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GEO. Q. CANNON,

Editor and Publisher,

Salt Lake City, Utah Territory.

Bishop WILLIAM BUDGE is authorized to act as GENERAL AGENT for the *DESERET NEWS* throughout Cache County.

Elder GEORGE FARNWORTH of Mount Pleasant, is appointed GENERAL AGENT for the *DESERET NEWS* and JUVENILE INSTRUCTOR for Sanpete County.

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Statement Blanks for sale at this Office. See advertisement in another column. s&wtf

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WARRANTEE DEEDS for sale.—The citizens of this Territory are now in possession of all the rights and privileges accruing from the enjoyment of the Pre-emption and Homestead Laws, and hereafter all transfers of titles to land will have to be effected by means of Warrantee Deeds, instead of the Quit Claim Transfer Deeds heretofore used. In view of the demand for such documents, we wish to inform the public that we have them on hand, at this office, in legal form, and are prepared to sell them singly, or otherwise, at very low rates, to suit purchasers. d&w

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

THE author of the work bearing the above title, published by J. Campbell, Boston, Mass., in the commencement of his volume, gives a slight account of his life and the causes which led him to publish his defence of the system of plural marriage. He states that he is a native of New England, was brought up a strict Puritan and educated for the law. He graduated from college nearly forty years ago, and had almost completed his professional studies when his health suddenly broke down. The physicians prescribed a voyage at sea and a residence of some months in a tropical clime, and to accomplish this he entered into an engagement with a Boston House having an extensive business in India, first as their clerk, and afterwards as their factor. It was while thus engaged that the subject of plural marriage was brought forcibly to his notice, through the difficulties experienced by the missionaries amongst the heathens in reconciling the creed of modern Christianity, regarding marriage and the customs of the people amongst whom they ministered.

In speaking of his intercourse with these missionaries he says:

"I was very much surprised, however, soon after my first acquaintance with them, to learn that, under some circumstances, they allowed the members of the native Christian churches a plurality of wives. As I had been educated a strict monogamist, in New England, I had never once dreamed that any other social system than monogamy could be possible among Christian people, anywhere; and I remonstrated with the missionaries for permitting polygamy among their converts, under any circumstances whatever.

"I was answered by them that the Bible has not forbidden it, but, on the contrary, has recognized it, as sometimes lawful and proper; and although they themselves did not encourage it, they could not positively prohibit it. I then endeavored to recollect some prohibition in the Bible, but could neither recollect nor find one there. On the contrary, to my own astonishment, after a careful examination of the Sacred Scriptures, I did find therein many things to favor it. The missionaries also said that their experience had taught them that the converting grace of God was granted to those living in polygamy as often as to others; the natives themselves attach no moral reproach to it; and," said the missionaries, "if such persons give evidence of genuine conversion, Can any man forbid water that they should not be baptized, who have received the grace of God as well as we?" Besides," they added, "if they are not received and recognized as Christians, how shall we dispose of them? Shall we refuse them our fellowship, and send them back again to their idolatry? This would be no less unchristian than unkind. Shall we compel them to put away all their wives, but those first married, and then receive them into the church? But in many cases this would be impracticable, in others unjust, in all, cruel. For the chastity of the women hitherto irreproachable would be tarnished by their repudiation: they would often be left without a home and without support; and, like other disgraced and destitute women of all lands, they would be thrust upon a life of infamy and vice. 'Who,' continued they, 'shall dare assume the responsibility of separating wife from husband, and children from parents? since the Bible expressly forbids a man to divorce his wife, for any cause, except unfaithfulness to her marriage vow? God is not said in the Bible to hate polygamy, but it says there that 'he hateth putting away.'"

These arguments, the writer states, soon made him ashamed of his own late ignorance and bigotry, and ultimately resulted in his devoting a number of years to the investigation of the laws of marriage, the result of which researches he gives to the world in this work.

In stating the reasons why he has written this book, he says:

"I am unwilling to leave the world without having given it the benefit of these reflections. All truth is important. If these views are true, they ought to be known; if they are not true let them be refuted. If the prejudices of modern Christians are opposed to the social system which their ancient brethren, the earliest saints and patriarchs, practised in the good old days of Bible truth and pastoral simplicity, I believe that these prejudices are neither natural nor inveterate; but that they have

been induced by the corrupted Christianity of the mediæval priesthood, and that they will be removed when Christian people become better informed; and if it be necessary for me to sacrifice my own ease and my own credit, in attempting to remove them, I shall only suffer the common lot of all reformers before me."

Mr. Campbell then enters into a discussion on the "primary laws of love," in which he takes the position that love is inherent in all, and is the right of all; that it must be limited by chastity and that marriage constitutes that proper limit.

We shall give some extracts on a future occasion from that portion of the work upon the "Laws of Marriage."

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 enumerate all the benefits of marriage, since there is no vital interest of mankind which it does not affect favorably. Marriage perpetuates the human race; lays the foundations of organized 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 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 diseased by the contagious 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 enervating 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 fulfil 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 it is 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 beast, 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. Greatness, glory, usefulness, happiness, await her elsewhere; but here alone all her powers, all her being, can find full play. No condition, no character even, can quite 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 wifely and motherly love, a part of her nature must remain unclosed, 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 clandestine 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 practising monogamy, the comparative number of unmarried to 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, while 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."

CROOKED LIMBS.

Bowed legs and knocking knees are among the commonest deformities of humanity, and wise mothers assert that the crookedness in either case arises from the afflicted one having been put upon his or her feet too early in childhood. But a Manchester physician, Dr. Crompton, who has watched for the true cause, thinks differently. He attributes the first-mentioned distortion to a habit some youngsters delight in of rubbing the sole of one foot against that of the other. Some will go to sleep with the soles pressed together. They appear to enjoy the contact only when the feet are naked. They don't attempt to make it when the feet are socked or slipped. So the remedy is obvious—keep the baby's soles covered. Knocking knees the doctor ascribes to a different childish habit that of sleeping on the side, with one leg tucked into the hollow behind the other. He has found that where one leg has been bowed inwards more than the other, the patient has always slept on one side, and the uppermost member has been the one most deformed. Here the preventive is to pad the inside of the knees so as to keep them apart, and let the limbs grow freely their own way.

An Indian, with the melodious name of Shawenossega, recently carried a half bushel of potatoes twenty miles to pay his subscription to the Luddington (Mich.) Record. He can neither read nor write, but gets his neighbors to read to him.]