

MORMONISM.

New Solution of the Mormon Problem.

Messrs. Editors:—The hackneyed proposition of "abandoning polygamy" to secure the inestimable privilege of Statehood received a quasi-endorsement in your issue of Saturday. Permit the expression of a few reflections.

I am aware that such "concession to the progress of the age," as it has doubtless overjoyed the kind hearted, benevolent gentleman proposing this expedient to entitle it, would in their estimation, improvise some sort of a transition from Territorial mothdom. The American press have also generously solaced themselves in this opinion for the past fifteen years.

"One thing I find here below," said Carlyle, "the just thing, the true thing; if the thing is unjust, thou hast not succeeded." And what do Congress or the country really care about polygamy in Utah? The outcry comes from the sepulchral pulpits of the Hustis-Newman hue—and Congress responsibly comes down with the polygamy act of 1862.

The best statesmen and clergy "dare not voice their deepest convictions in public, but have two sets of morals, one for the closet and one for the street." It may be admissible, however, to ask what legislators propose to do in view of the alarming and increasing excess of women throughout Christendom? This question may well appal the wisest men. Nor are we half awake to its momentous import. Legislators pause upon the threshold of woman's enfranchisement. Women in the ascendancy, with marriage on the decline, are the anomalies of the time; and yet either male or female is but half without the other.

As priestly celibacy has filled with defilement the cloistered haunts of the vestal virgins, so Roman monogamy has made Christian cities drunk with the wine of her fornication. The impending crisis is not whether woman must go back to polygamy or forward to free-love, but whether she shall obtain patriarchal marriage, as instituted by Jehovah and honored by the practice of the long-lived, inspired and chosen exponents of high heaven's will of all ages, or the monogamic-polyandry of Christendom, denying honorable marriage to 200,000 "sweet, attractive, graceful" women in the solitary State of Massachusetts; flanking the avenues of trade with houses of assignation and prostitution, precipitating upon society a "social evil which no law can restrain and no power suppress," and dragging woman, the moulder and finisher of nations, down to an average life of but four years, when she dies of the will of God or some other disease.

From the low plane of traditional monogamy it is sometimes asked if a man be all-wed to have a plurality of wives, why not also allow the woman a plurality of husbands? It should be observed that such an inquiry is only consonant with total oblivion to the laws of procreation and the highest and holiest mission of woman—that of bearing the souls of men, and wherein says the Scripture, she shall achieve her salvation—a brighter, purer, holier, more queenly and exalted estate than has ever entered into the hearts of those who prescribe promiscuous intercourse as the panacea for the catalogue of political, social, moral and physical wrongs by which trusting woman is daily crucified. Conjugal law, which in all ages and nations has "confined one woman to one man, has never confined man to one woman."

It might safely be admitted as an axiom, that the Author of being cannot be defective in the laws of being. It is not less demonstrative that he has most unequivocally indorsed patriarchal or plural marriage; that through that lineage have descended all the prophets and apostles, to whom the heavens were unveiled, and even the Only Begotten of the Father himself came through an undisputed line of polygamous ancestry. The efforts to press any of the utterances of Jesus or his Apostles into service in abrogation of patriarchal institutions must be as inconsistent as they are subversive of obvious construction and good sense.

It is not claimed that the 250,000,000 of accredited monogamists composing that euphonious division of the world pet named Christendom are in duty bound to practice polygamy because the Mormons in Utah have been commanded to do so! Now won't this announcement sooth many disquieted nerves? It must not be forgotten, though, that

Isaiah, the most clear headed and minute delineator of the mighty convulsions of the last days, predicts in no mincing words, a gigantic woman revolt against an order of things so fraught with reproach, infamy and death to her; and such a fervent requisition will be made for true woman's rights as will find its way to hearts of masculine adamant. "We will eat our own bread," &c., only let us have an honorable marriage! Bachelors and old maids will then be found wanting—the one a husband, the other shelter for increasing responsibilities. Woman's right to "propose" will be asserted, maintained and honored.

In conclusion, will it be too much to ask of our good Christian, ministerial friends either to throw away their Bibles or quit the rôle of apologists for the Almighty in devoutly explaining that "in the days of ignorance God winked" (a "spiritual" wink of course!) at sin, in which category they have very indiscreetly, to say the least of it, barbarianized the friends and favorites of God.

It is quite presumable that men having the frequent privilege of personal communication with angels and exalted beings had better opportunities for acquiring correct information on any science or subject than those who ostracise all further revelation and whose highest conception of the God and Father of our Lord Jesus Christ is that he is a "Being without body, parts or passions," whose "centre is everywhere and whose circumference is nowhere!"—the most exact definition of nothing to be found in language.

We respectfully propose to our brethren of the Christian ministry this new solution of the Mormon problem. M.—Cleveland Plain Dealer.

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THE undersigned having been appointed by the Probate Court of Salt Lake county to administer on the estate of Daniel Garn disease, notice is hereby given for all persons having claims against or knowing themselves indebted to said estate, to come forward and settle.

SAMUEL GARN,
L. A. ENSIGN.

Salt Lake City, April 26, 1872. w141m

NOTICE.

TO WHOM IT MAY CONCERN. That whereas I will appear on Saturday the 25th day of May, A. D. 1872, at ten o'clock a. m., at the U. S. Land Office, in Salt Lake City, U. T., to make cash entry for the Townsite of Kamas, Summit Co. Utah Territory, embracing the following described lands, to wit: The S W 1/4 of S W 1/4 Sec. 16, the S E 1/4 of S E 1/4 Sec. 17, the N E 1/4 of N E 1/4 Sec. 20, the N W 1/4 of N W 1/4 of Sec. 21, Township 7 South, Range 6 East, containing 160 acres. To make the proof required by law and show that I am entitled to have the entries made under an Act of Congress for the relief of the inhabitants of Cities and Towns upon the public lands, Approved March 2, 1867, and also an Act amendatory thereto, Approved June 8, 1868, for the use and benefit of the inhabitants thereof, at which time and place any person or persons can appear and show cause, if any there be, why such entry should not be made.

ARZA E. HINCKLEY,
Probate Judge.

Coville, April 25, 1872. w131m

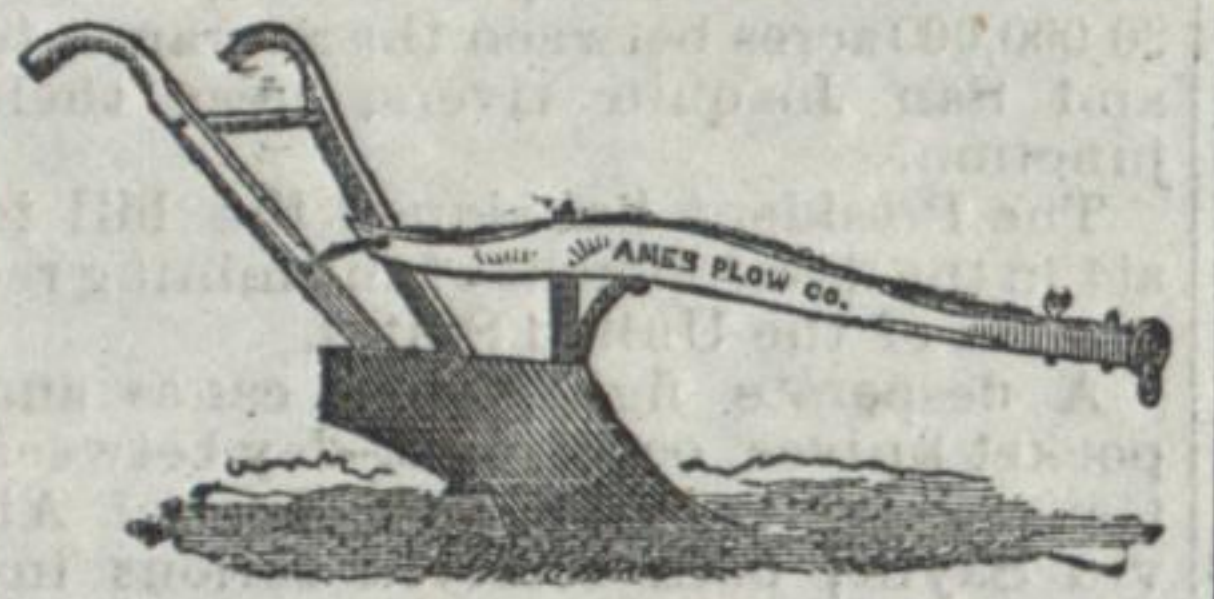
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