority of the whole people represented there, and says what Congress can and cannot do; and further provides that it requires the voice of a two-thirds majority of the whole States to change or amend any provision of that Constitution.

While that instrument remains as it is to-day, it secures to the minority their just rights as much as it does to the majority; and it guarantees to the people of Utah the full and free exercise of their religion as much as it does the worshippers in Beecher's Plymouth Church, the Protestants, Roman Catholics or any other body of religionists in the nation. But, let us suppose for a moment that the majority would so far depart from right and the spirit of the revolutionary fathers, as to endorse a change in the Constitution which would give the majority the legal authority to compel the minority to follow their lead in matters religious as well as political, what would be the result? The majority in Britain sought to enforce this rule when the Covenanters of Scotland and the Puritans were hunted like wild beasts, tied to the rack, burned at the stake and compelled to endure death in almost every form. The majority, by a concerted action and a determination to rule, enacted the horrible scenes of the massacre of St. Bartholemew in France. And other instances of the forcible application of this principle are numerous. We say forcible application, for without that it is a nullity.

The very reference to these terrible

dramas in the world's history shocks every lover of freedom in America; and men who loudly maintain that the people of Utah should be compelled to give up their religious faith because it is one not believed in by the majority of the people of this nation, would with equal loudness declaim concerning the tyrannical past and their own love of freedom and liberty. Yet, if they would seek to enforce the will of the majority against the convictions of the minority, they would seek to accomplish illegally and unconstitutionally the very thing that would be so repugnant to the spirit of the age even were it sanctioned by a change in the Constitution such as we have supposed. Roman Catholicism is growing rapidly in the United States, and late declarations from Rome intimate that the American Roman Catholic Bishops are among the most ardent supporters of Pius Nono. What would be the result if this doctrine of the rule of the majority—which is right in itself when properly limited—were applied throughout the Union as some would have it applied to Utah? Who are prepared for the consequences that would inevitably follow its application here, either because of special legislation by Congress or a change in the Constitution? The first would have the show of legality; the second all the force that human legislation could give it, but either would excite the execration of the civilized world and would subvert the very institutions of Republicanism of which the people of this great nation are justly so proud.

For the DESERET NEWS.

NATURAL AND REVEALED RELIGION.

Permit me to offer a few of my ideas upon the principles of natural and revealed religion. A system or organization, which does not provide for its own self preservation by adopting as a natural and indisputable axiom "The First law of Heaven," namely order, which means unity, as the result of practical obedience on the part of each and all to the dictations of him whom the people say shall lead,—must fall to pieces from the internal force of human passions existing in its members. This class of organization or government is likened by an ancient prophesy to "miry clay," in contradistinction from one called in the same prophesy the "little stone."

The work of God in these last days prophecies of itself that it shall stand for ever; former prophets have said as much of it. If this be true it must be composed of a firm organism; one against which it cannot be urged that its members claim the right to correct the head, but who have faith enough to believe that God knew the man he was sending as he did Jeremiah, and knowing, could entrust him with so important a mission. Lacking this stability it would be the antipodes of permanent government; it could never do any great good or harm, but would simply be another branch of Babylonish confusion.

It is held by some that every religion has come from God, and is an embodiment of the truths and ideas most suitable for the development and progress of the people living at the time it was given. By comparison we now call them false because we have progressed and have no more use for the swaddling bands of lower humanity. But it will be observed that these inferior religions in addition to holding the civil rod held the rod of religious terror to prevent dissent. Those terrors,—threats of hell, promises of heaven, which were used to govern the people, to elevate and preserve their morals and form their habits, were used with redoubled force to perpetuate their own existence. The hottest Catholic hell is reserved for heretics, and the worst political punishment for traitors. And the religion that was not thus provided in its inspiration, for self defense, the law of whose human priesthood was not beyond human appeal has never had the happy effect of doing much good for humanity; it could not dispense the promises and threats necessary to shape the characters of its growing subjects; and hence the nation or people profess it would soon imitate Sodom and Gomorrah, and ripen for destruction, for where religious dissensions, disputations, and uncertainties are indulged in, there sets in, of necessity, a downward current of infidelity or unbelief, which soon culminates in a wreck of vice, uncontrolled passion, destitution and abomination such as many of the nations of Christendom now present.

It would have been, indeed, strange if, when God commenced his great work, preparatory to the coming of His

own Son to reign "King of nations," He had left out this self-preserving element, so that any sophist with a few natural truths could break its unity or defy its authority? "Whosoever fall eth upon this stone shall be broken—but upon whomsoever this stone shall fall it shall grind him to powder."

Truly, some would be unhappy in Heaven or in any kingdom where they were restrained, by civil or religious polity, from tearing to pieces the work themselves had helped to build. Rebellion, than which, intellectually, no higher crime is known, comes the nearest intrinsically to wilful wrong of any thing. Sin usually comes of human passions and therefore is, through Jesus, to be pardoned, at least in a degree; but this is the hydra head that has not human frailties to plead in extenuation, and to which God but rarely grants repentance or pardon! Every sinner, it is but reasonable to suppose, gets rid of his imperfections as soon as possible. And, "the more we hate our sins the less they are ours." But when once a man commits this sin he is apt to glory in it. Close thinking persons should therefore beware, lest they poise arms with God's Anointed, whom they have covenanted, before God and Angels, to obey. They should beware, lest there be but one small defect in their armor—as in Hector's—any practical incompleteness in their triumph over themselves—any flaw in the high code of morality they practice,—lest they receive the full force of the dread anathemas pronounced in the revelation conferring the sealing and losing power. And the person who would rebel against one man who was acknowledged to represent God, would also as fervidly dissent from a decision given by the congregated people.

Some again say that we are all swallowed up in the will and intellectual power of one man, and infer that spiritually we have become imbecile and incapable. To this we say, "Let God judge between us,"—whether our religion is alive within us or not; whether we speak not because we think not, or dare not; whether our obedience is dictated by love or by fear; whether we are the slaves, or joint-stock operators in the great programme of the latter-day work. The writer confidently believes there are yet many whose obedience will not wince in the day of trial, but whose faith (which is the result of obedience to the natural, revealed and regulative principles of the gospel) will enable them, unitedly to "take the kingdom and possess it."

Men who refuse to honor the priesthood after having promised to do so, will eventually find their own passions and spirits unsubdued, and themselves in rebellion to the natural priesthood or monitor within, drifting upon a sea of discord without the means of escape.

And as the principle of family ties and fellowship form the heaven of intellectuality—so the dissolving, separating, rebelling, equivocating, disputing and doubting principles of infidelity and division form the opposite, and may be aptly said, issue "through tickets for hell."

LEGISLATIVE.

COUNCIL.

January 20th, 1870.

Council met pursuant to adjournment.

The bill the of Territorial Marshal, for his services, and the expenses of the District Courts for the first and third districts, was referred to the Committee on Claims and Appointments. Councilor Hyde presented the financial report of Sanpete County, which was read and referred to the appropriate committee.

Council adjourned.

HOUSE.

House met pursuant to adjournment.

Mr. Thurber, Chairman of the Committee on Revenue, reported that they had considered the petition of W. C. Mitchell, Assessor and Collector of Iron County, and recommended that the Committee on Claims and Appointments be instructed to incorporate in the Territorial appropriation bill the sum of \$100 for his relief. The recommendation was adopted.

A bill entitled "An act in relation to corporations and co-partnerships," was read the first time and referred.

House adjourned.

Few who have read that hymn by Dr. Watts, commencing, "How vain are all things here below," are aware that he composed it after his suit had been rejected by Miss Singer, afterward the celebrated Mrs. Rowe.

John G. Saxe says that "human life is safer at midnight in Paris than in New York or London at midday."