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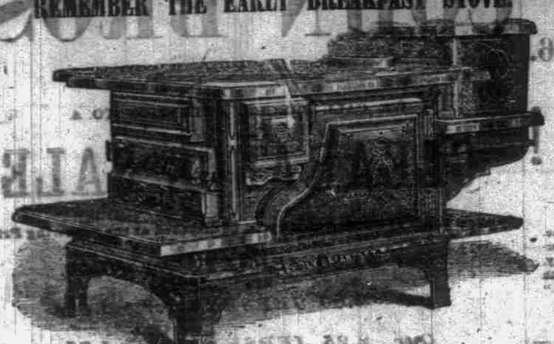

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EVENING NEWS.

Friday - February 26, 1886

EXPRESSIONS FROM THE PEOPLE.

JUDICIAL ESTIMATE OF POLYGAMY.

SALT LAKE CITY, Feb. 24th, 1886.

Editor Deseret News:

There are upon our local and other court records during the last few months so many definitions, rulings, theories and dogmatic assertions, that the common mind is as a matter of course befogged. This need not be wondered at, when the conditions are the offspring of a bewildered judiciary; the first clear, sharply cut, and consistent definition of the crime so-called, which has imprisoned a few and menaces many others, is yet to come before the people in such a way that all may understand it.

But it is not of these errors, speculations and contraeties that I now desire to speak; there is to be found in more than one decision allusions to the practice of

PLURAL MARRIAGE,

which for one I desire to repudiate for myself, and to repudiate for my brethren with whom I have for many years been acquainted. That is, that passion or lust, or inordinate desire for sexual commerce is the motive that leads to the practice of this grand, this salutory principle of plural marriage, and that personal gratification is the main or preponderating influence in its continuation.

As one who lived in polygamy for nearly thenty-five years I pronounce this suggestion infamous, and declare that wherever it is assumed, whether by the press, the pulpit, or the bench, it is neither just nor true.

I will make the assertion as the result of experience, of observation, and noting the expressions dropped from the lips of scores nay hundreds in the marital relation outside of the "Mormon" people in an experience by travel, business, etc., that there is

NO COMPARISON

between the generally licentious conduct of men and the practice of the believers in "Mormonism," whether of monogamic or polygamic habit.

To sustain this I only need apply to any man of the world, nay indeed not alone to them but to good members of Christian churches and Christian ministers, as to the lack of moral restraint which is everywhere apparent.

I need not refer, only in passing, to the transparent corruptions of society, to its vast deeps of prostitution, to its foetocide infanticide and to the depletion of family which tell of preventive measures that are of hell.

In a decision made by the Supreme Court it was stated that prosecutions against polygamy were "to prevent a man flaunting in the face of the world the ostentation and opportunities of a bigamous household." I deny utterly that this spirit has animated the Elders of Israel in any appreciable degree, the theory in which they have been taught, is that marriage, being established of God, is for the propagation of life, and universal testimony, professional and otherwise, assures the most ignorant and unobserving, that excess in this sacred relation is

THE CURSE OF MODERN SOCIETY,

and the reason for a depleted population.

Again, will the world never understand that the fundamental teachings of the church oppose this idea; there is no winking at irregular sexual gratification, and as to the marriage relation men and women are taught to observe the laws of life, chastity and purity; that the cultivation of the opposite does violence to the apostolic injunction which says: "Beware of fleshly lusts which war against the soul."

Not a solitary member of the Church but what has been continually advised to purify the body, "The Temple of the Holy Ghost," and the penalty has been plain, that, "If any man defile his Temple him will God destroy!"

It need not be asserted that men and women who have inherited tendency and temperament from their progenitors, (tendency which has been cumulative in its character) are altogether perfect, but the drift and effort of the Latter-day Saints has been steadily in that direction; besides most of the "Mormons" are famous for their industry, they are indeed workers, and no community steeped in lasciviousness, as they are asserted to be, could have wrought this transformation which Utah exhibits.

Then again all those who are familiar with Church doctrine know that there is much faith and a great deal of practice of that revelation called "The Word of Wisdom," which interdicts the use of alcoholic and other stimulants, even decrying the ordinary beverages such as tea and coffee. All of which in a greater or less degree act upon the base brain or the animal section of man. Do not all physiologists know that immunity from sexual extravagances is made possible by abstinence, and is it not equally well known that drinking, smoking and other indulgences are incentives to everything that is low and degrading; that these habits are seen in the

SAD RESULTS

of desecrated homes, in the common violation of sacred covenants, in the premature birth of humanity by the myriad, in the destruction and death of tens of thousands of the fairest and most affectionate of the gentler sex.

Have not hecatombs of these perished? Have they not died of broken hearts, of disrupted constitutions, of disease received from a professed and legal friend? Have not the passions—the brutal instincts of man been made to rage almost beyond control? and have not the daughters, wives and mothers of our enlightened (?) nations had fearful forbodings of just such retribution (because of this damnable iniquity) as befell old Sodom and Gomorrah?

The sensitive mind revolts from such consideration of the burning facts of every-day life, and the pure man rebels in indignation when he finds it charged from the bench, that men like President Snow are so lost to moral and spiritual beauty and life that "he may yet forsake his lawful wife to revel in the arms of another!" Is not this the suggestion of the hagnio? Could any but a perverted judgment thus insinuate to the minds of three score years and ten? Is not the assumption of revelry, the reflection of personal knowledge and an index to what might be expected of one who thus proclaims aloud himself as possessed by the suppositions and instincts of the brute? From thirty years' knowledge of this man of God, I have no fear of asserting that had that been his ambition, his desire, with a constitution always weak, he would long ago have exhausted his vitality and found refuge in the grave! Besides this, his life has been one of diversified activity; his mental calibre was assumed by the court during the trial, it was spoken of as beyond question; but there was left out of sight his continuous labors as a pioneer, as the projector of industries meant for a self-supporting communiny, and in the pursuit of his ministerial duties he has traversed the sea and land, visited many nations and bringing home the trophies of his labors from the poverty and bondage of a world to the peace, plenty and contentment of the little town of Brigham and to the adjacent county.

Where would those who set in judgment on him have been with these opportunities, or would they have been honored husbands and fathers of numerous families, a credit to the Territory and nation? The support of such families is that of Apostle Snow's vicinity more than call accommodation, for this is cheap in the high places of the nation where it is "reveled" in under the shadow of her courts, schools and churches in all parts of our so-called highly favored land!

It was also intimated by the court that the remark is one of the Apostle's wives implied neglect, for she had said, that "When a lady gets so that she cannot bear children, she is

RELEASED

from some of the duties of a wife;" What, is there in this that could so excite the ire of the court? Does not the true mother live again in her children and her children's children, and if purchance her husband may have formed an alliance with a younger person as wife, was it not evident that the Apostle cared for, sympathized with, and jointly with her (the elder wife) took solace and joy in ministering to the children God had so kindly given them.

Still further, who does not know that the procreative functions of mankind continued long past the fruitfulness of a wife? Is not this

THE SEAL OF DIVINITY,

the stamp of God? But a little while ago one of our head and revered brethren officiated in the dedication of a Temple, he read before the assembled thousands the dedicatory prayer, without any aid from artificial appliances, and in his case it is not so very long since he ceased to have posterity. Like Moses another man of God "his eye waxed not dim, neither was his natural strength abated;" numerously married though he might have been, it was plain that he had not given "his strength unto women;" all the vicissitudes of life, travel, martyrdom, persecution, etc., had only served to whiten that head which it is trusted will long feel the inspiration from on high, for the good and blessing of our favored Israel!

As if to emphasize and still further give the lie to local suggestion, we may take the characters of the Elders in another respect. Is it not everywhere known that many thousands from every vocation in life, have traversed the earth as laborers in the missionary field? That from two to five years they have been absent from wives and homes? They have had to accept and submit to the kindnesses and attentions of both married and single women, far from home, footsore, weary and hungry, under circumstances that would attract a man toward a ministering angel, yet how insignificant the few out of that great host are there, who have soiled their garments and

FALLEN BY THE WAY!

The Elders in Israel are not made of the stuff that is supposed and asserted by their enemies. They are for virtue, for honor, for sexual purity; all teachings, revelations, covenants and obligations insist on this, and if perchance a few by counsel, by inclination or to obey the law and fulfil the revelation have entered into plural marriage, the majority have done so in the fear of God, they have assumed its expenses and responsibilities like men, and in the practice of that life-giving principle, they have learned self-restraint; they have become acquainted (doubly so in comparison) with the organization of woman, with the functions of maternity, and the powers of human organization. They have not been led by passion, by lasciviousness, but have sought posterity, and to the intent that these might be pure, they have been conservators of the prime elements which belong to the prospective mother. They have had respect for times and seasons; they have not claimed as a marital right that which was precluded by conditions and in which was involved the best interests of both wife, mother and child. Nor is it betraying any secret to affirm that monogamy as the world knows it, knows nothing of the continence, the abstinence, the clear sense of purity, order and reliance on God and His spirit, which is experienced by the true, practical God-fearing polygamist among the Latter-day Saints. It is in the interest of truth alone that the statement is made, that during twenty years of married life in the understanding of laws and the possession of four or five wives, there are men who have known less of these in a sexual sense in that length of time than many a monogamist in one tenth the time—than many a man who concludes that there is no more in the celestial covenant than a man "holding out a lawful wife and yet forsaking her to revel in the arms of another," or simply "to seek the charms of a younger and fairer woman."

POLYGAMY

does not anticipate perfection, hardly in the weakest of humanity, but where its lack is made manifest, it cannot be denounced on the idea that monogamists are such paragons that the "opportunities" of marriage never present themselves to their highly sublimated selves; nor if there are evils in plural marriage is it any argument against its righteous character, for this same argument would apply equally and so nullify and exterminate marriage in any form whatever; propinquity and inclination alone would simply help to decimate the world of truth of this character, which, in its rightful practice, is void of wrong, without the attributes of crimes, where sanctified by true religion, and based upon written and organic law the ages will flee ere it be obliterated from the faith and practice of vast numbers of the human race.

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Kane County, Utah.

E. D. WOOLLEY, Jr., President.
W. D. Johnson, P. E., Thomas Chamberlain, } Counselors.

WARDS.	BISHOPS.
Factory	Thomas Stalworthy
Johnson	W. D. Johnson, P. E.
Kanab	H. S. Robinson
Lee's Ferry	W. M. Johnson
Mount Carmel	Alvin Heaton
Orderville	H. W. Esplin
Pahreah	Moses Stewart
Paria	J. W. Seamon
Upper Kanab	R. S. Boldwin

LITTLE COLORADO STAKE,

Apache County, Arizona.

LOT SMITH, President.
John Bushman, T. W. Brockbank, } Counselors.

WARDS.	BISHOPS.
Moon Camp	A. L. Farnsworth
St. Joseph	J. M. Richards
Sunset	F. W. Nelson
Temple House	Rio Allen
Woodruff	H. James

MARICOPA STAKE,

Maricopa County, Arizona.

A. F. MACDONALD, President.
H. C. Rogers, C. T. Robson, } Counselors.

WARDS.	BISHOPS.
Alma	O. M. Stewart
Alma	T. E. Jones
Alma	E. Pomeroy
Pasaje	G. S. Emerson
Tempe	T. Eskelsen

MILLARD STAKE.

Millard County, Utah.

I. N. HINCKLEY, President.
Daniel Thomson, J. Y. Robison, } Counselors.

WARDS.	BISHOPS.
Deseret	J. S. Black
Fillmore	Thos. C. Callister
Holden	D. R. Stevens
Hinckley	A. C. Kimball
Meadow Creek	N. Christensen
Oak Creek	H. B. Bennett
Scipio	Peter Anderson
	Thomas Yates

MORGAN STAKE.

Morgan County, Utah.

W. G. SMITH, President.
Richard Fry, Samuel Francis, } Counselors.

WARDS.	BISHOPS.
Croy Ward	John Hopkins
Enterprise	J. K. Hall
Milton	Eli Whitney
Morgan, North	G. B. Anderson
Morgan, South	Charles Tanner
Peterson	James Carrigan
Porterville, East	J. R. Porter
Porterville, West	Samuel Carter
Richville	A. D. Dickson

ONEIDA STAKE.

W. D. HENDRICKS, President.
S. P. Hale, G. C. Parkinson, } Counselors.

Oneida County, Idaho.

WARDS.	BISHOPS.
Cherry Creek	J. D. Jones
Clifton	Harvey Dixon
Fairview	Hyrum Hyde
Franklin	Joel Hales
Holbrook	George Stoker
Mink Creek	Ramus Rasmussen
Preston	N. O. Perkins
Riverdale	Peter Green
Samaria	Joseph Evans
St. John	P. Harrison
Weston	A. A. Allen

Bingham County, Idaho.

Chesterfield	T. P. Willey
Marsh Valley	M. T. Truswell
Moreland	J. H. Thatcher
Mound Valley	H. H. Williams
Oxford	H. H. Lewis

PANGUITCH STAKE.

J. W. CROSBY, Jr., President.
M. M. Steele, David Cameron, } Counselors.

Garfield County, Utah.

WARDS.	BISHOPS.
Cannonville	Wm. J. Henderson
Escalante	A. E. Schow
Hillsdale	Seth Johnson
Marion	Calvin King
Panguitch, First Ward	J. C. Davis
Panguitch, Second Ward	H. E. Church

Piute County, Utah.

Kingston	William King

PAROWAN STAKE.

Iron County, Utah.

TEOS. J. JONES, President.
Edward Dalton, Morgan Richards, Jr., } Counselors.

WARDS.	BISHOPS.
Cedar City	Henry Lunt
Kanarra	Wm. F. Wood
Paragonah	Wm. E. Jones
Parowan, First Ward	Wm. G. Mitchell
Parowan, Second Ward	Jno. E. Bailey
Summit	A. S. Hulet

SALT LAKE STAKE.

Salt Lake County, Utah.

A. M. CANNON, President.
J. R. Taylor, O. W. Powers, } Counselors.

SALT LAKE CITY WARDS.

WARDS.	BISHOPS.
First Ward	Joseph Worsley
Second Ward	Sam'l Peterson
Third Ward	Jacob Weiler
Fourth Ward	Marion Sperry
Fifth Ward	A. S. T. Seldon
Sixth Ward	W. H. Hickenlooper
Seventh Ward	Jos. E. Taylor
Eighth Ward	Geo. Q. Hales
Ninth Ward	Edwin Stewart
Tenth Ward	Ramus Rasmussen
Eleventh Ward	N. C. Parkinson
Twelfth Ward	Peter Sperry
Thirteenth Ward	Joseph Evans
Fourteenth Ward	Hyrum Pratt
Fifteenth Ward	Thomas Taylor
Sixteenth Ward	Joseph Pollock
Seventh Ward	Frederick Fowler
Eighteenth Ward	Jos. Bennion
Nineteenth Ward	Jos. Bennion
Twenty-first Ward	W. L. S. Allen

COUNTRY WARDS.

Big Cottonwood	D. B. Brown
Brighton	Frederick Shoaf
East Mill Creek	John Neff
Farners	L. H. Monroe
Granger	Daniel McKay
Grantsville	S. J. Dennis
Herriman	James Crane
Mill Creek	J. C. Hamilton
Mountain Dell	W. B. Harry
North Jordan	Samuel Bennion
Pleasant Green	L. M. Hardman
Sandy	Ezekiel Holman
South Cottonwood	J. S. Rawlins
South Jordan	W. A. Hill
South Willow Creek, (Draper)	L. M. Stewart
Sugar House	A. O. Driggs
Union	Ishmael Phillips
West Jordan	Archibald Gardner

SANPETE STAKE,

Sanpete County, Utah.

CANUTE PETERSON, President.
Henry