

EDITORIALS.

WHAT IS THERE LEFT?

"Though the system of plurality of wives is not, theoretically, an intrinsic part of Mormonism, yet practically all the discourses, all the efforts of the Elders, are devoted to this subject, and it forms one of their chief dogmas. Their authority for polygamy is taken from the examples of the patriarchs and from St. Paul's injunction: 'A bishop, then, must be blameless, the husband of one wife,' which they interpret as meaning that as St. Paul enjoined bishops to have 'at least' one wife, it is fair to presume that they had several. Evidently specious in their reasoning, they nevertheless teach that a man's chances for salvation increase with the number of his wives, and per contra, that an unmarried man is to be eternally damned, for he is not disregarding the command: 'Increase and multiply?' Making this broad distinction in regard to the future, they carry it out in the present in political affairs—for a man's votes are in proportion to the number of his wives, and further, every married woman casts a vote."

We clip the above from the *Chicago News*. It appeared previously in the *New York Sun*, and has been copied into other papers. It is one more proof of journalistic ignorance on the "Mormon" question, which, it appears, they cannot let alone and will not take the trouble to investigate. Some malicious or deceived individual starts a story in the press, and it is taken up and repeated and commented upon, arguments ingenious and otherwise are based upon it, and all the time it is false and foolish, as its supporters might easily discover if they were half as willing to learn the truth as they are to disseminate something unfavorable to "Mormonism."

The paragraph copied above is singularly free from elements of truth, even as a coating to the bolus of error. The system of plurality of wives is indeed an "intrinsic" part of "Mormonism," taking that word as defined in the dictionary and as commonly understood. It is an essential part of the theory; it is internal, genuine, native, fixed, inherent. If it is intended to convey the idea that there are many "Mormons" who have not a plurality of wives, which is a fact, the term used is improper; and so if the idea to be expressed is that plurality of wives was not always a part of the creed of the "Mormons." There was a time when plurality of wives was not permitted in this Church, as it is not now except under religious regulations, and in Utah. But ours is a progressive faith. Principle is added to principle, doctrine to doctrine, faith to faith. And every added tenet becomes, when received, an integral part of the creed and an "intrinsic" feature of the system.

But it is a mistake to suppose that plurality of wives, though occupying this position, forms the subject of "all the discourses and efforts of the Elders." It does not enter into a tithe of their ministerial utterances. We publish discourses, weekly, delivered by the leading Elders of the Church, and reference to them will show that our statement is correct. The prominence given to this subject is caused by its enemies, not its advocates. They have made it a matter of world-wide fame and national importance through their exaggerations and wild notions. They seem determined to advertise it and cause the world to investigate it, and to them not to us belongs most of the credit, or blame, whichever way you please to view it, of much of the agitation concerning it at home and abroad.

The authority for this practice is not taken from St. Paul's injunction, nor any other passage of ancient Scripture. It would make no difference to us whether Paul taught it or not, whether the patriarchs practiced it or not. Our authority is a revelation from God direct to the Church in the present dispensation, nothing less. It is in obedience to divine commandment that men in the so-called "Mormon" Church have married more wives than one, and when we refer to the Bible it is not as authority for our practices, but in reply to those who try to make it appear that they are contrary to the scriptures. In this we have undoubtedly the best of the argument, for no one but

a sophist would attempt to disprove polygamy from the Old or New Testament.

Again, we do not teach that "an unmarried man will be eternally damned." No such a declaration can be found in any of our Church covenants or its authoritative teachings. We believe that there are heights of happiness, exaltation, glory and power which no unmarried person, male or female, can attain, either in this world or the world to come, and we show it on natural principles. But that is a very different thing. Salvation and exaltation are not identical. There are many mansions and many glories, and he who has never developed those powers of mind and body that can only be perfected in the family relation, cannot be fit to enter into the society and dominion enjoyed by exalted men and women who have been faithful in all things and have overcome all things.

Neither is it true that "a man's votes are in proportion to the number of his wives," as the *Chicago News* and *New York Sun* ought to know, seeing that they have both at times commented upon the Edmunds law, by which no "bigamist, polygamist, or other person cohabiting with more than one woman, or woman cohabiting with either of the aforesaid," can now vote or hold office in this Territory.

After those points that we have shown to be incorrect are eliminated from the quoted paragraph above, what there is left may be taken to represent the knowledge of the average eastern editor on the "Mormon" question.

MORALS OF MONOGAMOUS MASSACHUSETTS.

A SHORT time since the Boston City Council issued invitations to citizens of the hub to accompany a distinguished military company from New Orleans on an excursion by the steamer *Empire State*. Only those who are acquainted with the manner in which members of City Councils in the extreme east are elected, can understand the disgraceful scene that followed. The "plug-uglies" and Boston "boys" who run those elections secured invitations, swarmed upon the boat, about eight hundred in numbers, elbowed the guests out of the way, took possession of the banquet prepared, knocked off the necks of champagne bottles, gobbled up the provisions, hooted, swore, controlled the whole thing, and had a general "good time" after their own brutal fashion, while the respectable guests—the New Orleans soldiers,—had to be content with a few sandwiches that could be saved from the general wreck. The orgie continued until the Boston bacchanals tumbled into the scuppers, drunk and incapable of further hoggliness.

Imagine, if possible, that such an occurrence had taken place in this city. Of course this would be a great stretch of the powers of imagination, but suppose the case just for a moment. What would be cited as the cause of such hoodlumism and brutality? Why, polygamy of course. It would be argued by anti-"Mormons" who pretend to know all about the secret causes of tendencies to wrong-doing, that pre-natal conditions, the effects of polygamic family relations, pre-disposed the roughs to deeds of disorder and riotous behavior.

But, sapient scribes, this exhibition of civilized manners was given in cultured Boston, where monogamy rules and a man with two living and undivorced wives would be excluded from society, thrust out of the church and clapped into prison. No polygamy in that. The Boston guzzlers, gormandizers, human hogs let loose, were free and independent citizens, voters and election managers of monogamic and extra-cultivated Boston, which is ever preaching reformation to Utah, and pleading for legislation that will convert this Territory to its fashions of morality and civilization.

In the same State there is a suit in progress in the courts, for the possession of a human hide which once enveloped the corpus of a pauper, and, after being stripped off and tanned, was placed in the hands of a manufacturer to be made up into fancy shoes. It was obtained by Governor Ben. Butler and presented in the investigation into the horrors of the Tewksbury almshouse. The suit is brought by a member of the boot and shoe firm in whose establishment the shoes were being manufactured. This gentleman claims that he only loaned the leather to

the Governor, who promised to return it. Butler, on the other hand, declares that he does not acknowledge any property in human skin, and says he shall have it decently buried when it has served his purposes. The legal question raised is a nice one, and the case is likely to excite unusual interest. The owner of the skin—or at least the man who claims to be the owner—valued the article at about \$1,500 previous to the recent investigation, and now alleges that, in view of the publicity given the matter by the investigation, he would not take less than double that amount for it.

How is that for an offshoot of "Christian" monogamous civilization? This is in the enlightened, anti-polygamous State of Massachusetts with its thousands upon thousands of "surplus women," whom its laws will not permit to marry, but who may be debauched and become the mothers of illegitimates, to be taken into foundling hospitals or become waifs and grols in the gutters and graduate into the corpse-skinning almshouses or prisons of that eminently cultured and pious commonwealth.

We do not pretend to say that monogamy is the cause of the evils of modern society; that is not our argument. We cite these things for the consideration of those who attribute every wrong thing occurring in Utah to polygamy as the cure and certain producer of the evil. They willfully forget the existence of deeper-dyed wrongs in infinitely greater proportions in monogamous society, and ignore the fact that what social evils we have in Utah, and such crime as is committed here, are copies of the greater iniquities in the wide wide world, and have been chiefly introduced here by monogamous agencies and sustained by monogamous influences.

We know they will not like these facts and references and inferences. The corruptions, disorders and reeking filthiness of so-called "Christian" society, they do not wish exposed or even hinted at. But every opportunity to show that Utah is not altogether free from the common taint is eagerly seized, and the most made of it that is possible, with all the exaggerations that malice and mendacity can suggest. A few facts now and then from the other side, if they have any common sense or logic left, may "give them pause," and show to what their false reasoning inevitably leads. If a few wrong acts of Utah people are the direct results of polygamy, what is the cause of the widespread and damning sins and iniquities of monogamous Massachusetts and other anti-polygamous communities?

INTERESTING FROM INDEPENDENCE.

CONDITION OF THE "CENTRE STAKE."

INDEPENDENCE, Missouri,
July 15th, 1883.

Editor Deseret News:

As Utah is my native land and as there are many there who are relatives and friends, and as I know this is the place on which the hearts and expectations of thousands are centred, therefore I thought it would be interesting to your readers, especially those who belong to the Church to hear something from this place, which has been designated by the hand of the Almighty as the central Stake of Zion, and which all who are acquainted with the latter-day work hold sacred in their memories, and live in the fond expectation of obtaining an inheritance thereon.

Since the time of the expulsion of the Church from Jackson County, civilization has worked a mighty change not only in political and financial affairs, but it has also moderated those feelings of the people that were so intense toward the "Mormons" in 1833, and it seems that all are now invited there (with the exception of those who have, contrary to the prevailing opinions, taking a plurality of wives.) We have now upwards of 12 different denominations in this little town of six or seven thousand inhabitants and most of them have substantial church buildings.

The Josephites as they are called number some hundreds, and are still moving in, they have also built a brick church on the eastern part of the city. Some are merchants, real estate men, machanics, and a great many preachers, who are making great efforts to become popular in the eyes of the world, and they

seem to harmonize perfectly with the "feelings of the people" at least, whether they are with the feelings of God or not, which if the scriptures are true is very doubtful. Alexander H. Smith one of this Apostles has made his home here. This town is growing very rapidly fine residences are continually going up Kansas City being but ten miles away makes this an attractive location.

A description of the "Temple lot" which is located in the western part of the city may be of special interest to all. Probably there are some now living in Utah who when the place was appointed were with the company that entered the thick woods with which it was then covered and marked the place; to-day it is surrounded with houses and gardens and the lot has been cleared from timber streets have been made and still the most beautiful elevated part of the city viz, the Temple lot, is unoccupied. Wm. E. McLeslie who died last spring said that the original dimensions of the temple lot were 21 acres extending south from the spot where the temple is to be built. But all with the exception of two or three acres has been divided up and sold and houses built upon them, the Mo., Pacific Railroad runs at the southern end.

The "Temple Lot" is claimed now by a few remnants of the Hedrickites, whose leader and pretended prophet died a natural death about two years ago. They want every one to understand (indirectly though) that they own the grounds and that no church or people shall ever build thereon except they come to their terms and bow to their sceptre.

This lot is known by all as the "Temple Lot." There is also a street on the east running north and south, called Temple Street. Those who now own the "lot" have declared their intention of building a house of worship thereon. They have also fenced it with barb wire, and planted a few trees upon it; prior to this it was used for base ball and circus grounds.

Occasionally I meet a man who was engaged in expelling the Mormons from Missouri by force of arms, they are, however, very scarce. Col. Pitcher, who lives about four miles southwest of town, was one and it is said he now lives on Mormon ground, and he once expressed himself as being unwilling to go to Utah, as he thought he might meet retribution. There are several others, but they are fast passing away. We have had several very heavy wind storms here in the last week and considerable rain, but not much damage has been reported, except to grain and hay that is cut. Harvest has so far been very good. A tremendous rain storm, with heavy thunder and lightning visited Kansas City yesterday evening, filling cellars and basements, the news of which you probably already received by telegraph.

Well, I must close my letter for this time, wishing your readers a happy "Twenty-fourth," which I understand will be celebrated this year as usual.

Very respectfully,
E. PETERSON.

THE TRUTH IS SPREADING.

THE Montreal, Canada, *Witness*, has recently contained some correspondence discussing the subject of "baptismal regeneration," or "holy baptism," and the orthodox views are put forth with a great deal of blindness to plain Scriptural instructions, one writer laying down as a principle the notion that "We must be born of the spirit before baptism can have any meaning for us." This is clearly opposed to the teachings of the Savior and His Apostles. He was first born of water, being baptized of John in the river Jordan, and then born of the spirit, the Holy Ghost descending upon Him from heaven. He said "Except a man be born of the water and of the spirit he cannot enter into the Kingdom of God." The promise made by Peter on the day of Pentecost was "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In the account given of the acts of the Apostles, it will be seen that baptism came first, then the laying on of hands for the gift of the Holy Ghost. An apparent exception was in the case of Cornelius and his household, upon whom God caused the Holy Ghost to descend before baptism, but it is explained in their case that it was done as a sign to convince Peter, the

Apostle, that Gentiles as well as Jews were fit subjects for the ordinances of the gospel.

We are pleased to notice in a discussion of this subject that some of the participants have been learning lessons from "Mormon" scriptures. For instance E. C. E. thus takes the argument in the *Witness*:

"Dear sir.—Your notice in yesterday's *Witness* of E. C. D's letter on the subject of baptismal regeneration to hope you will give this communication a place in your issue being brief, to the point as free from what is understood by the term *odem theologicum*. Holy baptism was ordained for the remission of sins. For example, John the Baptist administered, Mark 1, iv. v. Peter day of Pentecost exhorted who cried out, and what we do, to repent and be baptized for the remission of sins. Ananias special revelation from the newly converted Saul of him to arise and be baptized, wash away his sins; calling the name of the Lord. By apostasy also Peter was sent, and although he was a good man whose prayers came up for a memorial Lord, and was privileged to have a visitation, yet he was commanded by Peter to be baptized. The great importance of baptism in our salvation is shown in the immediate baptism who believed the Gospel by the apostles. Note the day of Pentecost and the apostles, also the gaoler and Lydia and her household, Ethiopian eunuch. Peter's holy baptism to the ark of Noah and his family were. Now suppose any of Noah's were to reason thus: Well, the ark is a good thing as commanded it to be built, but not think it absolutely necessary to go into it that we may be saved. God will save us without it as with it. Yet this is the way to talk about baptism. Saint Paul declares that as many as were baptized were in Christ and put on Christ. The same apostle teaches that baptized believers are buried with Christ. Our Lord himself declared that except a man be born of water and of the spirit he cannot enter the Kingdom of God, and that whoever believeth and is baptized shall be saved. When God's word are duly administered and the blessings associated with it will be realized. E."

He is followed in a subsequent issue by A. W. L. with the following:

Sir—Seeing in the *Witness* of last week over the signature of E. C. his scriptural allusion to "Baptism," and wishing we often see such articles on similar topics, I wish to add a few words to what he has written, to your discretion whether for your columns or not. O prescribes a new birth and baptism to be experienced, and as theologians seem to agree in it a matter of the imagination do not find water an imagination. A birth is a bringing forth and what is simpler than brought forth of water? Moreover, although the work of the Spirit is no less real and full when men are thereby regenerated than when they have been regenerated. In short, believers by baptism and baptism (1) received into the household of faith.

These letters contain some "Mormon" doctrine and show it is spreading. Indeed, I am thoroughly convinced that the religion of important theological questions now in progress, many of the old, erroneous dogmas of the chief religions are being overturned, and occasioned by the dissemination of the principles revealed through the Prophet Joseph Smith, and the faithful labors of the Latter-day Saints.

All the leading questions agitated by ministers of the various denominations, to the advantage of the channels of truth that were once thought to be ever settled, have been authoritatively and made so plain as to remove all doubt or question to this Church. And the millions who toil in the face of a false world and the intense darkness of the hired clergy, to spread