



GEORGE Q. CANNON.....EDITOR

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## "GREATER BRITAIN."

IN the fall of 1866, two English gentlemen, named Dixon and Dilke, visited Utah, who have since published to the world their opinions of Deseret and her people. The ideas of Mr. Hepworth Dixon, as shown forth in his "New America," have become widely known wherever the English language is spoken. His fellow traveller, Mr. Charles Wentworth Dilke, now member for Chelsea in the British House of Commons, has lately published his work, which he styles, "Greater Britain: A Record of Travel in English-speaking Countries During 1866 and 1867," in which the "Mormons" and their institutions are by no means forgotten.

Mr. Dilke's travels extended to almost every country where the English is the prevailing tongue. He crossed this continent, from the Atlantic to the Pacific; he sailed amongst the Polynesian groups of the latter ocean; he visited the British colonies in Australia and Tasmania, and thence to her great empire in Eastern India. From this arises the title of his work, for he remarks, "If two small islands are by courtesy styled 'Great' America, Australia and India, must form a Greater Britain."

From the tenor and spirit of "Greater Britain," we have no doubt the author intended to be impartial in his remarks about the citizens of this Territory. But his short stay in our midst, combined with preconceived prejudices, have led him into several egregious blunders, which a more thorough investigation into our faith and principles would have eradicated from his mind. This prejudice has led him to occasionally border on the ridiculous in his remarks on what he heard and saw here. For instance, in speaking of our ladies, he says:

"Our best opportunity of judging of the Mormon ladies was at the Theatre. \* \* \* We noticed at once that the leading ladies were all alike—full of taste, full of sense, but full at the same time of unconscious melancholy. Everywhere, as you looked round the house, you met the sad eye which I had seen but once before—among the Shakers of New Lebanon. The women here, knowing no other state, seem to think themselves as happy as the day is long; their eye alone is there to show the Gentile that they are, if the expression may be allowed, *unhappy without knowing it.*"

Did any one ever write greater nonsense than the above? The idea of people esteeming themselves "as happy as the day is long," yet to the far seeing eye of the "transient Gentile" proving to be "full of unconscious melancholy," to have become "unhappy without knowing it." We have always imagined that happiness is a state of the mind that is best known to the possessor, and have been led to believe that such are the happiest who consider themselves so. How frequently, the oft repeated line must have flashed through our author's mind,

"Where ignorance is bliss, 'tis folly to be wise."

as he glanced at the sad eyes of the "Mormon" ladies.

But Mr. Dilke has found a reason why these unhappy ladies, who are so full of taste and good sense, who "love their religion and reverence its priests," who "consent deliberately to enter on polygamy," consider themselves "as happy as the day is long." And this is it, they know "no other state!" What keen penetration, how profound his acquaintance with "Mormon" history; how could he have learned so much in so short a visit? Of course they never knew any other state, were never in any other part of this fair earth. Utah, as all know, has been settled several hundred years; all the "Mormon" ladies were born amid its mountain peaks; they have never been permitted to visit the outside world; Utah has been one vast convent from which no woman ever

escaped, no prying intruder from other climes was permitted to enter to inform them of the joys that lie beyond. These unwitting fair ones never had whispered in their ears the glories of modern civilization, never witnessed the happiness of the women of Chicago, of New York, of Liverpool, London, Paris or Stockholm, and never passed to and fro in the midst of these great cities where woman is so exalted. No; they are ignorant of those surpassing joys, and in their reverence for their religion, in their love for their husbands and children, in the affections of home and kindred, that entwine around their hearts, they foolishly fancy they are happy. But they are not so, for Mr. Dilke, who is a member of the British House of Commons, has said they are not, and who shall dispute what he says? But, thank heaven, this ignorance cannot last long, the railroad is at our doors, enlightenment (?) is upon us, and some few have already experienced the untold joys of modern civilization.

If we read a little more of Mr. Dilke's production, we find that he contradicts himself. He talks of passing a "Mormon" immigrant train on the plains; again he speaks of the Saints being gathered from England, Wales, Scotland, Sweden, Switzerland and Prussia. These facts do not tally with his previous assertion that the "Mormon" ladies know "no other state." On the contrary it proves that their happiness is real and that it springs from their knowledge, not from their ignorance of the world and its ways. They are happy, because in their pleasant homes in these smiling valleys they are free to worship God, according to the dictates of their consciences; to wed the man they love, to bring up their children in the nurture and admonition of the Lord, exempt from the contaminations of sin and immorality, and can dwell together in peace and amity in the midst of their co-religionists.

A few moments ago we referred to the railroad. Mr. Dilke does not think it will prove the downfall of "Mormonism." For once he is right. Hear him.

"Many are found to say 'leave Mormonism to itself and it will die.' The Pacific railroad alone they think will kill it. Those Americans who know best are not of this opinion. 'Mormonism' is no superstition of the past. There is huge vitality in the polygamic Church. Emerson once spoke to me of Unitarianism, Buddhism and 'Mormonism,' which, right or wrong, are full of force."

Of Unitarianism and Buddhism we have nothing to say now, but we can speak with certainty of the vitality of "Mormonism," that it lives, is ever growing and increasing, and will do so until its glorious principles fill the whole earth.

## INFLUENCES.

"That's Mars," ejaculated the old man, who had cut his finger with a sharp tool.

He did not mean that the tool was Mars, the old alchemical and astrological name for iron; he meant that it was under the influence of the planet Mars that he had cut his finger; for, unfortunately, that planet was rising at the time the old man was born.

So Mars got all the blame for inflicting this evil, which, no doubt, did not disturb the gravity of that rosy planet.

Now the old man was very learned in his way, and very religious too; as to the devoutness of his character no monk ever told his beads with more regularity than he consulted an old book, dog-eared and soiled from use. No; it was not an old book, it was an almanac for the current year, full of predictions respecting popes and potentates, who must have trembled in their shoes when they read their fate—that is, if they believed it.

Well, the old man was learned in trines and quadratures, that is in an astrological sense, for he knew nothing whatever of trigonometry or the sciences; in fact that almanac contained all he wanted to know about mundane affairs generally; and, as the stars did not trouble themselves about a future state of existence, he did not trouble himself about it.

This almanac was to him what the Shaster is to the Hindoo, or the Koran to the devout Musselman; in it he sought for his every rule of conduct; nothing of importance could be done, no law suit commenced, nothing new undertaken unless the "influences" were favorable; and, when anything unusual occurred concerning which the book contained no information, the heavens themselves had to be consulted.

It might seem to an ordinary mind better to consult the heavens at all times, but this would be expensive, a

great many books had to be examined; books cost money; tables had to be used and calculations made, all of which took time and had to be paid for; still, as a man cannot get information from books concerning every contingency which may arise, it is mercifully arranged that the living oracles may be consulted; hence there are allopathists and homeopaths in medicine, planchettists and mesmerists in philosophy, and spiritualists and astrologers in divinity. The religion of the old gentleman made him, practically, innocent of "speaking evil of dignities" for he did not attach any blame to the evil planets, which he called "malefics," nor was any merit attached to the good planets or "benefics," it did not appear that they knew what they were doing, although he had a vague kind of idea that there are certain angels or gods who regulate these things in some way or other; and he argued that if people were born, it was no fault of the planets or the sign rising which "fix the destiny" of the "native" (the person born) according to the aspects;—as to whether it was any fault of those who are born he had no information.

That he himself was under the domination of Mars he believed with all his heart. His whole nature was pervaded by a deep sense of a mysterious influence, which was seen and felt in his every act, "diseases of an inflammatory character, accidents by cutting instruments, especially iron," were dreaded; his "fondness for scenes of excitement and aptness to rush into circumstances of danger" were all the result of this invisible but persistent foe; even his volitions were controlled by a witchery from which there was no escape. It was useless to pity him, or to try to inform his judgment. He was proud of the chains which fettered his understanding. Every circumstance, which favored his idea of fatality, only served to rivet his chains more securely. He believed "it was impossible to extricate himself" from embarrassments he labored under, for "Mercury" (in astrology the chief ruler of the mind) "was in evil aspect to Mars," he believed he would not attain to any great moral excellence for "Jupiter" (the best of the good planets) was "afflicted" in his horoscope. As to prayer for support from any higher Power it was unavailing. DESTINY had shed upon him her malignant rays, which had scorched in to his very vitals!

The old man is dead now, his name shall not be breathed. It is to exhibit one among the thousands of influences which can be brought to bear upon the human mind that this is written, and to illustrate the truth of the expression: "His servants ye are whom ye obey."

## POPULATION AND POLYGAMY.

ARE persons generally married as soon as they are born? We have always had the idea that marriage occurred several years after birth; but we now ask for information. And this is our reason. We occasionally see articles in the public prints on the subject of "Mormon Polygamy," in which the following argument is advanced as unanswerable, to prove that a plurality of wives is opposed to the economy of heaven and the will of God. The writers state, that the birth rate, in those few countries of Christendom where such statistics are recorded, show that there are more boys born than girls, say from 102 to 108 boys to every 100 girls. This they say is an evidence that the Lord did not intend any man to have more than one wife; still they are willing to admit that in other parts of the earth more girls are born than boys, but we suppose they imagine the millions born beyond the pale of Christendom are outside the purview of the Almighty, and that He does not regulate the births in Heathen lands, only in a few Christian countries. But we, to be consistent, must believe that the watch care of God is over all His creatures, and that He has as much to do with the birth rate of China, or Hindostan, as He has with that of the United States or Great Britain. But this argument does not hold good as the children increase in age. Year by year the proportion of males and females keeps changing; and we cannot refrain from expressing the opinion that if the Lord had intended only one woman for one man, He would have caused from 150 to 175 males to be born to every 100 females. As it is, by the time the children grow to a marriageable age the surplus is entirely on the side of the females.

The causes that lead to this change are numerous. Most mothers confess that boys are more difficult to raise than girls; then in youth they are more lia-

ble to accidents than the opposite sex. When they grow up, the number of dangerous occupations in which men are engaged, the calls of patriotism, the spirit of rashness and adventure, swell the lists of male mortality.

The United States census of 1860, showed that in the States of Connecticut, Maryland, Massachusetts, New Hampshire, New York, New Jersey, North Carolina and Rhode Island, there were 74,360 more females than males; yet this excess was entirely between the ages of 15 and 50, for between the ages of 1 and 15, and from 50 upwards the males had the majority, proving the great excess of females to be just at that age when they are marriageable.

Now, suppose we take the excess of females of a marriageable age—say from 15 to 30, and compare them with males of a marriageable age—say from 25 to 40, we shall find the results still more startling. According to this same census, there were between those ages, in Massachusetts 146,452 males, and 194,379 females, showing an excess of 47,927 females. In New York State there were 458,908 males against 591,745 females, or an excess on the side of the latter of 132,837; showing in those two States 180,764 women of a marriageable age who cannot possibly get husbands, supposing every man in the two States gets married, which we all know is not a supposable case.

In the cities of Boston, New York, Brooklyn, Lowell and Philadelphia there were at that date 62,457 more females than males of all ages. But those figures do not give us the slightest idea of the excess of marriageable women in those cities. In the State of New York the total excess of women, of all ages, at that date was 11,002, whilst the excess of women of a marriageable age, as we have shown above, was 132,837, or more than twelve times the excess of all ages in the State. If we apply the same calculation to the eight States previously mentioned, we shall find the number of women there who stand no chance of getting married to be 897,815, or in the cities just referred to, in round numbers say 750,000. In New York City, including Brooklyn, Jersey City, etc., it is calculated there are at least 800,000 more women than men in the prime of life.

In the British Isles it is no better. In England and Wales there are between 300,000 and 400,000 more females than males, whilst the number of ladies who actually are single exceeds a million and a half. Of these 1,230,000 are in the bloom and prime of life.

Nor do these figures represent half the disparity which really exists. There are vast numbers of men who never get married, and still more who should not. Marriage is becoming unfashionable among some classes of society; many men remain single from choice, others for fear of the expenses attending a married life. Add to these the insane, the diseased, the members of the army and navy, all of which tend to decrease the number of marriageable men, while they increase proportionately the number of women, who, according to the laws of modern Christendom, cannot get husbands. Did every man marry, the above statistics would allow from thirty to forty men in every hundred to take two wives; but when we take into consideration those men who will not or cannot obey the first great commandment "be fruitful and multiply," and those again who have one wife who have not the pluck or inclination to take more, we assert the above statistics prove that there are enough women for every man to marry as many as he may desire in righteousness, and not infringe on the rights of any other man. Even then we should expect to occasionally meet an unmarried lady.

We do not particularly urge these statistics as arguments in favor of polygamy, we simply draw attention to these facts to exhibit the folly of those who are forever catching at straws, for the reason that they can reach nothing better, when they try to persuade thinking men and women that plurality of wives, carried out in righteousness, is not the law of the Lord.

For ourselves we care little about such statistics, be they true or false. We do not base our belief in this order upon the fallacies of figures, or upon human wisdom; our faith is in the revelations of God, and in His arm we trust to bring us safely through.

## THE DANISH TREATY.

THE eastern telegraphic dispatches have contained occasional allusions to the Danish treaty, but they have been so vague, as scarcely to be intelligible to the general reader, conveying no-