

pens to be number two any more than he has need to covet her because she happened to be number one. No man who does not just after a woman because she is good-looking will envy a Mormon for having burdened himself with the duties, cares and responsibilities incident to the exercise of his religious belief. The Mormons are honorably united to their connubial companions, they honorably protect, support and provide for their children, they furnish them with food and raiment, with lodging and fuel, with schooling and trade, with professional and business occupations as promptly and willingly as other adherents of other religious or non-religious pretensions.

It is a palpable fact—proved by self-confessed testimony—that ninety-nine out of every hundred persons who are inveterate enemies of the Mormons religious system of plural marriage after an actual residence of one year in Utah, are shameless, unblushing adulterers, either *de facto* or *volens* or *volo non valeo*.

It would be more compatible with honor, duty, virtue, justice, for government to require every man to cling to his family, and to every member of it than to tear husbands from their wives, to make tramps and vagrants and prostitutes and grass-widows of women and to bastardize their children.

For an unprejudiced person to view polygamous wedlock in the light that monogamous marriage contracts are commonly entered into, to gratify the impulses of the passions, to revel in legalized licentiousness, polygamy must of course appear doubly degrading, adulterous and loathsome. But the Mormons profess to be impelled by a nobler, more exalted motive—a sacred duty—to clothe with mortal bodies the myriads of pre-embodied spirits, whom the Mormons believe are the divinely-begotten offspring of God, the father of the spiritual natures of all human beings, and to be ceaselessly importuning mortal creatures to invest them with mortal bodies and thus fit them for a more exalted sphere of existence, the sphere of immortality, than they could otherwise attain in their pre-angelic state. Hence the Mormons have no confidence in the *pseudo* enlightened theories and *quasi* scientific doctrine of over-production of the human species, nor in "overproduction" of any of the truly necessary comforts or desirable luxuries which can bless any honest laborer or real creator of wealth.

Mormons do not enter into a covenant of polygamous or monogamous wedlock unless both candidates for matrimony first obtain a certificate of good moral character from the Presiding Elder of the Stake, or Bishop of the ward, of which the candidates are residents. The united consent of all parties concerned—wife number one as well as prospective wife number two or any other number—must first be obtained and produced in writing, or in person, before any additional marriage covenant is solemnized. All Mormon marriages are required—or expected to be—"solemnized in a consecrated temple by the holy priesthood." Matrimony, to a true adherent of Mormonism, is claimed to be no more nor less than a holy sacred right, not to be contracted from any unhallowed motives to gratify mere carnal desires. Mormons believe that their happiness, exaltation and immortal crowns of glory in a future state of existence, will be dependent on a numerous and righteous posterity; they believe it to be their solemn, positive duty to obey the full measure of Jehovah's command, to be fruitful and multiply. The Mormons, it would seem, have reasons to feel that they merit the thanks instead of the censure of the genteel aristocracy for taking upon themselves the burdens and responsibilities of obeying this command. The votaries of enlightened science, marry by entering into civil contract unions, but they spurn the cumbersome inconvenience of raising children.

Compare the Mormon anxiety to raise children—this solicitude to obey Jehovah's command "to be fruitful"—with the *pseudo* "Christian" practice which tolerates in fact necessitates, in "our enlightened cities" the horrible social system under which

"Children are born and hung into the street, Motherless from the cradle And friendless to the grave." to hide the parents' shame,—to es-

cape the disgrace of their adulterous intercourse! But gentility and the enlightened wisdom of lawmakers and judicial wisacres have decreed that feticide and infanticide and promiscuous concubinage are more honorable than the deluded faith which prompts a Mormon to procreate, nurse, educate, love and be proud of his children.

It must be admitted by all unprejudiced minds that this Mormon wedlock is, in the highest degree, honorable, noble and sacred, compared with the prudish virtue and assumed sanctity of the votaries of *pseudo* "Christian" concubinage.

The carpet-bag officials accustomed to live in pride and extravagance, too lazy and too ignorant to employ their strength to create any kind of productive wealth, clamor for prosecutions as the stepping-stones for fees. They make the "crime of polygamy" the sham, insincere pretext for their persecution. Their real motive is to acquire a mercenary profit, and taking into account their immoral characters, deduced from their self-confessed guilt, no fair-minded person can feel that they are aught than the most contemptible hypocrites. The imported carpet-bag officials are virtually aliens of the locality and to the people, because the interests of the officials are alien to, or antagonistic to, the interests, welfare and prosperity of the dominant residents of the Territory. The feeble minority rule, rob and malign the majority.

The imperious official, backed by the sovereignty of governmental dictation, who has left his genteel wife behind in other climes for fear of having her disgraced by contact with the humble Mormon women, is subject to unpleasant annoyance by the presence of polygamy, because he is denied the desired opportunity of gratifying his adulterous appetites; for Mormon women are taught in their religious books of instruction to regard connubial infidelity, after the first offense, as an unpardonable crime, as revealed by their revered modern revelator. What virtuous man and woman do not feel that it would be a blessing to mankind to have every member of the human family cherish truly and sincerely this peculiar belief, and to feel it to be their sacred solemn duty to obey?

Hence these blatant professors of virtue—sanctified champions of Pecksniffian hypocrisy—seek to have the Mormon voters disfranchised; the Mormon children bastardized; the Mormon husbands torn away from their wives and sent to the Penitentiary, and Mormon women made vagrants by judicial violence and converted into convenient prostitutes. Then, with all the public offices in their hands, unrestrained control of the local treasuries, Mormons divested of the right to sit in a jury-box and stripped of the privilege to cast their votes in a ballot-box, the heroic champion carpet-baggers, with no families to support, and all their licentious appetites gratified, could indeed boast of being perfect "masters of the situation."

It is hoped that the reader will remember that mere pretended faith is neither commendable nor efficient. It does not compel any person to do right nor constrain any one to do wickedly. Hence, although Mormonism inculcates moral purity and the practice of all the cardinal virtues, and to enter into their covenants of holy wedlock from sacred motives only, the teachings are not always exemplified by its professed adherents. Licentious Mormon elders are sometimes as guilty of lewd and criminal conduct as are adulterous deacons. A Mormon bishop is as prone to forsake the path of rectitude as a holy divine, or as the lascivious hordes of metaphysical scientists whose only guide to moral conduct is policy, opportunity and their various passions.

#### SHORT AND SHARP.

Never use slang. It may not always apply. Listen, as A. comes into B's room. Says B: "How do you like my new shoes?" A. "Oh, they're immense!"

"My dear," said a gentleman to his wife, "our club is going to have all the home comforts." "Indeed," sneered the wife, "and when, pray, is our home going to have all the club comforts?"

"Look a here, waiter," shouted a distinguished customer in a Washington restaurant, "here's a mus-

tache comb in this pet-pie!" Never mind, sir," said the napkin flirter, calmly; "just throw it under the table, it's an old one."

A doctor to his son—"Say Johnny, wouldn't you like to be a doctor?" "No, father." "Why, my son?" "Why, father, I could not even kill a fly."

A story is going the rounds to the effect that Gambetta's father once sold oranges. Well, and what of it? If his son fell so low as to become a statesman, must his honorable father, who sold oranges, bear the blame?—N. Y. Express.

Love rules the court, the camp, the grove, and the earth below and heaven above, but it never sowed a gray patch in the seat of your husband's black trousers. That is not love. That's revenge.—Andrews' Bazar.

The following extraordinary inscription appears on a tombstone in the English graveyard at Peshawur: "Sacred to the memory of the Rev. Blank Blank, A. M., who spent 17 years as a missionary among the Afghans, and translated the Holy Writ into their language. He was shot by his attendant. 'Well, done, thou good and faithful servant.'"

Talmage tells a funny story on himself, this wise: "In the second sermon I ever preached from that text, 'A mess of pottage,' I got it 'A pot of message,' and the worst of it was that I kept repeating the blunder all through the sermon to the intense amusement of the congregation, and some impairment, I fear, of the lesson of the discourse. The devil seemed to be on my tongue, and I spoke the text wrong in spite of myself, almost every time. I grew hot as a furnace; I perspired to my finger ends; my face was like a beet; and when I came to that awful text, I would make a great pause, fix my lips right, and then, to my intense mortification, say, 'A pot of message!' I was in agony. Finally, I ceased to try to pronounce it, but only said 'my text'—pointing at it."

#### NOTICE

I hereby given that I have entered the S $\frac{1}{2}$  NW $\frac{1}{4}$  Sec. 10 and N $\frac{1}{2}$  SW $\frac{1}{4}$  Sec. 15, and E $\frac{1}{2}$  SW $\frac{1}{4}$  Sec. 2, and E $\frac{1}{2}$  NE $\frac{1}{4}$  Sec. 16, Township 25, South of Range 3 west, for Townsite of Monroe, Sevier Co., U. T., and all persons claiming to own lots or parcels of land in said townsite, are required to file their declaratory statements therewith the Probate Clerk within six months from date hereof as provided by law. GEO. W. BEAN, Probate Judge, Richfield, Sevier Co., March 7th, 1879. w8m

#### NOTICE

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#### NOTICE.

In the Probate Court in and for the County of Iron, Territory of Utah.

MARY JAMISON, Plaintiff, against JAMES JAMISON, Defendant. In Divorce.

The People of the Territory of Utah, to James Jamison, defendant, Greeting:

You are hereby summoned to appear in an action brought against you by the above named Mary Jamison, plaintiff, in the Probate Court in and for the County of Salt Lake, and Territory of Utah, and answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of this summons—it served within this County, and if not within this County but within the Third Judicial District of the Territory of Utah within twenty days; otherwise within forty days. This action is brought to obtain a decree from this court dissolving the marriage contract existing between this plaintiff and you, and if you fail to appear or answer as by law provided, the plaintiff will apply to this court for the relief prayed for in her said complaint and cost of suit.



In witness whereof, I hereunto set my hand and seal of said Court, in Salt Lake City, this 1st day of April, A.D. 1879.

D. BOCKHOLT, Clerk Probate Court, Salt Lake County, U. T.

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Yours, respectfully, D. W. GRAY, M. D., Of Dr. D. W. Gray & Son, Physicians and Druggists, Muscatine, Iowa. MUSCATINE, IOWA, March 27, 1879.

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#### SYMPATHETIC DISEASES,

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ELIZA JANE DUFFIELD. EMMA, ILL., April 2, 1879. I like the one I got well. They are the best plasters, no doubt, in the world. S. L. MCGILL. ASH GROVE, MO., March 23, 1879. Accept my thanks for the good derived from the two Collins' PLASTERS sent me some time ago.

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