

INDIANA AND UTAH.

A Methodist minister, Rev. W. C. Steel, announced that he would preach on the Richardson-McFarland tragedy on Sunday, the 8th inst., and his meeting-house was crowded to hear him. He took for his text Malachi ii, 13, 14. His discourse was intended to uphold the sanctity of the marriage relation. In the course of his remarks he said that polygamy had been condemned in Utah, but no bill had been passed against Indiana polygamy. "That State, whose mission seemed to be that of turning Christians into Mormons in every State of our land."

There have been many wicked, malicious, evil things said about the "Mormons" by one and another; but, we think, this allusion is the meanest we have seen. No clearer evidence of the ignorance which prevails among men who profess to be teachers of the people can be given than these remarks of Mr. Steel's. Talk about the practices which prevail in Indiana and Utah in the same breath, why the comparison is most inopportune! Indiana grants divorces for seven reasons. Six of these are: Adultery; impotency; abandonment for one year; cruel treatment of either party by the other; habitual drunkenness of either party; or the failure of the husband to make reasonable provision for his family; the conviction, subsequent to marriage, in any country of either party of an infamous crime, and any other cause for which the Court shall deem it proper that a divorce should be granted.

This last clause is called the Omnibus clause. It covers the entire ground left uncovered by the preceding six, gives the greatest latitude for divorce, and leaves nothing to be desired by the adulterously-inclined. With such a law there is no wonder that divorces are obtained there without trouble. But when Mr. Steel says that this facility for obtaining divorces turns "Christians" into "Mormons," he merely exhibits his gross ignorance of the latter people; for if they are distinguished for one peculiarity more than another, it is for the importance and sacred character which they attach to the marriage ordinance, they viewing it as not only being for time but for all eternity. It is not for divorces that Latter-day Saints are famous; it is for marriages; and what possible connection there can be between the easy divorces of Indiana and the plural marriages of the Latter-day Saints we can not discover. The "Mormons," Mr. Steel evidently supposes, are loose in their morals, and have very vague ideas about the sacred relation of husband and wife, therefore, he uses them to point his moral; but, in doing so, he betrays inexcusable ignorance.

In his remarks he asserted that marriage by any one save a clergyman was improper, and tended to strengthen the infidel and dangerous idea that marriage was only a civil contract. With such views, how does he look upon the House of Representatives and its action in declaring that in Utah Territory marriage shall be a civil contract? Are its members infidels? or is it all right to make it a civil contract in Utah, and to punish the Latter-day Saints for viewing and solemnizing it as a religious ordinance?

We are indebted to Elder Orson Pratt for a copy of the following highly interesting letter to Governor Shaffer, and though we cannot endorse the writer's views in every particular, we have much pleasure in giving the letter publicity, evincing as it does far broader, unprejudiced and enlightened ideas of the great question of patriarchal marriage, than we usually meet with in those who differ with us in religious views.

It is but justice, however, to Governor Shaffer to say that from the best information we have been able to obtain, the garbled statements contained in the telegram upon which the writer bases his remarks do not contain the real sentiments of that gentleman with regard to "the situation" in this Territory.

A letter from Wm. K. Griffin, of Equality, Illinois, to Gov. Shaffer, of Utah:

I saw, a few days since, a brief notice of your arrival in Utah, and of your publicly expressed intention of enforcing the laws of the United States there; which I suppose means, more especially, the laws against polygamy. Though an obscure citizen, I am induced by considerations of humanity, to offer for your serious contemplation, some criticisms upon the present popular theory of enforcing laws simply because they are laws; and also to offer some apology for the venerable institution of polygamy.

It was not long ago said by a person of no less eminence than the President of the United States, that "the surest way to get rid of a bad law is to enforce it." This may be true; but it is often a very cruel way. The breaking up of the polygamous families of Utah, may afford fine amusement for executive officers, and for those by whom they are employed; but it will prove far otherwise to the victims. The women and infant children who shall be deprived of their natural male protectors, and shall be cast adrift upon an un-

sympathizing world by your official acts, will seem to appeal to the humanity of their persecutors, as did the frogs in the fable: "You do not consider that though this may be sport to you, it is death to us." The story of their wrongs will go down upon the pages of history, to be judged by a more liberal and enlightened age than this.

The long-continued toleration of free speech and of a free press, has been highly favorable to the development of conscience and reason; but it has greatly weakened the authority of precedent—of ancient standards and rules of government. Free discussion has proved unfavorable to conservatism. By the more progressive and enlightened reasoners, enacted laws are no longer regarded as legitimate objects of blind veneration. The corrupt source from whence they spring, precludes any such claim upon our unequalled respect. Laws are undoubtedly necessary; but they are a kind of necessary evil, and require to be enforced with caution and discrimination.

If laws were always enacted by the unanimous voice of the whole people, there would be some excuse for their rigid enforcement. But there is often a numerous, and still oftener a very intelligent, minority, whose voice in the government is entirely ignored. Are not the conscientious convictions of such minorities entitled to some respect? That a government which, at every step of its progress, ruthlessly casts overboard its grandest principles, can long survive, is a problem not yet satisfactorily solved. Time and experience have exposed grave defects lying at the heart of our political system, and the wise and prudent magistrate will not be too anxious to subject so imperfect a system to an unnecessarily severe test. It is, indeed, a hopeful omen that, of late years, executive officers, judges, etc., not infrequently assume the responsibility of exercising a kind of discretionary power. They adhere less scrupulously than of old to hasty enactments, to demagogic-begotten laws, and allow themselves to be governed somewhat by the higher faculties of reason and conscience. This increasing influence of the public conscience has a tendency to diminish to some extent the political evils complained of.

It seems to me a self-evident moral axiom that a criminal law should never be enforced simply because it is the law. If it is not obvious that some good will result to individuals or to community at large, or some evil be averted, then it is certainly better that the law, in that particular case, should remain a dead letter, than that its penalties should be inflicted upon our peaceful, well-disposed and useful fellow-citizens.

With a conscientious, intelligent and independent magistrate, the righteousness of a criminal law will always be a subject of consideration. He will look upon enacted laws simply as instruments for the enforcing of what he believes to be justice. He will regard such laws, not as his master's, but as his servant's; and he will enforce them or not as justice seems to demand. Had you been an executive officer in the days of the Salem witchcraft, (possessing at the same time your present intelligence,) would you have lent your aid in inflicting the inhuman penalties for that imaginary crime, simply because you were bound by your oath and by the law to do so? And did it ever occur to you that we may, even at this day, have, in our statute books, laws, which, to our descendants, 200 years hence, will appear quite as absurd (if not quite so cruel) as does the witchcraft law of our Puritan forefathers now appear to us?

These teachings you will regard as political heresy; but they will impress you, I hope, as being tempered with humanity and common sense. They are the unwritten laws of conscience, without whose humanizing influence many of our written laws would become an unbearable oppression. Conscience is an obstinate opponent. When the awakened conscience of the nation pronounced against the law, that law is ignored and repealed at leisure. Such was the fate of the fugitive slave law, and such I hope and predict will be the fate of the not less inhuman anti-polygamy law which you propose to enforce.

It is gradually becoming a political maxim among the more advanced and logical thinkers everywhere, that the social and sexual arrangements voluntarily entered into between individual men and women are not fit subjects for legislative dictation. Within the last few years there has been a marked tendency in the public mind to favor a more liberal and natural marriage system, and to look with comparative indifference upon the frequent violations of our stringent sexual laws. Laws against fornication, adultery and bigamy are no doubt to be found among the statutes of every State; but it is only occasionally and in extreme cases that such laws are now enforced. It is only when it is obvious that somebody's rights have been encroached upon, or when somebody has been damaged by fraud, by deception, by contagion, that legal steps are taken to interfere with sexual freedom. And this indulgent course has not been pursued by the local authorities alone, but by the general government as well. The fact that the Mormons have been suffered for the last twenty years to openly practice polygamy is a conspicuous illustration of the generous policy which has, during that period, emanated from the highest wisdom of the nation. Had Congress been determined to crush out polygamy in Utah, it could have done so long ago much more easily than at present.

As to the Mormons—their religious and social concerns, I know little, except what has come from the pens of their enemies, for rarely indeed have our public journals been open to their defense. I do not propose to discuss the merits of their religion, of which polygamy, by them, is claimed to be a part. In the eyes of an impartial government a man's convictions are equally sacred, whether he calls them religion or gives them some other name. It is sufficient to say, that, to the minds of the cosmopolitan, the original story of Joseph Smith and the golden bible is not more incredible or absurd than is the story of that other and more ancient Joseph, who dreamed that an angel told him that his intended wife was pregnant by the Holy Ghost, and upon which dream our own so-called religion was originally based.

But the question of polygamy (in a worldly sense) is one that can no longer be evaded. The Mormons are not the only party interested. In the elder States there are hundreds of thousands of marriageable women to whom marriage (under the monogamic system) is

impossible. There are no unmarried men for them. These patient sufferers—victims of a cruel civilization—undoubtedly have rights which we, as humane and honorable men, are bound to respect. I do not mean the right to vote; but I mean the right to fulfil, unharmed, the highest destiny of their existence—the right to become mothers without incurring public disgrace and without subjecting themselves and their male protectors to the penalties of enacted laws. Is it strange that some of these women, whose strongest instincts and highest aspirations are ignored by our laws, by our religion and by our conservative opinions, should embrace the new religion of Mormonism, which opens its doors to the relief of their physical wants and offers a sovereign preventative against involuntary old-maidism and involuntary widowhood?

Be assured that the wisest and most honorable way (and probably the surest) to prevent an overgrowth of polygamous Mormonism, is to admit free and fair competition—to make ample legal provision for the marital wants of all surplus women everywhere. If our surplus, or a system of permanent concubinage were legalized, (restraining or punishing those only who should be unable or unwilling to make due provision for the results of their sexual alliance,) I have no doubt that the general welfare and happiness of both sexes would be greatly promoted; and that the practice of feilidie and promiscuous prostitution would be vastly diminished. There are, no doubt, men enough who are both able and willing to provide for and husband all the marriageable women; and the law, by interfering with this natural and wholesome coalescence between the sexes, indirectly lends its aid to that foul monstrosity of our civilization—professional prostitution, and its necessary concomitant, the venereal contagion.

In a monogamic community, the most frightful bugbear which presents itself to the imagination at the first thought of a plurality of wives, is female jealousy. But it is questionable, after all, whether female jealousy, which we find so rankly developed under our single-system, is not more the result of education than of instinct. It is indeed probable that this evil passion has, by the fostering care, through successive generations, of law, religion and public opinion, been nursed into a monstrous morbid growth. In countries where polygamy has long been an established fact, it is doubtful whether the man of several wives is so much annoyed by female jealousy as is his Christian antipode with his single wife.

There is really nothing in the nature of things to justify the passion of jealousy in woman. A man's natural love for his offspring begets in him a desire to recognize that offspring, beyond suspicion. This justifies him in watching over his female companions, and scrupulously guarding their exclusive loyalty to him. But with woman, no such legitimate cause of jealousy exists. As to the maternity of her children she cannot be in doubt; she cannot be cheated. While she has many conceivable opportunities of defrauding the reputed father of her child with a counterfeit offspring, he has no conceivable opportunity of defrauding her. His fatherhood depends upon indirect and circumstantial evidence; her motherhood stands upon the incontestable evidence of her own senses.

Polygamy, it is evident, has a natural tendency to improve the race; while it is equally evident that monogamy has no such tendency. This is an advantage worthy of the grave consideration of the progressive philanthropist. Under a free polygamous system, superior men would attract a greater number of women than would be attracted by inferior men; and they would consequently father a larger proportion of the children, thus causing a proportional increase of superior children. The restricting of each man to a single wife, places a wife within the reach of the lowest specimen of male humanity; with the chance of propagating his like to the same extent that is enjoyed by the highest specimen. It is a notorious fact that there are men not a few, who, either from natural defects or acquired vices, are quite unfit for husbands; quite incompetent as the guardians of families. Yet, by our present legal restraints, excellent women have often, as the only alternative, to accept of such, with the sure prospect of a life of poverty, and of a progeny degraded and ignorant.

Were men and women left in a measure, free to act according to the dictates of reason, we should have less of that morbid sentimentality, which is born of sexual starvation, nursed by novel reading, and doomed to find its grave in the marriage bed. Woman would no longer sell her birthright for a mess of pottage; she would no longer sacrifice the prospective welfare of her children for the transient gratification of her own selfish passions.

It may never become entirely practicable, but it is certainly desirable, that children should be begotten by the best specimens of male humanity, and be borne of the best female specimens. The natural tendency of a judicious system of polygamy would be to approximate to human perfection. In this way the considerate polygamist, looking forward to the welfare of his offspring, would encourage child-bearing with his more perfect wives and restrain it, somewhat, in those less fortunate.

Another advantage of polygamy would be the more equitable distribution of property. Because wealth would favor polygamy and polygamy would increase the number of heirs, and thus would be avoided the individual inheritance of vast fortunes, which is a universally acknowledged desideratum.

I have said but little of what might be said in apology for this time-honored institution; but enough I hope to convince the candid reader that it ought not to be condemned without a patient hearing. Let it be discussed as the slave question was discussed, and then we shall see what will be the verdict of the enlightened conscience of the nation. Truth is always safe in a fair and open contest.

It has not been made to appear that the Mormons, in their polygamous practices, have encroached upon anybody's just rights. It has not been shown that their wives are less free, less kindly treated, or that their children are less amply provided for and educated than are the wives and children of their monogamic neighbors. Where then is the justice or the necessity of interfering with their peaceful firesides, of violating the sanctity of their family circles, to enforce a law in the making of which they have had no voice?

In conclusion, then, let me suggest

that even-handed justice, tempered with humanity, can be meted out to these harmless polygamists so surely and so well in no other way, as simply to let them alone. It is this principle of scrupulously minding one's own business, and of leaving others to mind theirs, that lies at the foundation of the peace and order of society. Its importance is second only to the golden rule. Its violation breeds strife, anarchy and war. It is a principle not less binding upon the Executive officer of the Government, than upon the private citizen. That each private citizen should mind his own business, is a universally acknowledged duty. It is certainly not less the duty of all those who claim to be the conservators of the public peace, to interfere with the private affairs of others, so far only, as is requisite for the preservation of the harmony and welfare of the community over which their jurisdiction extends.

Special Notices.

The leading Watch Dealers in all the principal cities and towns of the United States, from Portland to San Francisco, and from St. Paul to New Orleans, to the number of over five hundred, have sent voluntary testimonials to the National Watch Company, that they consider and recommend the Elgin Watches to be all that the company advertise them, as better finished, more correct and durable than any in market of similar prices.

This is a deservedly high compliment to the character of the Elgin Watches, and ought to be conclusive with watch buyers as to the watch they want.

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JOE SIMMONS, Proprietor.

NOTICE.

Office of the Utah Central Railroad Company.

NOTICE is hereby given, that the first annual meeting of the stockholders of the Utah Central Railroad Company will be held at the Office of President B. Young, in this city.

ON WEDNESDAY, the First Day of June, A.D. 1870, at two o'clock p.m.,

For the election of officers for the ensuing year and for the transaction of such other business as may come before the stockholders.

JOHN W. YOUNG, Secretary.

Salt Lake City, May, 12, 1870.

TRUSTEES' SALE!

WHEREAS, Chancery W. West, by his deed of trust, dated September 13th, A.D. 1867, duly recorded in Book A, page 247, of the County Records of Weber County, Utah Territory, conveyed to the undersigned the following described property in Ogden City, Weber County, and Utah Territory, to wit:—

A portion of lot seven (7), block twenty-five, (25), plat "A" of said Ogden City, beginning at a point seventy-five feet south from the north-east corner of said block 25, thence south 50 feet, thence west one hundred and sixty-five (165) feet, thence north 50 feet, (thence east 165 feet to the place of beginning, containing 8,125 square feet of land.

Also, a portion of lot two (2), block thirty-two (32), plat "A" of said Ogden City, commencing at the south-west corner of said block 32, thence north 150 feet, thence east 72 feet, thence south 150 feet, thence west 72 feet, to the place of beginning, containing 10,800 square feet of ground. Upon the first parcel of land there being now situated the store formerly occupied by West & Hopkins.

Upon the second parcel of land there is situated a tannery which, together with the current stock in trade, is embraced in said conveyance, in trust, however, to secure payment of certain notes in said deed of trust fully described. And, whereas, a large portion of said notes together with interest thereon, remains unpaid. Now, therefore, we, the undersigned trustees, at the request of the legal holder of said unpaid notes and in accordance with the terms and conditions of said deed of trust, will, on TUESDAY, the 24th day of May, A.D. 1870, between the hours of 10 o'clock a.m. and 5 o'clock p.m., at that day, at the Court House door in said Ogden City, sell the above described property at public auction to the highest bidder for cash, to satisfy the amount remaining due and unpaid on said notes, together with all costs and expenses of this trust.

THOMAS MARSHALL, JAMES M. CARTER, Trustees.

d145 10

Z. C. M. I.

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LADIES OWN MATERIAL MADE UP.

Reference: H. B. Clawson, Esq., Supt. Z.C.M.I.

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Apply by letter to A. M. St. Clair, or personally at Mrs. Rachel Grant's, 13th Ward.

d146 11

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ROBERT NAGLER.

EXCELSIOR MILLS

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BEEF AND ALL KINDS OF SOFT GREASE

Taken in Exchange for

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