

voice is becoming a vast mischief. A national law is needed." Bishop Newman: "The difference between Utah and some other States is that in the former plural wives are simultaneous, while in the latter they are successive." President De Costa, of the White Cross Society: "We ask for a national marriage law, in accordance with which a woman, legally married in one State, would find herself legally married in every State." Annie Jenness Miller: "Make the gateway of escape as wide as possible." Congressman McAdoe: "Make divorces odious; no national law is wanted; let the States manage their own business." Mayor Hart, of Boston: "Let us all blush for our marriage and divorce laws." Bishop Whipple, of Minnesota: "Marriage is a divine institution which is desecrated by divorce." Sarah K. Bolton: "Having worked in benevolent and Christian societies all my life, and seen women and little children made dependent on charity through intemperance and failure to support, I cannot think that infidelity should be the only cause for divorce." Bishop Whitehead: "I am heartily in favor of a national law." William S. Holman: "Marriage belongs exclusively to the field of State legislation."

We think the consensus public of opinion is that there are other causes than the one offense supposed to be the only thing to justify divorce, which render the dissolution of some marriages proper and necessary. Who would say that a woman ought to be compelled to live with a man as his wife, when her whole nature has come to loathe and repel him? When she has neither love nor respect for him? When he beats or otherwise abuses her? When he is an habitual and confirmed drunkard? Or when his conduct and habits are such as to render him an object of her utter aversion?

Some people will quote the words of the author of the Christian religion on this subject. But we understand the Savior's inhibition to relate to a man's putting away his wife. There are many reasons why this might not apply to the case of a woman unable to endure the brutality or other misdoings of her husband. The cases are different, and Christ was speaking of the Mosaic custom which permitted a man to give his wife a bill of divorcement and put her away against her will. "God hates putting away." This has reference to the treachery which

many a man displayed toward "the wife of his youth," under the old rule of the Mosaic law.

As to the diverse civil laws of this country, there can be but one opinion among thoughtful people. They need unification or conformity. But there may be two opinions concerning the manner in which reform should be effected. It must either be done by national law or by mutual arrangement among the States.

We must say that we are opposed to the first-named method. An amendment to the National Constitution would be the first necessary step in the movement. And this would require a radical change in the very foundation of our political institutions. Marriage is a matter to be regulated in each State. It is a domestic institution which belongs to local self-government. The regulation of divorce implies the regulation of marriage. Make divorce laws national, and you at once open the way to make marriage laws national.

We believe the better way to be by friendly conference. Uniformity in the laws relating to marriage and divorce can be brought about, without relinquishing any more of the powers of the respective States to the Federal authority. We believe the encroachments of the latter upon the former have gone quite far enough for the common good, and that true patriotism will seek to prevent any further strides in that direction, for therein lies danger to the form of government established by the founders of this republic.

CIVIL AND CHURCH LAW.

IT IS not true, as stated by a wilful perverter of "Mormon" doctrine that: "The theory of the creed is that if he [a "Mormon" Apostle or High Priest] is ordained and after that pretends to be moved upon by the Holy Ghost his word cannot be doubted by any of lesser authority." There is nothing in the creed which teaches this, but much which teaches the opposite. It is very evident that the writer who pretends to explain what the "Mormons" believe does not know anything about their creed, and in addition that he endeavors to falsify even that which he thinks he knows.

In answer to the question, "Can any man tell where the Church leaves off and the civil law begins with Mormons," we answer: Yes, every man with common brains who reads for information can tell. The

dividing line is sharply drawn in the published doctrines of the Church. It is clearly perceived by its members. There is no difficulty in comprehending it if any person desires to do so. The revelations contained in the Doctrine and Covenants, to which allusion has been made, are declared to be simply "laws to govern the Church." And subjection to "the powers that be," embodied in the valid "laws of the land" and in those who administer them, is enjoined until Christ comes "whose right it is to reign."

The extent of the application of Church rules is defined to relate to Church fellowship, and the limit of Church authority to be excommunication. Every soul is left free to think, believe and act for itself and none are to be "in bondage one to another" neither is any power of priesthood to be exercised except by persuasion, in meekness, love and charity, by instruction and light to the convincing of the mind.

The point where "the Church leaves off and the civil law begins with Mormons," cannot be better defined than in the following from the Doctrine and Covenants section cxxxiv v. 4, 6, 7:

"We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that every man should be honored in his station: rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker."

"We believe that rulers, states, and governments, have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws, and such religious opinions do not justify sedition nor conspiracy."