

EXPRESSIONS FROM THE PEOPLE.

POLYGAMY—WILL IT BE ABANDONED?

Polygamy, a question which for political effect has been agitated for years among the people of America, and the bitter opposition to which has been keenly felt by the Saints who originated its practice in the nineteenth century, now seems to have assumed a new phase entirely if reports are at all true.

The Christian reformers are now predicting an

ABANDONMENT OF THE PRACTICE

of this (to them) very obnoxious doctrine or tenet of our faith. Some are even quoted as willing to stake money upon the issue.

The matter is treated in common conversation and discussed in the public journals in a manner that indicates a woeful ignorance of the genius and spirit of the religion of the Latter-day Saints. Even the more conservative and tolerant are now fully satisfied that if "Mormonism" survives the present attack, supported as it is by the united voice of the American people, it can only live hereafter by complying with the condition demanded, which is neither more nor less than yielding up polygamy with all its associations, including the wives and children that have been obtained outside of legal enactments. Polygamist men, though, are not expected to abandon entirely these wives and children to the mercy of a cold and cruel world, for they say who make the demand: "I suppose, in mercy to us, you can continue to provide for them; yet all these marital relations that are excessive, must cease, for hereafter one man and one woman shall only be recognized as husband and wife, and their children only shall be legitimate."

The whole matter is treated as

A MERE BUSINESS TRANSACTION.

Affections, kindred ties and those bonds that grow out of a holy union with the sexes, coupled with the love between parent and child, according to their reasoning can be severed at pleasure, in a moment; such separation need give no concern to the parties most deeply interested. The men can then go about their business and the women also unmolested; while these polygamous children can grow up among us and be tolerated as citizens of the United States and their parentage will never be questioned.

What magnanimity of soul! what wise statesmanship! what profound wisdom is here displayed! Such sentiments are only worthy of the libertine, the seducer, and the vile wretch whose finer feelings have been blunted by continuous and unlawful excesses, and whose boasts are gauged only by the number of his east-off victims—a thing—without feeling, without affection, without soul, without honor, without manhood, all—all destroyed; hopelessly, irretrievably lost.

Let me here ask:

WHAT WOULD BE GAINED

By such an abandonment, for surely the stupendous efforts that are now being made must have some reason to support them, and that reason ought to indicate some good not only to these misguided people, but to society generally, as well as the country at large?

Are these polygamist men and women essentially bad? Are they bad neighbors? Are they bad citizens? Not if the right Rev. D. S. Tuttle, Episcopal Bishop of this diocese, spoke the truth concerning them in his public utterances in the east some time ago; for he testified to their good qualities in these regards, and his long residence among us enables him to speak understandingly upon the subject.

Will their general intelligence compare favorably with that of a like number of monogamists of the same nationalities as themselves? We invite

THE COMPARISON.

Are the children born of polygamic parentage any less intelligent than monogamic children, or is their physical development at all below par? Professor Fowler and other scientific men have expressed themselves most emphatically upon this subject, and that too in our favor. While, according to their view, the union of one man with one woman was the most natural, yet they were forced to acknowledge that they failed to see any indications of deterioration in our offspring, viewed as a whole, either mentally or physically. And we now venture the assertion that the continual practice of polygamy, as taught by the "Mormons," would so materially improve the race, both physically and mentally, as to place them a century hence beyond all comparison.

How do they compare in morality with our Christian neighbors? We answer, there is no comparison. "Mormon" credit is at a premium in the mercantile world, their general sobriety is known to all, while virtue to them is priceless. In short, no Christian people upon earth teach and demand of their members the observance of such strict morality as do the Latter-day Saints.

Now I can hear the enemy laugh, and say sneeringly,

"POLYGAMY INCLUDED, I SUPPOSE."

I answer, Yes! a thousand times, yes! For as high as the heavens are above the earth, so is the polygamy of the Latter-day Saints higher than the monogamic practices of the Christian world. (I humbly ask pardon of the women of "Mormondom" for men

tioning the two in connection, for one is the very antipodes of the other, and I only do it because of the present necessity in the comparison between us and them.) Having made this explanation, I now turn to the subject, and ask: Is there immorality existing among us? And answer with sorrow, Yes. But is it due to "Mormon" teaching or "Mormon" practice? I proudly answer, NO. I turn to professors of Christianity—the would-be

REFORMERS OF UTAH,

and charge them with its introduction among us in all its phases. What better evidence of this fact can be furnished than that the drinking saloon, the brothel, the gambling hell were not here until they brought them; or, in other words, they followed close upon their very heels, and their continued existence is due largely to the fostering care of the class mentioned. For have they not laughed behind their (un)holy altars when they have looked upon or have been made acquainted with the defilement of the "Mormon" youth? In the language of Holy Writ, they have "looked upon Zion and said, Let her be defiled." Their representative sheet in this city has published the echo in the following words, under the title of

"WHAT UTAH WANTS;"

"I believe that billiard halls, saloons and houses of ill fame are more powerful reforming agencies here in Utah than churches or schools. What the young Mormons want is to be freed. I rejoice when I see the young Mormon hoodlums playing billiards, getting drunk, running with bad women; anything to break the shackles they were born in, and that every so-called religious or virtuous influence only makes the stronger."

Is there one Christian minister or member of any church that has ever made a public remonstrance against these hellish suggestions? NOT ONE. Why this studied silence for more than five years, unless it means a full endorsement of the sentiments?

Again, Is the large increase of native-born citizens (the result of these plural marriages) any injury to the State? Wise statesmen have always encouraged the increase of native population in preference to that which is imported; viewing the former as more reliable (especially in emergencies) than the latter. Are the "Mormons" loyal? Aye, to the very core. Blatant demagogues, pot-house politicians and carpet-bag hangers-on have yelled loudly for years past the words, "Treason," "Church and State," "Priestly rule," "Polygamy," "The growing political power of the Mormons," etc., etc., without cause, without reason, without proof. We stand to-day before the nation the most pronounced defenders of constitutional rights and privileges, and we will prove it to all the world ere long. But we are

NOT MEN WORSHIPERS,

and because of this we have been and are to-day condemned.

If, in the foregoing, we have omitted any comparisons, let them be furnished and we will willingly try them in the crucible; all we ask is

FAIR PLAY AND EQUAL RIGHTS.

What would the "Mormons" gain by any exchange whatever? We have proved by comparison our superiority in every particular; hence, to yield one point would be to us a serious loss; we therefore prefer to retain our possessions intact. I now ask in this connection: Will the nation, either of the political parties, a State, or a solitary individual gain anything by fighting the "Mormons" or their religion? If past history may be taken as evidence, and if it is any index to the future, then the answer is most decidedly negative.

Many years ago, when the

"LITTLE GIANT"

(Stephen A. Douglas) was fast growing into power, Joseph Smith, the Prophet, spoke to him in this wise: "Judge, you will aspire to the Presidency of the United States, and if you ever turn your hand against me or the Latter-day Saints, you will feel the hand of the Almighty upon you, and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life." This occurred, if I mistake not, in May, 1843, before Judge Douglas had even reached Congress. He grew to eminence and would undoubtedly have reached the pinnacle of his ambition had he kept faith with the prophet, but the fatal words

"CUT THE LOATHSOME ULCER OUT" (referring to Utah) spoken in his memorable Lexington speech sealed his doom. Again the declaration that the

"TWIN RELIC"

(meaning slavery and polygamy) "must be wiped out" was very ominous. Slavery is abolished; we will now wait and see whether the prediction concerning the last will ever be fulfilled. We claim that polygamy is of God, while slavery was instituted by man; herein is the difference. The Republican party have wrestled manfully for twenty-four years with the "twin" still remaining, and what are the facts? Polygamy as a principle of faith has a firmer hold upon the hearts of the people to-day than ever, and I would here ask, Where such a faith exists can it be

"WIPE OUT?"

On the contrary, will it not show itself at every opportunity, running the gauntlet again and again despite all opposition? It is an eternal truth, that nothing, not even death itself, can destroy a living faith.

I might mention many other instances of defeat traceable to the same cause as that, that decided Judge Douglas' fate, but space will not allow, and I will merely add: If any people or individuals imagine they can gain prestige or position by fighting the Latter-day Saints or their doctrines they will signally fail. (Let the Prosecuting Attorney of Utah take note of this.)

The folly of entertaining for one moment the

PROPOSITION TO ABANDON POLYGAMY

is so apparent to a true Latter-day Saint that it is hardly worth mention. It was not Joseph Smith nor Brigham Young; neither was it John Taylor that gave the revelation on Celestial Marriage; it was God himself, and he has said "My word shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." The entire Church and all of its Priesthood, with the Presidency at the head might motion and vote against this principle until doomsday with just one effect, (namely,) to vote themselves away from the fellowship of the Holy Ghost from the possession of their Priesthood, and to find themselves very speedily outside the Church and Kingdom of God; while he would raise up others that would honor and observe his law.

But the question is asked, could not your President

RECEIVE A REVELATION

so authorizing him, thus assuming no responsibility neither involving any consequences to himself in the matter? I answer: If the people of this nation, the Congress of the United States, the President with his Cabinet, the government officers in Utah or any other have the fear of the Almighty they had better ask the question themselves, for he reveals what he pleases to Prophets and when he pleases, and never revokes what he has said. Those who are so anxious for the revelation might dictate the Almighty, but a Prophet waits God's own time to speak and reveal His will, and that Prophet or that people who will not hearken unto his voice will be cut off. These are his own words.

I listened some time ago to an

INGENIOUS ARGUMENT

Upon this subject. One speaker claimed that God gave a revelation to His Church that if the enemy should hinder them from building a temple, the Lord would not hold them responsible, but would require it at the hands of the enemy. He remarked that the same rule would apply to polygamy or any other commandment; that we would therefore be justified in abandoning polygamy, for the United States and the Federal Officers of Utah would gladly assume the responsibility if we would only yield the point ourselves.

Now this was very generous, and spoken with apparent good feeling; but there is quite a difference between these two things. While we are commanded to build temples, yet, under certain emergencies a pile of stones, speedily erected, as Jacob and others of old did, would answer for an altar and be acceptable to God, for it is the authority and not the place that possesses the virtue. The Temple is as naught without the Priesthood, and that same Priesthood can sanctify a crude altar as well as a gorgeous Temple; while we are commanded to observe the law pertaining to celestial marriage in our own person, and that too at the risk of our exaltation.

If we have been hindered by our enemies from building a temple in which to receive the ordinances of celestial marriage, there is still no excuse for us, for a crude altar can be erected, the ordinance performed and the altar left standing or destroyed, it having served its purpose. God has never made any provisions to relieve us individually from the responsibility resting upon us in connection with the law pertaining to celestial marriage; neither have I the slightest idea that he will revoke the law though fifty-five millions of people in the United States should so decide—no not if all the Christian world should unite in one grand petition and tell him as this nation has done, that he must, or they will send all the Saints to the penitentiary. It is not John Taylor and the government, but, in the language of the departed McKean, "It is a principle of Mormon Theocracy vs. the Federal Authority. In other words, it is the United States vs. the Kingdom of God. We wait patiently

THE ISSUE,

being powerless to interfere. There may be a few half-hearted souls among us who, seeing the loss that business in Utah must sustain if this raid is continued, and not being desirous nor even willing to make any sacrifice for the truth's sake, who would say: "Let polygamy go for the present, then our business interests will not be jeopardized and our real estate will continue to command a good figure," etc., preferring to sacrifice a principle of eternal truth rather than a little property. To such I would say: Our aim is higher! It is God, his ordinances, his laws and the triumph of truth upon the earth, even should it cost life itself as a sacrifice!

NEWS FROM ENGLAND.

42 ISLINGTON, Liverpool

March 2d, 1885.

Elder Geo. C. Lambert:

Dear Brother:—The few months that have elapsed since you left "grim old 42" have passed away so smoothly, and event has followed event in so natural and logical a manner, that it takes some little reflection to note the difference between that time and the present. Great differences there certainly are, but mostly in things that do not perhaps affect you nor me, only as we take an interest in the affairs of others.

POLITICALLY

there has been a mighty change, although England has had nothing to complain of in the bravery of her army, and the skill and heroism of her generals; nor even in the tide of military success that has attended her arms in "the dark continent." Fortune has been cruelly capricious in some of her visitations.

It is long since England has mourned any event, as she has the loss of her favorite son

GENERAL GORDON,

I believe that if his rescue could have been secured at the cost of a thousand lives and millions of treasure, the price would have been paid with scarcely a murmur; but to lose him at the very moment of victory, to learn of his death when the nation had already believed him saved, and were deliberating as to the honors to be heaped upon him, has been a severe trial to England. The verdict

"TOO LATE"

stamped upon the recent expedition has robbed it of its glory, and turned the apples of promise to ashes, and its effect upon politics has been great.

Our misfortunes sometimes would be unbearable, if it were not for the satisfaction we take in piling the blame upon somebody, and there never yet was wanting a scapegoat when occasion called for one. In this instance, of course, the victim was Gladstone, and you can scarcely imagine the liberality with which the agony has been heaped upon his devoted head.

"THE PEOPLE'S WILLIAM"

has been hissed, hooted and abused until everybody is out of breath. Many people have suddenly discovered that the "grand old man" is nothing but a grand old humbug. However, the sober, second thought will come, and, in fact, has already put in an appearance. Gladstone has had a chance to talk and his bitterest enemies acknowledge that

HE CAN TALK,

and although the Conservatives derisively cry, Words! words! words! reflecting people can also see logic, logic, logic! in his speeches,

BRAVE OLD GLADSTONE,

when I look at his open, hearty, English face on which the lines of intellect and experienced old age blend in rugged harmony, I cannot help thinking of the a, b, c lesson he taught our verbose and erudite Everts, when the latter was as anxious to stop the oversea immigration of the "Mormons" as your interesting Varian is to check the famous underground emigration.

A COMPARISON.

By the by, is it not strange that while this premier of an effete monarchy is engaged in extending the franchise to two millions more citizens, Columbia is depriving thousands of her sons and daughters of this much prized right, because they cannot give the popular accent to the shibboleth of so-called Christian marriage.

This set-back to Gladstone's popularity occasioned by Gordon's death, would I think, have been the stepping stone to power of the Conservative party, if a Disraeli were directing their counsels, but it may be long before such a comet as he will again be seen in the English political sky.

I suppose you would like to know how times are in England just now; or, in other words, how is

THE BREAD AND BUTTER QUESTION,

So far as I know times are no better than when you were here. Need I say more! There is a mighty problem now for England to solve, and happy will she be if she can solve it without bloodshed. From every town and hamlet comes the anxious enquiry, what shall we do with our unemployed? Assisted emigration is now talked of as a remedy; but "while the grass is growing the steed is starving." The merchants of Babylon are suffering from over production, and already the cry is going up, "there is no one to buy our goods."

ENGLISH CLIMATE.

We are having a mild winter, though I am told it is colder than last; but to a veteran Bear Laker it seems strange to speak of such seasons as winters. There is more pure, unadulterated, insinuating, permeating cold in one blast of the Bear Lake down wester, than in a month of such weather as here passes for winter; and when I see the hundreds of little bare feet and almost naked backs in this great town, I feel thankful to heaven for the mild winters.

In regard to

THE MISSION,

It does not appear that we are doing

much at present. I say appear, for in this, as in many other things, appearances may be deceiving. Testimonies are being borne and warnings are uttered that may be taking root in the minds of those who hear the word, but certainly the fruits are of slow growth. Whether the labors of the Elders in this land are drawing to a close, or the judgments of the Almighty will yet awaken this mighty nation to an appreciation of the Gospel, I know not, but the indifference of the people to those things that most nearly concern them, can only be realized by those who, like yourself, have seen and felt it. Yet an honest soul once in a while rewards our labors by accepting the Gospel, and you will, I know, be rejoiced to learn that Brothers Roberts and Gorman have within a few weeks been baptized, confirmed and borne their testimonies to the truth of the work of God. You can imagine our joy at the fruition of that labor in which you took so much interest and pleasure when you were here.

The Elders who have been crossing the ocean this winter, have experienced some severe storms, and the ships have had a disagreeable habit of losing their rudder, but all has ended well. President Wells is in

GOOD HEALTH AND SPIRITS,

and all the brethren in the office are well up with him in these blessings. Sisters Wells and James are also feeling well. Young Master James is growing finely, and we family men are taking great interest in watching his growth and development. He appears to have got the inside track of all our affections, one reason for which is he reminds many of us of our little loved ones at home.

The Saints and Elders all unite with me in earnest wishes for your welfare and blessings.

Your brother and friend,

GEORGE OSMOND.

A Missionary's Wife.

For her earnest and important labors in the Siamese Mission, the wife of Rev. Jno. H. Chandler is as well known and as much beloved in the Baptist Church as her honored and devoted husband. To a gentleman who visited her and her husband a few months ago at their home in Camden, New Jersey, where she has resided since her return from Siam in 1880, she gave the following narrative:

"From my early girlhood I had been ambitious to attain the highest degree of knowledge and usefulness. I wanted to go as a missionary to some heathen country, and I prepared myself for it. My gift for the acquisition of languages proved of great service to me. On going with my husband to Burmah, I assisted in a missionary school. At Bangkok, I taught schools of the native Siamese; I had among others the brother of the present king under my care, besides a number of children of the nobility, to whom I taught the English language. I also did much translating.

"So arduous were my labors that my health, which had for some time been failing, broke down in 1873. I had been of buoyant spirits, but my nerves were exhausted and I sank down. Vitality gave out. Endurance failed. I gave up all my work. I was so low, that arriving in this country in 1876 no physician would give me any encouragement. When I returned to Siam it was only with partially restored health. I broke down again, and for months was absolutely helpless. I was nervous to a frightful extent and could not obtain satisfactory sleep. We could not see our way clear to leave Bangkok until 1880. When I began to pack I was afraid I could not go through such a heavy undertaking. In the midst of this terrible state of depression, Dr. Macfarland, the Presbyterian missionary, loaned my husband a book about Compound Oxygen. On arriving in Philadelphia we went to the office of Drs. Starkey & Palen, and procured a Home Treatment. Has it done me good? you ask. Look at me. I am restored to my old good health. There could have been no severer test than was offered in my case."

A "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of diseases, will be sent free. Address Drs. Starkey and Palen, 1109 and 1111 Girard St., Philadelphia.

Orders for the Compound Oxygen Home Treatment will be filled by H. E. Mathews, 606 Montgomery Street, San Francisco.

VERY REMARKABLE RECOVERY.

Mr. Geo. V. Willing, of Manchester, Mich., writes: "My wife has been almost helpless for five years, so helpless that she could not turn over in bed alone. She used two Bottles of Electric Bitters, and is so much improved, that she is able now to do her own work."

Electric Bitters will do all that is claimed for them. Hundreds of testimonials attest their great curative powers. Only fifty cents a bottle at Z. C. M. I. Drug Store.

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Ayer's Sarsaparilla, the first blood medicine to prove a real success, still holds its place as first in public estimation, both at home and abroad, as shown by its miraculous cures, and immensely increased sales.