

So the curious spectacle is presented of a Slav population migrating from Austrian rule to Asia, in order to be under a Moslem government.

Close beside the new Bosnian colony there are planted in the plain of Sharon two or three colonies of Circassians. These are the people who committed the Bulgarian atrocities. The irony of fate has now placed them within three or four miles of colonists belonging to the very race they massacred. They, too, fleeing from government by Christians, have sought refuge under the sheltering wing of the Sultan, where, I regret to say, they still indulge in their predatory propensities. In immediate proximity to them are the black tents of a tribe of Turcomans. They belong to the old Sejuk stock, and the cradle of their tribe gave birth to the present rulers of the Turkish empire. They have been here for about three hundred years, and have forgotten the Turkish language, but a few months ago a new migration arrived from the mountains of Mesopotamia. These nomads spoke

nothing but Turkish, and hoped to find a warm welcome from their old tribesmen on the plain of Sharon. In this they were disappointed, and they have now to my disgust, pitched their tents on some of the spurs of Carmel, where their great hairy camels and their own baggy breeches contrast curiously with the camels and costumes of the Bedouins with whom we are familiar.

Besides the Slavs, the Circassians and the Turcomans, we have the Jewish colony of Zimmartin, distant about ten miles from Casarea; the German colony at Haifa and the Druse villages on Carmel, making, with the Bedouins, the negroes and the native Fellahin, no fewer than nine different races engaged in the cultivation of the soil in this neighborhood.—*Republic.*

"Life is before you! from the fated road
You can not turn; then take ye up the lead.
Not yours to leave the unknown way,
You must go o'er it, meet ye what you may,
Gird up your souls within you to the dead—
Angels and fellow-spirits bid you speed!"
—*Baird.*

CELESTIAL MARRIAGE AND ACTS OF CONGRESS.

In July, 1862, Congress, under the pressure of a popular religious sentiment, enacted a law against the marriage system of the Latter-day Saints. It is true the law is made to punish "bigamy and polygamy in the territories, and other places over which the United States have exclusive jurisdiction;" but doubtless making the law applicable in all the territories was only an effort to make it appear that these enactments against polygamy and bigamy were not special legislation. The effort to disguise the intent of the legislator, however, was in vain; the people of Utah understand that it was meant for them in the beginning. President John Taylor in 1869 wrote as follows:

Now who does not know that the law of 1862 in relation to polygamy was passed on purpose to interfere with our religious faith? This was as plainly and distinctly its object as the proclamation of Herod to kill the young children under two years old, was meant to destroy Jesus or the law passed by Pharaoh, in regard to the destruction of the Hebrew children, was meant to destroy the Israelites. * * * This law (of 1862) in its inception, progress, and passage, was intended to bring us in collision with the United States, that a pretext might be found for our ruin. These are facts that no honest man will controvert. It could not have been more plain, although more honest, if it had said the 'Mormons' shall have no more wives than one. It was a direct attack upon religious faith. (Discussion with Vice-President Colfax, page 8.)

Subsequent events, together with more recent enactments on the same subject have proven the correctness of President Taylor's views. The Saints in every possible manner have sought to convince the nation that plural marriage with them was a part of their religion—the practice being based upon a revelation from God, and sustained by Holy Writ. As an evidence of their sincerity they point to the extra care involved in rearing two, three or four families as compared with rearing one; they can also refer to the risks they have run of fines and imprisonment in obeying what they esteemed to be one of God's commands to them.

In April, 1882, in view of the bill pending before Congress, which the people of Utah regard as threatening their liberties, petitions were sent to Congress by the men, women, and youth of both sexes, of our Territory, praying for a commission of honorable gentlemen to be appointed by Congress to investigate the affairs of Utah before the passage of the unfriendly legislation, as in the estimation of the petitioners such enactments as were proposed could only be passed by men ignorant of the true situation of affairs in the Territory. These petitions set forth that Congress was deceived by the malicious and libelous charges made against the Saints by their unscrupulous enemies. Besides denying the infamous charges made against the inhabitants of Utah, each petition contained a clause respecting the subject of polygamy.

The men said:

"Whatever of polygamy exists among the 'Mormons rests solely upon their religious convictions."

The women said:

"And moreover, we, your petitioners, hereby testify that we are happy in our homes, and satisfied with our marriage relations, and desire no change. * * * And we most solemnly aver before God and man, that our *marital relations are most sacred*, that they are *divine*, containing obligations and ties that pertain to time and reach into eternity. Were it not for the *sacred and religious* character of the institution of plural marriage, we should never have entered upon a principle which is contrary to our early teachings, and in consequence of which our names are cast out as evil by the Christian world."

The following is from the petition sent by the young men:

"We deny that the religious institution of plural marriage as practiced by our parents, and to which many of us owe our existence, debases,

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pollutes, or in any way degrades those who enter into it. On the contrary, we solemnly affirm, and challenge successful contradiction, that plural marriage is a *sacred, religious* ordinance and that its practice has given thousands honorable names and peaceful homes, where Christian precepts and virtuous practices have been uniformly inculcated, and the spirit of human liberty and religious freedom fostered, from the cradle to maturity."

This is what the young ladies said:

"The passage of such bills (then pending before Congress—Edmunds' bill and others) would deprive our fathers, mothers and brothers (and ourselves when properly qualified) of the rights of franchise, and in fact, of all the rights of American citizens, depriving us of the free exercise of our holy religion, which is dearer to us than life itself. * * * for we have been taught, and conscientiously believe that plural marriage is as much a part of our religion as are faith, repentance, and baptism."

To these petitions were appended more than fifty thousand names. Congress, however, refused to grant the very just demands of the petitioners, and in the face of all the evidence before them, that with this large body of citizens of Utah plural marriage was a part of their religion, they passed the Edmunds Bill, which increased the severity of the punishment of those who should dare to practice that principle, which fifty thousand people of the Territory of Utah had, in the most solemn manner, declared to be a part of their religion. For one I can only account for this strange conduct of Congress on the score of human weakness. I do not use irony. I know that in January, 1882 the various religious sects of Utah issued a public call for meetings to be held in every State and Territory of the Union, to make speeches, pass resolutions, and petition Congress to enact laws against the "Mormons." Religious mass meetings were held in nearly all the large cities of the land, and men who knew nothing of the "Mormons," but what they had heard through the vague and untruthful reports of their enemies, spoke learnedly and with misguided zeal upon a question of which they were profoundly ignorant; and while standing in the very midst of the floods of

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