

veil, cannot be an offense in the sight of God in the day and age in which we live.

But it may be said, why speak of this matter when there is so much excitement in regard to it? For the best of all reasons, that this is a free country, that free speech has never been forbidden, has never been checked, has never been curtailed. It is the heritage we have received from our fathers, and we are at liberty to speak of the institutions that lay at the foundation of society, and to analyze and understand them. There are thousands of our youth growing up that are not familiar with the fundamental principles pertaining to marriage; with the ideas and theories and practices of the nations that have grown out of this relationship; and it needs that they should understand why this turmoil exists, and whether there is a good foundation for the position that men take everywhere in regard to that principle, and which leads to the persecution of their fathers, and the ostracism of their community.

When we come to the sacred books that have been received by the Church, we find that, in regard to this dual idea of marriage—marriage in the monogamic form, and marriage in the polygamic form—the Book of Mormon expressly declares that it was necessary in the first colonization of this country that marriage should be monogamic, because the sexes were equal, and the people realized that marriage was an indispensable thing to both man and woman; but there is also indication that necessity would give final enlargement to this practical question.

So it was when Noah came out of the ark, and there are other periods in the history of mankind when nothing but monogamic marriage could prevail without doing an injustice to those round about them. But where there is no chance of this injustice; where every man is free; where every woman is free; where there are thousands of mankind that never marry at all, and thousands of women who by law cannot marry, there is room for the exercise of the polygamic form thereof; so that, in argument, the sacred books of old Israel, the sacred books of Christendom, the sacred books of the Mormons, or Latter-day Saints, all tend to substantiate the idea that marriage in the abstract is of God; and that it is or has been of Him, both in the monogamic and polygamic form. Still further, these written revelations are not the only evidence of the fact that monogamic marriage and polygamic marriage are both susceptible of practice by the human family. Who is there that is acquainted with himself or herself—where is the man and where is the woman who does not realize, if they have attained to mature years and experience, that all the functions of manhood and womanhood can be subserved in both forms of marriage, and often better in the polygamic. If in this ever present revelation of the Almighty, of the finger of God in man's organization, and in woman's, it had been decreed that polygamy was an immoral thing, and that it did violence to either, then that would be evidence to go against the sacred books that we have received from the past, and from those of the present; and if Joseph Smith had come forth claiming to be a Prophet of God and had given a revelation testifying to the necessity and advantage of polygamic marriage, and this revelation had come in contact with the revelation of man's experience, with the revelation written in his own organization, then it would have nullified itself; but it is in harmony with such a revelation, and shows the possibility and susceptibility and natural character of marriage in the polygamic relation. During a certain debate held in this house in regard to this very question, Doctor Newman asserted that there were evidences against this practice in the Bible. I consider that the Bible has been read by the Latter-day Saints as much as ever it was read by Doctor Newman, although they may not have done so in the original tongue—they may not have Leviticus 18—18 as he had it—but yet they have that great gift of God which is called common sense, to say nothing of the inspiration of His Spirit, and they are just as well able to understand the revelations of the past as Doctor Newman with all his knowledge of the original rendition and meaning of the Hebrew character.

And if a tree is to be judged by its fruits, what of the whoredoms, the adultery, the fornication, the prostitution of women in monogamic nations? What of sexual diseases, of blighted lives, of martyred women, of little graves dotting every hillside and the resting places of the dead? What of feticide, infanticide and abortion? What of the decimated power and numbers of the best society, what of their lisions and their divorce courts, and other damning features which cling closely to the skirts of modern Sodoms, the paragons and promoters of monogamic marriage?

Dr. Newman also made another remark something like this: that polygamy was not intended for the poor man, that it was intended for the kings of the earth, overlooking the fact, however, that Israel is a nation of kings and priests; so that when he said that polygamy or the practice of a plurality of wives was intended only for kings, it brought home a truth pregnant with thought; for God decreed that he would gather His Israel from the poor of all nations, and so in Rev. 5:10, they are represented as singing a new song, "Thou hast made us Kings and Priests to God and we shall reign on the earth;" and this principle was to extend not through time only, but through the countless ages of eternity, so that His people might occupy the position

of eternal fathers and eternal mothers, and be indeed Kings and Priests for ever and for ever.

There are also other avenues of information besides those sacred records, and besides those revelations written in the organization of man and woman at large, and that is the revelation of individual experience. There are many men and women who have practiced this principle in the midst of Israel for thirty years and upwards. I have heard their testimonies time and time again, and they declare that their experience corroborated the exhortation, commandments and practices of Holy Writ, and the revelations written in their own organization; and they tell me that in this relation they have been blessed, they have been prospered, they have had around them the influence of the Spirit of the Almighty; that peace has been upon their household and habitation, and that they have been enabled through that principle to multiply their posterity upon the earth. Where are these? They are everywhere throughout this Territory, and their experience, corroborating those other revelations which I have mentioned, forms a three-fold cord that cannot by any process or by any power be broken. I will say as the result of my own experience—for I have lived in that relationship—that to me and to mine it was productive of good, although it came in contact with our tradition. Although it came in contact with the practices of the fathers, and with our feelings, yet, in its experience it demonstrated itself to be of God, and no better time have I had in thirty years of married life than when I had three wives given me of God, and occupying but one habitation. The power of God was in that home; the spirit of peace was there, the spirit of intelligence was there; and we had our ever present testimony that God recognized the patriarchal order, that which had been practiced by His servants ages and ages ago and revealed to us in the dispensation of the fullness of times; and although two of these have gone behind the veil, they went there with a consciousness of having done their duty in this life, and that they would meet in the life beyond those who agreed with them in practice and in faith; from this condition came the discipline of life, the power of self-restraint, a tender regard for each others' feelings, and a sort of jealousy for each others' rights, all tempered by the consideration that relations meant to be enduring claimed more love and interest and soul than did monogamy under its best conditions.

Here, then, are some of the evidences in regard to this married relation that forms the foundation of civilization and of human life, and that lays at the foundation of the Government of God upon the earth; according to our ideas concerning this relationship so will our society and this community become. If we treat the marriage relation with levity; if we should believe that it was but a civil contract, and for time only, we should be weak as others and should not excel; if it is not part of our religion and of God, then it is not of value to us. In my experience—and that is not a very lengthy one—I have marked the change in feeling that has come over the nations in regard to this marriage question. When I was a lad it was very unusual for a man to take to himself a wife without the sanction of religion. All the marriages of Old England had to be celebrated in the Established Church, and a record was kept of them there, and of the posterity issuing from that marriage, and when these died, their death also was recorded, so that there was an unbroken chain of genealogical evidence in that respect often of immense value for legitimacy and other purposes. But by and by the spirit of religious liberty, as it was called, began to spread. It is but a hundred years ago, or a little over, since Methodism was established—the now dominant, or next to dominant religious organization of Christendom. It began in a small way; but it increased and spread abroad; it multiplied its converts, its ministers and its chapels; it became a potent factor, in a political sense, in the nation, and it was necessary that political parties should conciliate and cater to this increasingly wealthy religious organization; and when the Methodists wanted marriages performed in their own, instead of going to the Established Churches, their power and influence, the influence of wealth and numbers, their power as a political factor of the nation, gave them favor in the eyes of the ministry and the legislature. By and by they were allowed the privilege of marrying in their own churches and chapels, and by their own ministers. And as it was with this body, so it was with the smaller bodies, the satellites thrown off and revolving around the great planets of religious organization in that country. And then as this so-called religious liberty increased in spirit, scepticism began to grow in the minds of many in regard to religious doctrines. There were thousands of people that had no more faith in Methodism than in the Established Church, or in Catholicism. They had more faith in Tom Paine, and Voltaire, and Rousseau, and such men as Ingersoll, and their liberty made it appear plausible to them that there was no necessity to go to any church, or seek the aid of any minister, or have any religious ceremony in connection with their own marriage or the marriage of their families. So provision was made for this ever increasing host of sceptics, and finally it was decreed that marriage was nothing but a civil contract, not needing the service of a minister, or the sanction of religion, but requiring simply that it could be entered into after due notice

was given, in a public place and not before a worshipping assembly. In such cases marriage was entered into as "a civil contract," and when this stage was reached, inasmuch as it was but a civil contract "only this and nothing more," the next step of necessity was, that it could be dissolved. Where is there a contract of this nature that cannot be dissolved? If I am engaged by an employer we can dissolve the engagement whenever either of us is dissatisfied. And so this feature was applied to marriage; the laws of divorce were introduced, and that which was once considered creditable, difficult and expensive, and would have been sounded from one end of the land to the other as such, became common and unworthy of remark.

Thus the bonds of society are loosened; the sanctity of the marriage relation is destroyed; and the world is filled with entanglements that are the product of this civil contract business, and even where this contract remains intact, there is a spirit made manifest to avoid the responsibilities of marriage as to offspring, and to live together in numberless cases without any marriage at all; so that when the connection is broken it may be swept to the wind with no results traceable or injurious to any of those concerned.

Now, for the safety of society, for the welfare of the human family, for the love of order and responsibility upon the earth, for faith in the revelations of God, and for high regard to the practices of His anointed, I am in favor of the marriage relation. The Latter-day Saints are in favor of the marriage relation, and they are utterly opposed to sexual intercourse outside of that. And they do not believe that marriage is a civil contract alone. Whatever power there may be in the courts to enforce the claim of a wife against a husband, or the husband against the wife as a matter of protection, in the main, marriage is of God, is of divine origin. Marriage requires the sanction of the authority of the Holy Priesthood in order to give it force, in order to make it valid in this life and the life to come, and marriage—polygamic or monogamic, according to the necessities of the case and the condition of those who enter therein—is in harmony with all the laws of life; and despite what the world may say, those that are of polygamic descent without knowing it are to be found among the rulers of to-day—the most exalted and the most prominent in a national sense—even in repudiating Christendom.

In the carrying out of this relationship the Latter-day Saints are numerous everywhere throughout this Territory; and it is incumbent upon the rising generation that they should hold to those sacred views that are held by their fathers; that they should marry within the confines of the Church; that they should seek for their husbands or wives, as the case may be, among those who have been obedient to the principles of the everlasting Gospel, and who comprehend something of the nature of the marriage covenant. Those of our posterity should not depart from the ways of our Father; they should not be willing to take up with the practices of Christendom. They should be under proper restraint, proper control and direction in all the relationships of life, because this parental relation among the faithful is an eternal authority. Those children of ours, they never can get away from their father and mother in this life, nor in the life to come. If they should form connection with those outside of the Church and become aliens to the Gospel, after a long day of repentance they will have to return and bow the knee if they would have access within that organization, if they would enjoy all that belongs to that relationship, if they would inherit the glory with which that relationship is identified; they will have to repent, as it were, in dust and ashes and come back to the family circle, compact and covenant, wherein the Almighty gave them a being. And in this respect it may be well to drop a hint in regard to the practices of some of our sons and daughters in this city—where they step outside of what some call priestly authority. When they come to get up amusements of their own, they should see that that only which pertains to good order and good government are introduced, for those inevitably tend to consolidation and unity. It would be well if our boys would listen to their fathers' counsel; would respect the authority of their fathers and mothers who are good Latter-day Saints; and when they want enjoyment they should seek to keep within the circumscribed limits of all reputable authority.

There are a great many thoughts arise in my mind, but I presume that I have occupied all the time desirable and I do not wish to weary the congregation. The subject I have touched upon, however, is a very important one. It lies at the foundation of things, and, as I said before, as it is comprehended by the human family, by us as Latter-day Saints, so will be their position among the nations, so will be their power in renovating society, and so will be their measure of approbation by the heavens.

May God give us wisdom to so maintain ourselves in this relation—whether it be polygamic or monogamic—that we may gain His smile and approbation, that we may feel His Spirit in our families, in our hearts, in our going out and coming in, and may we realize that we have the approbation of heaven, and the sanction of all the powers of the eternities past, present and to come, as well as the example of the Patriarchs and Prophets. And when this life shall come to its end with us, may we be privileged to sit down with Abraham, Isaac,

and Jacob, in the kingdom of our Father and God, and make part of a family there, a great nation of Kings and Priests, associating with those who have passed through much tribulation and washed their robes white in the blood of the Lamb through the ordinances of the Gospel; which I ask may be the case, through Jesus Christ, Amen.

CORRESPONDENCE.

THE NORTHERN REGION.

Good Country and Enterprising Community.

OAKLEY, March 22, 1885.

Editor Deseret News:

We are all very busy. This is the right time of the year, and all the conditions are favorable with us for plenty of work, and there does not appear to be an idler in the community.

For a new settlement, this one will

TAKE THE BANNER

in many respects. About four years ago a few stragglers from Utah, or more properly the "Republic of Tooele," dropped in here, saw it was a goodly land to be in, made arrangements for parcels of it, and prepared shelters for their families, which they moved out here, and in a short time the curiosity of their friends left behind was strong enough to induce them to "come and see," which sight was strong enough to conquer, and very many have come to stop, and there are a few thousands of acres of

VERY GOOD LAND

now in a fair way of being cultivated, most of it being already fenced.

This spring several new houses have been, or are being built, hundreds of acres cleared of sagebrush and plowed, and grain and grass seed sown everywhere. There are

TWO CANALS

built, several miles in length and of respectable size, for irrigation, the water being taken out of Goose Creek; an abundance of timber in the adjacent mountains, not difficult to reach; a steam saw mill in the midst of it; a shingle mill, too, and a grist mill in course of construction.

There is supposed to be a deposit of

GOOD COAL

within 10 or 12 miles of the settlement, which will no doubt receive attention this season, while we feel certain of having an excellent quality of brick clay.

LIMESTONE

has been found and a satisfactory result obtained from it. Indeed the facilities and conveniences already possessed are sufficient to ensure the future success of the colony and make us a large community.

In Albion, the county seat, there is some enthusiasm over discoveries made there of

GOLD,

and it is possible there are vast quantities of it in our immediate neighborhood.

As soon as we get all our crops in and garden sauce up, I'm quite sure we will have lots of discoveries of one kind or other.

We have a

SOCIAL HALL

advanced sufficient to use during the past winter for dances, theatricals, concerts, etc., and a dramatic troupe which played the "Hidden Hand" last night to a large and appreciative audience.

We also have a good choir, and will soon have a good organ for their use, and then we have a Bishop who is a leader and encourager of all good works; attends Sunday school, choir practice, rehearsals, water meetings and his own business.

We also have a co-operative store doing a flourishing business, and—rather a long-winded correspondent, whose name may be

SNOOKS.

STOP THAT COUGH.

By using Dr. Frazier's Throat and Lung Balm—the only sure cure for Coughs, Colds, Hoarseness and Sore Throat, and all diseases of the throat and lungs. Do not neglect a cough. It may prove fatal. Scores and hundreds of grateful people owe their lives to Dr. Frazier's Throat and Lung Balm, and no family will ever be without it after once using it, and discovering its marvelous power. It is put up in large family bottles and sold for the small price of 75 cents per bottle. For sale by Z. C. M. I. Drug Dept.

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Ask for Wells' "Rough on Corns" 15c. Quick complete cure. Hard or soft corns, warts, bunions. W.

PILES! PILES!! PILES!!!

Sure cure for Blind, Bleeding and Itching Piles. One box has cured the worst cases of 20 years' standing. No one need suffer five minutes after using William's Indian Pile Ointment. Its absorbent tumors, allays itching, acts as poultice, gives instant relief. Prepared only for Piles, itching of the private parts, nothing else. Sold by druggists and mailed on receipt of price, 50c. and \$1.00.

For sale by Z. C. M. I. Drug Dept. FRAZIER MEDICINE CO., Prop's, Cleveland, Ohio.

HEART PAINS.

Palpitation, Dropsical Swellings, Dizziness, Indigestion, Headache, Sleeplessness cured by "Wells' Health Renewer." W.

Nel, the Manitoba malcontent, has it is said, but 500 fighting men, but they are well armed and determined.

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Cures colic, cramps, diarrhoea; externally for aches, pains, sprains, headache, neuralgia, rheumatism. For man or beast. 20 and 50c.

President Cleveland attended divine services Sunday at the First Presbyterian Church. The church was crowded.

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If you are failing; broken, worn out and nervous, use "Wells' Health Renewer." \$1. Druggists. W.

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TORPID BOWELS and DISORDERED LIVER.

From these sources arise three-fourths of the diseases of the human race. These symptoms indicate their existence: Loss of Appetite, Bowels constive, Sick Headache, fullness after eating, aversion to exertion of body or mind, Eructation of food, Irritability of temper, Low spirits, a feeling of having neglected some duty, Dizziness, Fluttering at the Heart, Dots before the eyes, highly colored Urine, CONSTIPATION, and demand the use of a remedy that acts directly on the Liver. As a Liver medicine, TUTT'S PILLS have no equal. Their action on the Kidneys and Skin is also prompt; removing all impurities through these three "scavengers of the system," producing appetite, sound digestion, regular stools, a clear skin and a vigorous body. TUTT'S PILLS cause no nausea or griping nor interfere with daily work, and are a perfect

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FORGES, TOOLS, Etc.
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