

# DESERET NEWS:

## WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

WEDNESDAY, - SEPT. 19, 1883.

### EVERY "MORMON" PRINCIPLE ESSENTIAL.

We publish in our supplement today, some further correspondence between Joseph Smith, of Lamoni, Iowa, and Brother Lyman O. Littlefield, of Logan, Cache County. It is on the same subject that has engaged the attention of the disputants for some time, and is getting rather monotonous. Still, as Mr. Smith persists in resisting the overwhelming proofs advanced to show that his father taught and practiced polygamy, and in advancing side issues while ignoring the chief arguments of his adversary, it is perhaps necessary to publish his letters lest he should claim that he has not received justice, and it is equally necessary to publish a reply to his remarks, lest some uninformed persons might be deceived by his sophisms.

The *Herald* of which Mr. Smith is editor, has contained several articles referring to the *DESERET NEWS* which we have not had space to notice, and they are written in such a quibbling, puerile manner that to some of them at least it would be waste of valuable time to refer. In the *Lamoni Herald* of Sept. 11st however, is an editorial to which we will devote a little attention, although it is almost as childish as some of its predecessors. The editor quotes a portion of an article from the *DESERET NEWS*, showing that the system of plurality of wives though not always a part of the creed of "Mormonism," and only permitted in Utah, is now an essential part of the theory, and that our faith is progressive, principle being added to principle, and each in its turn becoming an intrinsic feature of the system. On this the *Herald* proceeds to comment as follows:

"From it may be understood: First, that Mormonism once existed without the plural wife system; second, that it is now admitted to be a part of that system; third, that it is a part of such system, and essential, only in Utah."

Mormonism exists outside of and away from Utah, without the system of plural marriage; therefore, such system is not essential to the existence, perpetuation and extension of Mormonism. If many Mormons, in Utah, are not in the practice of plural marriage, then Mormonism exists in Utah without such system; therefore, the system is not essential to Mormonism even in Utah. Such being the case, plural marriage is not native to Mormonism, and does not inhere in it.

When Mormonism was first, preached, say from 1830 to 1844, it was stated to be the gospel that was to be preached in all the world for the redemption of the race of man, and fit and prepare him for a residence in a Zion and a New Jerusalem, the central city of which should not be in Utah; therefore, those who practice plural marriage and dwell in Utah, the only place where it may be practiced are not of those who shall inherit Zion and Jerusalem, for such system does not inhere in those places. There should be no question then as to the course which those persons should pursue, who wish to dwell in Zion. Besides this, the restricting the practice of polygamy to "Utah," and there "under religious regulations," destroys at once the claim made for that practice, that it is "native, internal, fixed, inherent, and essential to Mormonism; for Mormonism in its best and purest sense, is of that character that it may be preached, and its principles made applicable in every nation, kindred, tongue and people under the whole heaven. This was the boasted excellence of the system known by the Elders as Mormonism. Alas! How has the "fine gold become dim." In the house of its pretended friends the principles of the Church of the

Lamb are outraged, the proper effect and extent of the gospel abridged and denied, and the final glory of the kingdom which was to be upon Zion and her righteous inhabitants, and thence to shine on all the world "as a city set on a hill," is confined to Utah, where only a few can possibly form constellations of families in priesthood harems; and whence no glory can shine, for it is for Utah only. If it is possible for one inconsistency to be more inconsistent than another, this idea stated in the above editorial is the most inconsistent of inconsistencies."

The gist of the foregoing attempt at lawyer's logic is this: Anything connected with "Mormonism," or that is called a part of the system, which was not preached at the beginning of the Church, and anything belonging to it which may not be practiced everywhere on earth, cannot be an essential part of "Mormonism," but is an outrage and an abridgement of the proper effect and extent of the gospel, and is the most inconsistent of inconsistencies.

Let us see how this "consistent" and logical gentleman appears in the light of his own reasoning. When the Church was first organized its doctrines consisted of faith, repentance, baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost. Every other doctrine and principle and ordinance and practice now a part of the creed of "Mormonism" has been added since that time. Mr. Smith, then, is guilty of committing the "outrage" against which he launches his childish denunciations, and of that "most inconsistent of inconsistencies," every time he advocates any thing as a part of the "Mormon creed" except those four principles. The doctrine of the gathering, and the practice of paying tithing to the Bishop, which he endorses and teaches, are both additions to these first principles, and have reference to a special locality. The place for the city of Zion was not known in March 1831, and in August 1831 every man who went to the place appointed was required to consecrate his property. This commandment applied only to that place. It was not to be practiced abroad. There were special directions for that spot alone. The commandment to practice tithing applied to but the one place; it was not to be practiced in other places and it was not given when the Church was organized.

The law of tithing, taught to the society over which Mr. Smith was called by its members to preside, was not given to the Church till July 8th, 1838, and in its fullness only applied to a fixed place. Thus: "All those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law or they shall not be found worthy to abide among you." In November 1831, the revelation given to certain Elders to go out and preach the gospel, said: "He that believeth and is baptized shall be saved." But subsequent revelations added to this, and there were requirements made which, after they were given, became as essential as the first requirements, and involved the salvation or condemnation of those to whom they were declared.

The building of a Temple to the Most High God, for special objects pertaining to the salvation of the living and the dead, was not revealed in the beginning, and when it was revealed, applied only to one place. It was not to be practiced abroad. When the Saints settled in Nauvoo they were commanded to build a Temple there. According to Mr. Smith's logic this was an "outrage." The Saints in Scotland could not build a Temple in that land, neither could the Saints in Boston build one there. In the commandment to build that house in that particular place, it is declared that baptism for the dead can only be performed acceptably in the Lord's house or Temple built for that purpose; also that the washings and anointings and solemn assemblies, etc. belong to the Temple. It is further declared:

Let this house be built unto my name that I may reveal mine ordinances therein unto my people. For I design to reveal unto my Church things which have been kept hid from the foundation of the world, things that pertain to the dispensation of the fulness of times," etc.

Now, if the Lord revealed these things as he declared, would they not become an essential part of the system? This revelation was given Jan. 19, 1841, and nothing was known of these things at the organiza-

tion of the Church. According to Mr. Smith's reasoning it was all an "outrage" and "the most inconsistent of inconsistencies." The baptisms for the dead, with the recording and all things pertaining thereto explained by the Prophet Joseph in his letters of September, 1842, to be found in the Doctrine and Covenants, can only be practiced in a certain house, built in a certain way and after a certain pattern, and are not "applicable in every nation, kindred, tongue and people under the whole heaven," therefore, according to Mr. Smith's nonsense, they "abridge and deny the proper effect and extent of the gospel," and "confine the final glory of the kingdom."

But not only has Mr. Smith erred egregiously in his attempt to muzzle the Almighty, put a stop to the progress of the Church, and tie up its creed to ideas adopted many years ago, and thus prevent that addition of "line upon line, and precept upon precept," which is promised to it from the Lord, but in his usual style of petty quibbling, he has perverted the plain and simple meaning of the paragraph copied from the *NEWS*.

Where is there a syllable therein which conveys the notion that plural marriage cannot be preached everywhere, or that it never can be practiced outside of Utah? We claimed that it is now "an essential part of the theory," but that the practice of the system is "not now permitted except under religious regulations and in Utah." It is just the same with baptism for the dead. The reasons are obvious in both instances, but if they were not, that would not change the fact that each is now an essential part of the theory, an integral part of "Mormonism," and that neither of them was a part of the system until it was revealed and adopted.

There is but little of the system established by Joseph the Prophet that is adhered to, even in theory, by his son, but we will take the principle of tithing which he teaches, and apply his own words to it, substituting only the words "tithing" and "Lamoni" for "plural marriage" and "Zion," premising that we do not admit as a fact that true "Mormonism" does exist in Lamoni:

"Mormonism exists outside and away from Lamoni without the system of tithing, therefore such system is not essential to the existence, perpetuation and extension of Mormonism. If many Mormons in Lamoni are not in the practice of tithing, then Mormonism exists in Lamoni without such system; therefore the system is not essential to Mormonism even Lamoni. Such being the case tithing is not native to Mormonism and does not inhere in it."

The same arguments (?) used by Mr. Smith can be made to apply to everything added to the creed of the Church since its organization in 1830. We stand on the ground laid down in the paragraph which Mr. Smith has tried to pervert. That is: Whenever the Lord reveals anything to this Church it becomes as soon as received "an integral part of the creed and an intrinsic feature of the system." The Latter-day Saints' creed is not bound up in any fixed number of articles. In the language of the Prophet Joseph in the Articles of Faith and to which few words Mr. Smith pretends to subscribe: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God." And when these important things are revealed, they will become as essential and intrinsic parts of the system called "Mormonism" as the first principles of the gospel taught on the 6th day of April, 1830. If not, then Mr. Smith, to be consistent, must discard everything that has been added to or developed by the Church since that day. This would set aside all the quorums of the Holy Priesthood, all the ordinances of the Church except baptism and confirmation, all the revelations concerning the building up of Zion, the erection of temples, the endowments, and sealings, and "options, and covenants, and everything revealed from on high for the perfection of the Saints, the gathering of Israel, the glory of Zion and her municipalities, and the consummation of the grand work of the dispensation of the fulness of times."

The great objection of which we have to find with Mr. Smith and

most of the advocates of the society he represents, is a contentious, quibbling spirit, manifested in sharp, tricky methods of wrestling and twisting the words of an opponent and a desire to appear "smart" in taking advantage of such perversions. It is more in the nature of special pleading in a police court than reasoning in the case of truth. It is out of place in a religious journal, and both the matter and manner of Mr. Smith's attempts at argument, show that he is unacquainted with the system of which his martyred father laid the foundations, and which, under the direction of Almighty God, Brigham Young, John Taylor and others of his father's close associates have been developing and extending, that it may fully accomplish the objects for which it was divinely designed.

### LET US HAVE THE FACTS.

THE annexed communication has been received by Secretary A. L. Thomas; the subjoined certificate accompanied the election returns. The author of the letter and two of the Judges of Election are pronounced "Liberals," and the other Judge is supposed to be a member of the People's Party:

SPRING CITY,  
August 7th, 1883.

Arthur L. Thomas, Esq., Secretary  
of Utah Commission.

Dear Sir—The pretended election held here yesterday for municipal officers for Spring City, was, in my opinion, one of the greatest frauds ever perpetrated in this or any other Territory, on the legal voters of this city. Early in the morning a dozen or more polygamist bullies made their appearance at the polls, took possession of all tickets, threatened the judges of election, and intimidated the voters, placing one of their number, Jos. T. Ellis, a polygamist, at the polls, with a book in which he entered the name of each voter, and opposite the name the name of a Democrat he ascertained his vote to be for a Democrat. The other polygamist bullies blocked the polls, so as to prevent voters from coming to vote, and when ordered by the judges of election to make room for voters to come to the polls to vote, refused or neglected to do so, all the time threatening the judges and other liberal voters.

The peace officers of the city and precinct who are also polygamists, refused to interfere or preserve order. During nearly the whole day not a ticket could be had to vote, unless subject to the inspection of the bullies, unless the voter could write his own ticket.

In the evening, while in the discharge of his duty canvassing the votes, the presiding judge, James Commander, was stabbed in the back with some sharp instrument while sitting in my office, with his back toward the window, by some person on the outside. The confusion was so great as to hardly admit of the judges performing their duties, and resembled very much a howling mob.

Now, it cannot be possible that such a fraud as this can be called an election for this city. We are much better off without a city government anyway. See election returns. I cannot see how any person can claim an office by virtue of any such proceedings as these. On the part of the law-abiding citizens of this place I must protest against this transaction being considered anything but a farce and outrage upon the Americans of this city, although there are but few.

Very respectfully,

JACOB JOHNSON,  
Registration Officer, Spring Precinct.

### THE JUDGES' CERTIFICATE.

We hereby certify that we were unable to conduct the city election in the manner prescribed by the Utah Commission, by reason of certain parties forcibly taking the matter into their own hands, going so far as to both threaten and commit violence upon some of us, and depriving the people of their liberties in general at the polls.

JAMES COMMANDER,  
DANIEL BECKSTROM,  
GEO. W. BROUGH.

It is not a little singular that these occurrences, said to have taken place over a month ago, come to the public ear for the first time at this

late date. We place but little reliance upon the statement of the Registration Officer, as it is couched in language that betokens rage and a partisan spirit, and is too inflammatory and venomous for an official document. The certificate of the Judges of Election is of a more serious character and demands a full and complete investigation.

Elections in Utah have been heretofore conducted with propriety, with one or two rare exceptions in perfect peace and good order. This is so peculiarly a characteristic of Utah elections that they have become proverbial for their lack of the distinguishing features of elections in other parts of the country where disturbance and noise and often rioting, drunkenness and tumult are the rule and the necessary accompaniments of a full and free expression of American liberty.

We are slow to credit the charges made against the people of Spring City, a quiet town in quiet San Juan County. We must hear the other side before believing the story. We know how easily the "Liberals" can manufacture mountains out of molehills, and how ready they are to rail names and make accusations without cause or reason. They pointment and defeat make persons extremely reckless and dictive, and it may be that they have had something to do with assertions that have now come to light so long after they were made in writing.

If the facts set forth in the Judge's certificate are as stated, the "other parties" who "threatened" committed violence upon some of the election officers have broken the law and ought to have been prosecuted. Following from the Utah statute of 1878 in relation to the conduct of elections:

"Sec. 28. Any person who shall disturb or be guilty of any riotous conduct at any election in this Territory, or who shall disturb or interfere with the canvassing of voters, or interfere with the making of the returns, or who shall interfere with any voter in the free exercise of the elective franchise, shall be deemed guilty of a misdemeanor."

The penalty on conviction for crime is imprisonment in a county jail not exceeding six months, or a fine not exceeding three hundred dollars, or both. It is strange that some legal action has not been taken in this matter. If it is true that one of the Judges of Election was "stabbed in the back with some sharp instrument"—unless it was some pricking him with a pin—why was not complaint duly entered against the offender? It seems to us that if anything could be truthfully alleged as stated in the letter the Secretary, the aggrieved persons would have only been glad to prosecute the individual guilty of violating the law.

We hope to hear full particulars of these alleged proceedings from trustworthy sources, and meanwhile trust that a full and fair investigation will be made by the municipal authorities of Spring City, that the place may be cleared of the stigma now cast upon it, the charges are false, and if true are true that the guilty may be punished. Disorder, violence and interference with officers in the discharge of any duty, should not be encouraged or tolerated, especially among the people of Utah, who are bound by the most solemn engagements to be law-abiding, peaceable and orderly. Let the full facts be brought forward, no matter what is found to be blamable.

### LOCAL AND OTHER MARKS.

FROM FRIDAY'S DAILY, SEPT. 14.

**Died on the Way.**—Maren Benson, aged 68, one of the immigrants belonging to the company now en route, died at New York on the 10th inst. Her husband and daughter Jensen stayed behind to attend her funeral, which took place on the 11th.

**Sad Intelligence.**—Brother T. Pomeroy, of Mesa City, Arizona, who has been attending the Brigham Young Academy, at Provo, received a dispatch on Wednesday conveying the sad intelligence that his mother, two brothers and brother-in-law were down with the smallpox. The young man left the city and purpose shortly returning home.

**Still Agreeable.**—The comparative coolness of the atmosphere to