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Wednesday,..... July 3, 1867.

## PREJUDICE AGAINST NATURE.

The bitter opposition to polygamy, evinced by very many throughout Christendom, is the result of ignorance, and an entire misconception of the principle to which they are opposed. It may be briefly stated as a contest between nature and prejudice.

As individuals, and as nations through their legislators, they assume prerogatives which belong to no created being; they attempt to go beyond all first principles in morals, and to decide that which is right and wrong independent of the laws of nature or of God. Their business is to study the laws of God, as expressed in His revealed will to man, and as manifested in His arrangement and government of the universe, and the physiological structure and requirements of the intelligent creatures; and then, in humble reverence, seek to carry into effect the great laws of the Creator and secure their benefits to the whole human family. Neither peoples, Congresses, Parliaments, Presidents, Kings, nor Emperors have the prerogative or power to decide what is right or wrong in abstract principles,—that is already decided for them and for all mankind; and even if sceptics in regard to written revelation, would they but acquaint themselves with the revelations of nature, science and reason, they would not make themselves so ridiculous as they too often do.

Generally stated, a principle or act is right because its effects are good; or wrong, because its effects are evil. This, however, like most general principles, admits of modifications, and must be of wide application or it would be apparently untrue. For instance, the thief says, "I want money; I steal it; the result is beneficial to me; therefore, it must be good." The unhappy victim of man's villainy and sensuality say, "I must hide my shame or be ruined; I will destroy my child; I shall be benefited, therefore the act must be good." It is evident, therefore, that it is only by the ultimate good or evil effects of any act upon society at large, and not simply upon ourselves, that we can judge of its merits, so far as relates to our present existence.

To the devout believer in the Bible it is sufficient that the Creator has condemned and forbidden certain acts; the sceptic may not be satisfied with this. But, independent of revelation, the great principles of the moral law can be proven to be right and indispensable to the existence of society. Had the Lord not said, "Thou shalt do no murder," we should still have known it to be wrong, because, if recognized as a right, and universally acted upon, the world would be converted into one vast field of carnage and the human race would soon be extinct. The evil of stealing is also self-evident; for, were this practice to be generally tolerated, it would destroy every motive for industry, and introduce universal distrust. Again, adultery, if commonly practiced, would plunge the whole human family into

bestial degradation, loathsome disease, and result in their extinction. These acts, then, from the palpable evidence of their consequences, all reflecting men, whether believers in the Bible or not, recognize as crimes. But wherein can polygamy be shown to be a crime? What evil results from it, to individuals or society, in a mental, moral or physical sense?

We have heard bitter opponents of the principle object, "We believe that polygamy makes women unhappy; that it has deprived some of their reason, and broken the hearts of many others."

Now, we claim the tenderest regard for the feeling of our mothers, wives, sisters and daughters and for the sex in general, and are decidedly averse to inflicting unnecessary pain upon any one; but, while we do not know of any such cases as those referred to, we are aware that there are many men and women so organized that they cannot, or will not, help becoming morbidly nervous, and actually insane, over some idea which has no foundation whatever in truth. But, supposing the statement true, what would it prove? Thousands have become raving maniacs through religious excitement; does that prove the religion of Jesus and the principles of his gospel to be bad? No, the evil was the result of their own misconception of the truth, combined with the unhealthy condition of their minds and bodies. Mothers have become hopelessly insane at the death of some darling child; is it therefore wrong to have children? Devoted wives have been unable to survive the death of a beloved partner; shall all women eschew matrimony for fear their hearts may be broken with sorrow? Hundreds, if not thousands, of wives in the monogamic world die annually through unkindness, neglect and abuse of their christian (!) husbands; is marriage, consequently, a corrupt institution? This argument then, if such it may be called, proves either too much or nothing.

It is sometimes said that polygamy has a tendency to physical degeneration. Physiological facts and the evidence of our senses contradict this. What State or nation can produce a healthier, more robust or smarter set of boys and girls than Utah? Where can be found a finer physical or keener mental race of people than the Jews? And they are the descendants of the very closest polygamic intermarriages. Polygamy, when legitimately practiced, does not infringe on the rights of the individuals directly interested. A man does not rob one woman, nor deprive her of her husband, by taking another, any more than the mother robs her child, or deprives it of a father, by having a second. It does no harm to society. It seduces no man's wife or child; it brings no blush to the cheek of a brother for a sister's shame; it rends no father's or mother's heart with anguish for a daughter's ruin. It does not injure the State. The power, wealth and prosperity of a nation depend upon the number of its inhabitants, provided those inhabitants are loyal and industrious, which polygamic families necessarily are to a greater extent than monogamic ones.

We see no reason, then, why Christendom instead of seeking to destroy, should not protect and encourage polygamy, which, while it conduces to purity, gives to every woman the right to occupy the sphere for which she is designed by God and nature,—that of an honorable wife and mother.

**RATHER HOT.**—Last week the thermometer reached 91 in the shade and 114 in the sun. So says the Judge. On Monday it reached 91 in the shade and 121 in the sun.

## A FEW OF THE EFFECTS OF MONOGAMY.

Fault finding is seldom productive of any good; neither individuals nor communities like to have their sore spots picked at. But in order to appreciate the benefits of polygamy, when practiced according to the order of Heaven, it will be necessary to take a glance at the effects of monogamy as practiced by the so-called civilized world.

It is unnecessary to trace the history of prostitution. It is sufficient to know that it exists, as a horrible cancer upon the body politic, that is rapidly eating away not only its surface but its very vitals. Dr. W. W. Sanger, of New York, who has given special attention and research to this subject, says:—

"There is now existing a moral pestilence which creeps insidiously into the privacy of the domestic circle, and draws thence the myriads of its victims, and which saps the foundation of that holy confidence, the first, the most beautiful attraction of home. There is an ever-present physical danger, so fatally destructive that the world would recoil, as from the spring of a serpent, could they but appreciate its malignity; a malignity which is daily and hourly threatening every man, woman and child in the community. \* \* \* A small matter it decidedly is not; the eternal ruin of one misguided woman would effectually preclude such an opinion. \* \* \* So wide-spread has been the baneful influence of prostitution, that there are comparatively few but have suffered, through friends or relatives, if not in their own persons."

A highly respectable and intelligent physician of Liverpool, in conversation on this subject, lately said, that there were, in that town alone, upwards of 500 medical practitioners who were living, some of them amassing fortunes, by attending exclusively to "private diseases," besides the vast number of quacks, and the regular faculty whose services are often put in requisition. He also stated that he was frequently called to attend upon ladies of the highest respectability, many of them belonging to the upper classes of society, who were ignorant of the malady that was afflicting them through the corruption of their husbands, and he dare not tell them on account of the social discord and misery his revelations would produce.

Were the dreadful effects of this loathsome evil confined to the guilty parties alone, there might be some excuse for indifference regarding it, and some hope of its finally destroying itself in the certain and rapid extinction of those who practiced it. But, we find it is not so; that it is working its insidious way into all classes of society; that the virtuous and the lovely suffer alike with the vicious and the degraded; and, in the present organization of society in the world, there is not, there cannot be, any effectual barrier to prevent the associating and commingling of vice with virtue. Thousands of mothers manifest the tenderest care and the most anxious solicitude to educate their daughters in the love and practice of all that they consider virtuous and lovely, while these very graces and virtues only render them a more attractive prey for the licentious of the other sex. As they grow up to womanhood, taking the most favorable view of the case, they are sought in marriage by men of whose past life and private moral and social character neither they nor their parents know anything. For a father to enquire into the antecedents and present physical condition of his proposed son-in-law, before committing his daughter's health and happiness to his keeping, would be considered a gross insult and an unpardonable breach of conventionality. The consequence is

that thousands of young women, pure in their feelings, chaste in their lives and beautiful in their persons, are annually thrown into the arms of men who have corrupted themselves by licentiousness, and are thereby disqualified for the duties of virtuous husbands and fathers.

What, then, does all their moral training, and, consequently, the morals of the world, amount to in the end? Comparatively little. Parents, with prayerful hearts and sleepless vigilance, guard their children from the contamination of evil and the degrading walks of vice, and teach them to tread the more elevated and charming paths of virtue, only to see them, or their children, plunged deeper than ever into the vortex of depravity that everywhere surrounds them; just as the crystal streams descending from the virgin snows and pure springs of the mountains, lose their identity as they become merged in the turbid current of the great Mississippi, and partake of its foul character and repulsive appearance. The pertinence of these remarks and the extent of the danger referred to, may be realized from the statement of Dr. Sanger that, in the city of New York alone, 350,000 men are diseased annually through licentiousness. And that "This is not an exaggerated estimate."—Sanger's Hist. Prost., p. 597.

"But why charge all these evils upon monogamy?" Because the laws which monogamic nations pass, and which govern monogamic societies, are justly responsible for them. They have made it a crime to marry women—a venial thing to seduce and abandon them. In most parts of the christian (!) world a man may have as many mistresses as he pleases, so long as he will keep them in a state of degradation, deny them his name and disown his children; but if he attempt to elevate them to their rightful position, as his honorable wives and legitimate offspring, he would be transported or lodged in a State Prison for the best part of a lifetime. In most parts of Europe women may be seduced with impunity. They can obtain no redress or support, unless a child is the result of intimacy, when, provided the wretched mother can prove its parentage, the infamous father may be compelled to pay about fifty cents per week for a few years for its sustenance! Were a poor man to avenge the honor of his wife, daughter or sister, he would certainly perish as a criminal. Thus, at the worst, a man's liaisons need only be limited by the size of his purse. Should the wretched victim of man's villainy attempt to hide her shame and end her care by destroying her offspring, she will be hung, while the originator of all her trouble and crime, not only escapes all punishment, but is thereby relieved even of the tax of half a crown per week. Well may Babylon be called "The Mother of Harlots," for her laws compel her daughters to become and remain such.

**ACCIDENTS.**—On Saturday morning last br. Charles W. Smith of Provo, was riding a horse belonging to the Southern Mail Company over the Provo river, when the horse took fright, dashed into the deep water, and reared and plunged until it threw him, kicking him on the head under the water so that those on the bank thought he would be unable to make any effort to extricate himself. But he arose to the surface and struck out. Both he and the horse were, however, carried under the ferry boat, which was crossing at the time. The boat was capsized, the ferryman was thrown into the water, and the rope was broken. As the boat turned over br. Smith made a spring and leaped unto its bottom, where he sat rejoicing in triumph, and was carried down stream about half a mile when he got out of the river by the boat reaching shallow water. The ferryman got out safe; the horse was got out also; and it was suggested that a stronger rope be got for the ferry. The boat continued its journey towards the lake.