

beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." Here plural marriage was not only allowed but commanded.

Deut. 22, 28, says, "If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, she shall be his wife."

Polygamy is not barbarism, for it has been maintained and supported by such men as Abraham, Moses, David and Solomon, whose superiors in all that constitute the highest civilization, knowledge, piety, wisdom and refinement of mind and manners the world has never known, either in ancient or modern times. It was practised without rebuke by Abraham, when he was styled "the friend of God," by Jacob when his name was changed to Israel on account of his piety and his faith, by David, when God himself gave testimony and said, "I have found David the son of Jesse, a man after my own heart," and by many others whose names will be held in everlasting remembrance, being preserved in Holy Writ long after those of modern pseudo religionists, who now denounce polygamy as barbarous and sinful, shall have perished in oblivion.

To say that a plurality of wives is to make God the author of sin, for, not to forbid that which is evil, but to even countenance and promote it, is being so far the author of it, and accessory to it in the highest degree.

Christ himself was altogether silent in respect to polygamy, yet it was practised at the time of his advent throughout Judea and Galilee, and in all the other countries of Asia and Africa, and without doubt, by some of his own disciples. He hesitated not to denounce the sins of hypocrisy, covetousness, and adultery, and even to alter and amend, apparently, the ancient laws respecting divorce and retaliation, but he never rebuked them for their polygamy, and this uniform silence, so far as it implies anything, implies approval.

It is a true and solid maxim with respect to the laws of God, as well as in human jurisprudence. "Where there is the same reason for it, there the law must be the same."

Why is a virgin, who gives her person into the possession of the man of her choice, less one flesh with him now, than when God said, "She shall be his wife?"

There being no obligation on men to marry the virgins they seduce, thousands of helpless girls are enticed, seduced and abandoned at the pleasure of their seducers, by which means the houses of ill-fame and the streets are filled with harlots and prostitutes.

These poor creatures, grown hardened and desperate in the ways of sin, are, in their own turn, the seducers and debauchers of the young and heedless of the other sex who may fall in their way. A disease little better than a plague, which Providence has seemed to set as a brand of infamy, as well as a punishment on the forbidden and promiscuous commerce of the sexes, spreads its poison far and wide to the destruction of thousands.

If a law be devised which can prevent seduction and dereliction, and thus stop prostitution at its remotest apparent causes, the thing itself must cease.

The All-wise God himself, who alone could be possessed of wisdom and authority sufficient for this, has done it.

Marriage is ordained of God. Plural marriage was practised with his express approval from the earliest ages and has never been annulled by his authority. That which God approves cannot be evil; and that which practically abolishes adultery, seduction, fornication and prostitution cannot be rightly called a crime, but on the contrary it is the most needed, greatest reform of the age.

VERITAS.

Give Them Fair Play.

WASHINGTON, D. C.,
June 19, 1874.

It is probable that Mr. Poland's House Bill, which practically deprives the people of Utah of self-government, will be passed by the Senate, if brought to a vote. It is possible, however, that it will be overlooked in the hurry of the last week of the session. It will be well, at any rate, to let the matter lie over till next winter. Senators will have time, during the recess, to reflect leisurely on the certain consequences of this bill.

Ever since the commencement of the late civil war, there has been a steadily increasing tendency among congressmen, and officers of the executive branch of the federal government, to exercise their respective functions of legislation and execution beyond the limits circumscribed for them by the constitution. This is especially the case with men who have been army officers. There are tens of thousands of persons in this country who would legislate against the Roman Catholics as partially and unjustly as it is now proposed to legislate against the Mormons, if the former were not so numerous and so united. It is not many years since mobs rose in some of our large cities, and burnt Catholic churches and convents. All sorts of pamphlets were written, at that time, to prove that the first allegiance of a Catholic is to the Pope as the head of the church, and that, therefore, the Catholic religion ought not to be tolerated in this country, because its doctrines are calculated to subvert those fundamental principles upon which only can free government be based. It was also widely proclaimed, by pen and voice, that convents and nunneries were sinks of iniquity. Secret societies were formed for the purpose of keeping Roman Catholics from holding office. James Harper, of Harper & Brothers, publishers, was elected Mayor of New York on an anti-Catholic ticket; a powerful national political party, the Know-Nothing party, was organized, one of whose avowed objects was to keep Catholics from holding places of trust, honor or profit in the United States; Know-Nothing papers sprung up all over the Union, and nearly the entire Protestant religious press of the country lent its aid to the movement. On two occasions, this seemingly powerful party put a presidential candidate in the field.

The Know-Nothing party broke ranks immediately after the close of the campaign; and the doctrines it advocated are now so unpopular that you cannot find a politician that acknowledges that he ever belonged to it.

I give the above reminiscences for the purpose of showing that precisely what is being attempted against the Mormons—partial legislation—has been persistently but unsuccessfully attempted against the Catholics. I am not an advocate of the Mormon religion, or of polygamy. I do not understand the one, and the other is not to my taste. A man does not necessarily advocate or favor Catholicism or Judaism, when he insists that the spirit of American institutions requires that adherents to those faiths shall be treated no better nor worse than other persons; nor is the white man who insists that persons of African descent should be, in this country, on the same political and civil plane as the whites, more likely than any other white man to covet matrimonial relation with a negress, or even social relations with a negro. The man who is opposed to stopping the sale of liquor by legislation does not necessarily endorse drunkenness; many total abstinents being opposed to coercive measures to further the cause of temperance. By a parity of reasoning, the men who are opposed to all attempts by the federal government to legislate against polygamy in a Territory, nine-tenths of whose adult inhabitants, of both sexes, regard it as a divine institution sanctioned by the Old Testament, and not forbidden by the New—the men who are opposed to federal interference with these people, universally conceded to lead blameless lives in every other respect, must not be set down necessarily as personally in favor of polygamy. They merely think, as I do, that history, which is philosophy teaching by example, proves to the intelligent student, beyond a doubt, that the most effective means of giving vitality and strength to a religious sect is to persecute its members. Persecution binds them together by hooks of steel. Utah has, under the Constitution, as good a right to admission into the Union as a State as New Mexico and Colorado. Better give the Mormons fair play. As the country fills up, and their religious and social systems come in contact with ours, the better will ultimately prevail.—A. F. B., in Clinton, Ind., Exponent.

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