

"THE HISTORY AND PHILOSOPHY OF MARRIAGE; OR, POLYGAMY AND MONOGAMY COMPARED; by a Christian Philanthropist."

In that portion of his work on the "Primary Laws of Marriage," the author, after defining marriage and giving his views in relation to the great objects it was designed to subserve, says:

"It is impossible to imagine the benefits of marriage, since there is no interest of mankind which it does not affect favorably. Marriage perpetuates the human race; lays the foundation of civilized society; promotes industry; accumulates wealth; cultivates the arts; and maintains religion. It builds the house, tills the soil, supports the family, and fosters every charitable and benevolent enterprise."

He adds further that the observance of this institution is honorable in all, and that every person of each sex is entitled to its rights and benefits. "Yet," says he,

"We well know that there are very many persons, especially many women, who are neither married nor have an opportunity to marry. By some means they have been deprived of their rights. The fault is not theirs; they would, in almost every instance, prefer wedded life if it were in their power to attain it. But it is not. They possess the same susceptibilities of love, the same yearning for intimate companionship, that others do, but these tender sensibilities they are obliged to repress. The fault is not in nature, nor in the laws of God, but it is in the tyrannical laws and fashions of the artificial system of social life which now obtains among us. This system it must be at fault, for it does not and cannot provide for the marriage of all; and many who desire to marry are forever deprived of husbands and homes; while the system of polygamy does provide for all, and is, therefore, the only system which is in harmony with divine and natural laws."

"This proposition is further demonstrated by the simple fact that the number of marriageable women always exceeds the number of marriageable men."

The relative number of the sexes is next considered, and reasoning and statistics adduced, showing why the preponderance is on the side of the female sex, in all of which, the same ground having been gone over before at various times in our columns, there would be nothing new to our readers.

Speaking of the inclinations of the sexes to marry, the following pertinent remarks are offered:

"After men have arrived at adult manhood, and have acquired the means of supporting a family, many of them refuse marriage. Some have outlived their youthful desires, and have acquired decided habits of celibacy; some are too gay and too profligate; others too busy and too selfish; others so broken down by early dissipation and dissipated by the congenial poison of low vice, that they are totally unfit to marry; while there are many others whose occupations (such as sailors and soldiers) most commonly prevent marriage. From these disabilities the other sex is much more exempt. They are exposed to fewer temptations; they are more susceptible to religious impressions; they are more immediately under the control of parents and guardians, and are saved from many of those corrupting and degrading habits which beset young men, rendering them either disinclined to marriage, or unfit for it, or both."

The case, however, is vastly different with regard to the ladies. Our author says:

"There are, on the other hand, few women who are unwilling to marry. They are naturally dependent upon their male friends; and, after the period of childhood, this dependence is seldom happy or even tolerable, except in the marriage relation. The former is a dependence of necessity; the latter is, or ought to be, a dependence of love; and this distinction makes all the difference in the world. Hence it needs no argument to prove what is so universally admitted, that women find their highest destiny in life only by becoming wives and mothers. I will cite a woman's testimony, and submit the case, quoting the earnest words of GAIL HAMILTON: 'There is not one woman in a million who would not be married if... she could have a chance. How do I know? Just as I know that the stars are shining in the sky, though I am high noon. I never saw a star at noonday; but I know it is the nature of stars to shine in the sky, and of the sky to hold its stars. Genius or fool, rich or poor, beauty or the best, if marriage were what it should be, what God meant it to be, what even, with the world's present possibilities, it might be, it would be the Elysium, the sole, complete Elysium, of woman, yes, and of man. Gratitude, glory, usefulness, happiness, would be everywhere. Men would alone all her powers, all her being, can find full play. No condition, no character even, could hide the gleam of the sacred fire; but on the household hearth it joins the warmth of earth to the hues of heaven. Brilliant, dazzling, vivid, a beacon and a blessing, her light may be, but only a happy home blends the prismatic rays into a soft serene whiteness, that floods the world with divine illumination. Without wisely and motherly love, a part of her nature must remain unexpressed, a spring shut up, a fountain sealed.'"

Of monogamy, which this Christian philanthropist regards as a preventive of marriage, he says:

"But under the system of monogamy it is impossible for half the women to live in the enjoyment of the married state. This cruel and oppressive system is compelling them either to repress the fondest sensibilities and the most imperative demands of Nature, and to renounce their dearest rights, or else to assert them in a childlike and forbidden manner, and thus to abandon themselves to a life of infamy and an eternity of shame and woe."

"In older and more wealthy countries practicing monogamy, the comparative number of unmarried married women is even greater. The statistical tables of England show that less than one-third of the marriageable women of that country were living in marriage at the time of the last census."

"After the period of the highest glory of the Roman empire, and also during its long decline, the wealth and luxury increased, and the artificial conventionalities of society were greatly multiplied. It was observed, with alarm, that marriages became less and less frequent, and were consummated later and later in life and all the power of the government was exerted in vain to arrest the growing evil. Heavy fines and special taxes were levied upon old bachelors, and high premiums paid to persons having numerous families; but the evil continued to increase till the empire was dismembered."

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