



GEORGE Q. CANNON.....EDITOR

Wednesday,....Sept. 15, 1869.

THE POWELL EXPEDITION.

By the courtesy of Wm. B. Douglass, Esq., of the Deseret Telegraph Line, we learn that the Powell expedition, concerning the supposed loss of which there was so much excitement a few weeks since, arrived safely at the mouth of the Rio Virgin, on the Colorado river, on the 30th ult. Major J. W. Powell himself had arrived at St. George in good health, and expects to reach this city en route to his home East, in a few days. It is interesting to know that all that was necessary to the success of the Expedition was saved at the time the boat was lost, of which accident mention has been made in previous communications from him, and that his trip has been a successful one. The Colorado River has now received a thorough exploration. Lieutenant Ives explored the river up to about the point where Major Powell has landed, and the Major has doubtless given it a thorough examination from the place where he launched upon its waters.

A CHRISTIAN PHILANTHROPIST ON PLURALITY OF WIVES.

It was with no ordinary degree of pleasure that we opened a package this morning, which the mail brought to us, and found therein a book bearing the title of "The History and Philosophy of Marriage; or, Polygamy and Monogamy compared." By a Christian Philanthropist. Our pleasure has its origin in the fact that one, owning the name of Christian, has been found sufficiently bold to publish a book in the city of Boston, in the State of Massachusetts, on this important subject, in which comparisons are drawn between the system of plurality of wives and Monogamy. A man's advocacy of or opposition to patriarchal marriage does not affect its truth. If it were opposed to the laws of Nature, which are the laws of God, its practice by all the inhabitants of the earth would not make it true or its effects other than hurtful. On the other hand, being true and of heavenly origin, in fact the correct order under which mankind should live it would still be unchanged, though all the world should decry and denounce it and refuse to admit its practice. The system of patriarchal marriage being the true system under which mankind should live, if all the nations of men were to assemble in solemn congress and declare that Monogamy should be enforced, God's law would still be immutable, and Monogamy would be found a failure. No true and permanent development and progress can be secured to an individual, a people or a nation which lives under a law that does violence to or comes in contact with a law of nature.

Yet it is gratifying to every lover of truth—in these days when instead of worshipping God men bow down to the shrine of popularity—to see a man fearlessly step forward and declare the sincere convictions of his soul, though in so doing he comes directly in contact with the prejudices of the age. The views of the writer of this book are considered peculiar and startling; but he is credited with sincerity. Hon. G. W. Curtis, M. A., Professor of Recent Literature in Cornell University and F. B. Sanborn, M. A., Associate Editor of the Springfield Republican, who read the proof sheets of the work, say that it has the curious distinction of being a Christian plea for polygamy; but that the author has treated a very difficult and delicate subject with knowledge, candor, and evident honesty of purpose, and while it advances opinions with which they cannot agree, they cannot quarrel with its spirit, and as its statements and arguments are founded on extensive observation and reading, it is entitled to attention, respect and refutation, not to be met with mere contradiction but with arguments.

This is fair, and an evidence that the

world moves. We like this. The free discussion of the principle of patriarchal marriage must have the effect to familiarize men with the reasons for believing and practicing it. It is men's ignorance of the subject that has been the chief difficulty the Latter-day Saints have had to contend with. Let there be a free discussion of the subject, and their position in regard to this principle will be everywhere better understood, and the abominable falsehoods and misrepresentations which now find ready circulation will have no believers. With the author of this work we say:

"Modern writers, whose works are the exponents of European civilization, have hitherto said everything against that social system which permits a plurality of wives, and nothing for it. But they have condemned it almost without examination or debate, rather because it is strange than because they have proved it to be at fault. No one has given to the subject the time and research necessary to its fair elucidation. But as a venerable institution the social system of polygamy does not deserve such supercilious treatment. Such treatment, besides being unjust, is unphilosophical, and unworthy a liberal and an enlightened age. Its great antiquity alone should entitle it to sufficient respect to be heard, at least, in its own defence. It constitutes an important part in human history. It is a great fact that cannot be ignored; and as such, it must be studied and known. To insist upon the condemnation of this system, without hearing its defence, is oppression. * * * * * If we disapprove of their [believers in plurality of wives] practices we should be prepared to make substantial objections to them; and if we wish to teach them our own, we should be able to give equally substantial reasons. If the advocates of polygamy are in the minority in the Christian world, let the common rights of the minority be granted them,—freedom of debate and the privilege of protest; and let their solemn protest be listened to with respect, and be spread upon the current records of the day. And, on the other hand, if those who practice this ancient system do constitute the majority of mankind, it cannot be either uninteresting or unimportant to inquire what has made it so nearly universal, and caused it to be adopted by so many different nations, and even different races of men, among whom are, no doubt, some persons who are justly distinguished for their wisdom, their piety and their humanity."

We shall extract largely from this work to show our readers the views of a "Christian philanthropist," who has spent fifteen years in the study of this subject. It will be interesting to them as it is to us, to see the operation of the truth, accompanied as it always is by the Spirit of the Lord, upon a mind which has been pursuing its own investigations independent of and distinct from the Latter-day Saints. He has been evolving and substantiating a theory which our people have been carrying into practical effect for the past twenty-six years. To-day we shall make only a few extracts; and first we shall give the authors arguments that

"POLYGAMY IS NOT BARBARISM."

"If European monogamists have hitherto surpassed all other men in civilization and social happiness, it is not on account of their monogamy, but, no doubt, on account of their Christianity. Even a perverted Christianity, a corrupted Christianity, a Roman Christianity, is better than idolatry or Mohammedanism. What, then, may we not hope when Christianity shall become free and pure, and restored to its pristine simplicity and glory?"

"An idolatrous nation practising monogamy has never been able to exist. History does not furnish one example. Such nations soon become so incurably corrupt as to incur the wrath of God, and are swept away from the face of the earth. Neither civilization nor barbarism; military power or pusillanimity; tyranny or freedom; monarchy, aristocracy, or democracy; literature, art, wealth, genius, or stupidity has been able to save them. Many such States and nations have started in the race of glory and perpetual empire; but each of them has come to perpetual decay. Such were the different States of ancient Greece and ancient Italy, many of them distinguished for having produced men of the most renowned experience in the various arts of peace and war, and several of them achieving extensive conquests and becoming vast empires; yet they very soon collapsed and went to ruin. And such was the fate of the many scores or perhaps hundreds of the States of all Europe before the establishment of Christianity. They rose, they flourished, they became licentious, they fell. Wave after wave of the purer races of the polygamists of Asia rolled over them, and assumed their places; and as these, in turn, fell into their social habits, and adopted their monogamy, and became corrupt, they also became extinct, and were succeeded by newer and purer immigrations. On the other hand, the polygamists of Asia have preserved their social purity, and along with it many of their nationalities, through every age, notwithstanding their idolatry and Mohammedanism. Such are the nations of China, Japan, Persia and Arabia, whose living languages and existing laws date back to the very earliest records of

antiquity. An intelligent Christian nation practising polygamy has never yet existed, simply because the two institutions have hitherto been falsely deemed incompatible and irreconcilable. The Gnostic heresy had so soon corrupted the springs of Christian learning, and the Grecian and Roman hierarchies had so soon usurped their seats of Christian authority, that the freedom and simplicity of the pristine faith were perverted, even before such an experiment could be made, as I shall fully demonstrate in the next chapter, and now it is most probable that if such an experiment shall ever be made, it will be on the continent of free America.

"Westward the course of empire takes its way;
The four firsts are already past,
And of hush shall close the drama with the day,
Time's noblest offspring is the last."

"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 constitutes the highest civilization—knowledge, piety, wisdom, and refinement of mind and manners—the world has never known, either in ancient or modern times. Yet polygamy, though it be not barbarism, has almost always and everywhere prevailed, where a simple, natural, and in artificial state of society exists.

He talks with very great plainness on the

"IMPURITY OF MODERN MONOGAMY."

The Bible prohibits prostitution. The ancient Greeks and Romans forbade polygamy, but permitted prostitution. Modern monogamy pretends to forbid both, but really permits prostitution also. Our monogamous morality is, therefore, that of ancient Paganism, and not that of the Bible, and prostitution is as much a necessary part of our social system as it was that at Athens, at Corinth or at Rome. Our magistrates are not ignorant of the extent of public licentiousness; but they do not attempt to suppress it. They only seek to conceal it, and confine it, if possible, within its present limits, requiring its votaries to keep it in the dark. Our police officers know almost every prostitute that walks the street, and allows her to ply her nefarious trade unmolested, so long as she is polite and unobtrusive. As the Spartans are reputed to have said to the youth of their state, in respect to theft, 'steal, but do not be caught at it,' so the guardians of our public morals say, 'you may be as licentious as you please, only make no public display of your immorality.' The reason of this connivance at prostitution must be because our legislators and judges believe its suppression to be impossible; and with our system of monogamy, it is impossible. If there must be a multitude of women unmarried and unprovided for, there will be a multitude of prostitutes; and, if there are a multitude of prostitutes there will be a multitude of men, who, like Shakespeare's Falstaff, will decline marriage, because they can be 'better accommodated than with a wife;' and so the evil will go on continually increasing and propagating itself. The Foundling Hospital, the Five Points' House of Industry, and the Home for Friendless and Abandoned Women, must be built alongside of the brothel; and their numerous inmates must be maintained either by public tax or by Christian charity (most frequently by the latter); so that honest men must support their own wives and children and also the cast-off drabs and bastards of unprincipled libertines. If we must have public prostitutes let us have them openly and boldly, as the ancient Greeks and Romans did; and let them be publicly licensed, as they were under Caligula, and as they are said to be still in France; and let the State derive at least sufficient revenue from them to bury their murdered infants, and to bring up their abandoned foundlings."

We can only give a small part of his reasoning upon the evils of the monogamous system of marriage. In the appendix to his work, he says:

"I yield to no one in a most profound respect for chastity, and in a most sincere desire to promote it; but by as much as I venerate true chastity by so much do I detect its counterfeit. I have demonstrated that our present system of monogamy is a counterfeit, stimulating the most loathsome vices of prostitution and hypocrisy; and I assert that the only effectual manner in which social purity and honesty can be maintained is by promoting the utmost freedom to marry, and the utmost purity of marriage. All men are not alike. Let there be no Procrustean marriage-bed. If there are any who are able and willing, for the love of God and the better service of the Church, to devote themselves to a voluntary life of honest celibacy, we respect and venerate them for it. If there are others who will each honestly and cheerfully content himself with one wife, 'and, forsaking all others, keep himself only unto her so long as they both shall live,' at the same time avoiding all matrimonial abuse and excess, we will respect them but little less than the former; but, again, if there are others, whose measure of vitality is so large that they cannot and will not be restricted to a single marriage, or whose wives are confirmed invalids, and hopelessly barren and incapable of matrimonial duty,—I would not oblige these men either to murder or to divorce their present wives, or to live a life of matrimonial brutality, or of desperate licentiousness; but I would grant them the right to marry again, as the best

possible alternative. And I insist that the man who should thus openly maintain his natural rights, and live an honest life, would still be worthy of public confidence and respect. Such men, by taking additional wives, would become the most efficient public benefactors, by providing for the otherwise homeless and abandoned women, and by furnishing the only possible preventative of the great social evil. The time has gone by for accepting the mere outward profession of sanctity; we require substantial evidences of its possession before we consent to accord to its claimants their proper honors."

He adds:

"If there is any truth in the Holy Bible, it teaches the innocence of polygamy, and the sinfulness of every form of sexual indulgence not guarded by a life long marriage. If there is any truth in history, it teaches the innate impurity of enforced monogamy—an impurity which has always increased with the increase of wealth and the advance of civilization; which perverted Christianity itself is powerless to prevent; which has corrupted and wasted many nations; and into which we are drifting with inevitable certainty, and from which nothing but an extension of the benefits and the safeguards of marriage can ever deliver us—all which propositions are demonstrated in 'The History and Philosophy of Marriage.'"

We are under many obligations to the Author of "The History and Philosophy of Marriage," &c, for his courtesy in forwarding us a copy of his valuable work. It is a book that should have a wide circulation and an attentive perusal; both of which it doubtless will receive.

REMARKS

On the death of Elder Ezra T. Benson, by President GEORGE A. SMITH, delivered in the New Tabernacle, Salt Lake City, Sep. 5th, 1869.

REPORTED BY DAVID W. EVANS.

We have listened to a very interesting address, the circumstances of which are calculated to produce in our minds lasting reflections. It appears to have been the fate of many of those men who have received the holy apostleship to die as martyrs. I rejoice that, in this generation, one, at least, of the Quorum of the Twelve Apostles, has been permitted to die a natural death. The blood of David W. Patten and Parley P. Pratt cries from the ground for vengeance. Elder Benson died in the harness, laboring to fulfil his duties in the midst of his friends. The office and calling of the apostleship rests upon many individuals. We have been told that it was through this office Joseph Smith laid the foundations of this Church. His martyrdom and that of his brother Hyrum were crowns upon their heads, to prepare them for that exaltation which their services to the world, as servants of God and apostles of Jesus Christ sealed upon them.

It was my design to say a few words in relation to the personal history of Elder Benson; it may be considered unnecessary after the remarks of Elder Woodruff. When God called His apostles in the days of the Savior and also in the present day He did not settle a salary upon their heads: He said to them go without purse or scrip and preach the gospel, and preach it freely, to all nations, kindreds, tongues and people. In this way Elder Benson has traveled through many countries, laboring and toiling for the spread of the work.

When the Saints were driven from Missouri, and many landed helpless and penniless in Quincy, Ills., he was living there. He saw their sufferings, and heard and received their testimony. He was soon ordained an elder and went forth to preach. He preached throughout the Eastern States. He received a good deal of abuse and many insults; but he continued to labor. After the death of the Prophet he was appointed to preside in the Eastern States, which he did for a season. He labored upon the Temple at Nauvoo, that Temple which God had commanded us to build; and which we erected under circumstances of extreme poverty and privation. When the Saints were driven from Nauvoo Elder Benson was among the first to journey in this direction, laboring with untiring zeal to make the roads and build the bridges across the wilderness through the State of Iowa, there being only a skirting of settlements on the east side about fifty miles wide. While on that journey the Latter-day Saints established several farms in the wilderness and put in some thousands of acres of grain for the benefit of those who might come after and those who were unable to proceed further. Elder Benson was left at one of these settlements, called Mount Pisgah, to act as assistant President.