

THE "REORGANIZATION."

THE INCONSISTENCY AND HYPOCRISY OF THE JOSEPHITES SHOWN UP, AND THE CHARITY AND HUMANE (?) MOTIVES OF ANTI-"MORMON" CRUSADERS IN GENERAL REVIEWED.

BOYNE, Charlevoix, Mich.,
July 18th, 1885.

Editor Deseret News:

It is very evident to any one who is observing the times that the "Reorganization"—its leaders at any rate—are having a jubilant time over the distress coming upon the people of Utah. Their secret views of the matter have been for a long time that, in the event of persecution coming upon the leaders of the Utah Church, that people would be finally broken up, and that the decimated members would easily fall into the ranks of the REORGANIZATION.

I cannot otherwise think than that which often has been asserted by the "Reorganization" that "they have done more to break up polygamy in Utah than any other people;" and now Joseph and his brethren pretend to shed tears for the misfortunes of those going into prison, and the sufferings of wives and children consequent upon such imprisonment! Merciful, ain't they? The "one mighty and strong," labors night and day incessantly to bring evil upon his brethren, in order that he may offer them his services as a great deliverer!

For my own part I think that when the toad offers his services as physician to remove the tubercles from his fellow toad's back, that he ought to present a clear skin himself, as the evidence of his superior skill; otherwise, "Physician heal thyself," will only too often sound in his own ears.

When I first saw the

HISTORY OF THE "REORGANIZATION"

now nearly twenty years ago, from the pen of Zenas H. Gurley, it occurred to me as something astounding, that young Joseph Smith, who for sixteen years from the death of his father was as ignorant of any call by revelation from the proper source to the presidency of the church, as a three-year-old baby, could have the hardihood to assume the duties and responsibilities of such an office. Nothing but the sheerest ignorance of the duties, calling and responsibilities of such an office could even have prompted young Joseph or anyone else, to assume it.

And then, to assume that such men as William Hanks, who had been a follower and right hand man of Chas. B. Thompson, the so-called

"AGENT OF ZANEEMY,"

for some seven years previous, had power to ordain young Joseph a prophet of God, is so fraught with folly and nonsense, that any one at all acquainted with this matter must stand aghast at such an outrage upon common sense.

Is it any wonder that this "Reorganization" should have introduced the doctrine that the less could ordain to the greater to offices of the Priesthood, and that it was those who held only the Aaronic Priesthood ordained Joseph Smith to the apostolic and prophetic office?

"It has been taught," says Zenas H. Gurley, soon after the Reorganization began, "that no one could ordain another to a higher office than that held by himself, but this is a good time to expose that folly." So he goes on to show that though the Almighty tells us that he had sent Peter, James and John to ordain Joseph and Oliver to the Apostolic office, that it was done merely by those holy personages "commanding" Oliver to ordain Joseph to that office, and then Joseph in turn ordained Oliver.

I tell you, sir, that the whole history of that "Reorganization" is so disgusting with wranglings and twistings and falsifying of revelation to suit their ungodly and corrupt teachings, that one's gorge can scarcely help rising at it.

Their teachings in opposition to the doctrine of

PLURAL MARRIAGE

are very much in harmony with their teachings upon the Priesthood and its laws.

"Whosoever putteth away his wife," said Jesus, in the midst of a polygamic nation, "excepting for the cause of fornication, causeth her to commit adultery," etc. Does this language imply that a plural wife was an adulteress before she was put away?

So it is, you find, in all their teachings, the Almighty is made antagonistic to Himself, and to His most solemn teachings, laws and commandments for a period of over two thousand years, by their foul and perverted teachings.

We could severely let these "reorganizationists" alone, if they would let other and much better people than themselves alone, and not seek to bring persecution upon them. Who in the name of reason, or heaven, are these men of the "Reorganization," that they undertake to manufacture creeds for their fellow men? What business have they to rise up and tell you and me and all others what we shall or shall not believe, as an article of religious faith?

Why, if Joseph Smith had never given a word of revelation sanctioning the doctrine of plural marriage, I don't for the life of me see why the Utah "Mormons" have not just as good a right to practice that doctrine under the Constitution of the United States, as a religious tenet, as Mr. Joseph

Smith or his brethren have a right to adopt any other Bible principle, as an article of his or their faith. Why not?

In order that none commit fornication, "let every man have his own wife, and every woman have her own husband." The above, in Romans 7, is often quoted by the "Reorganization" as a clincher against plural marriage; they seem only to see one half of this passage.

Every man, they think of course, ought to have a wife, but as to every woman having a husband, oh, that is a matter of no consequence! Yet, according to Paul, in order that fornication be not committed in the Church of God, it is just as necessary that every woman of the proper age have a husband, as that every woman have a wife. It is self-evident, I think, to any man with his eyes open, that more women are converted in these days not only to the faith of the Latter-day Saints, but to the faith of all sects. Among the Latter-day Saints it is forbidden (and for a very good and sound reason too) for either sex to marry outside of that church. With the one wife dogma it is self-evident women among the Saints must fail entirely of getting a husband. Yet God's law requires all to

INCREASE AND MULTIPLY,

in order that the earth may answer the end for which it is created, and lest the names of any worthy of being fathers and mothers in Israel be lost in the generations to come.

But what care the leaders of the "Reorganization" for the names of Saints being blotted out? What do they care whether every woman has a husband or not? They look upon the mass of women of our time very much as they look upon a dinner at a picnic, where every one may choose and eat what he wants, and the rest may go to the dogs or the hogs; though what is left may be just as good as any eaten.

I confess that I cannot look upon the vast number of neglected women all over Christendom, many of them capable of bearing and rearing families of children, as noble and great as any that have ever blessed the earth, without a sigh of sadness and pain. Oh, if that "Reorganization" only knew, or would contemplate the abomination and desolation they are fostering and building up in the earth, directly and indirectly, they would, it seems to me, shrink in horror from so blighting, desolating and cruel work. I mean all I say. Their work is cruel, blighting, desolating and murderous, in a very high degree; and unless they repent before it is too late, future generations will cast stones at their dishonest graves, as the returned Jews now cast them at the grave of Absalom, saying, "Thus let it be done to him who has dishonored his father and mother;" "thus let it be done to those who have made wives widows, and children fatherless, and built up murder and desolation upon the earth."

"Murderous?" you ask. Yes, murderous, in a high degree. Who is he or she that has acquainted himself or herself at all with the

DENS OF INFAMY

known in every city in Christendom, and their tendencies and consequences, but knows them to be murderous?

A few years ago, "the wickedest man in New York," said to be, a certain John Allen, the proprietor of a certain dance house, but which more properly might be called a house of ill-fame, was "converted to God," as the phrase has it. In relation to his institution he was asked many questions, by various persons, and among the rest it came out that the young women, ruined in this institution lived from six to seven-and-a-half years afterward! And what is said of the young women of this institution is only what may be truthfully said of many thousands of similar institutions all over the Christian world. There is no population from such sources. These young women die in their youth, die unmourned, and are often carted away, as any other dead animal, and buried without service or ceremony.

The poem "Beautiful snow," is the story of millions who were once the pride of parents and sisters and brothers, but they all perish alike in the great

CHRISTIAN WHIRLPOOL

of pagan Roman infamy and murder.

One is at a loss to know what to compare this monstrous diabolism to, and the most talented pen utterly fails to describe its horrors. But perhaps if a company of the most heartless assassins should propose to erect a vast factory for the purpose of converting human beings into a fertilizer, to be sold at so much a barrel, with a capacity for crushing and mangling say one thousand living female bodies per day, it could scarcely be said to be any more horrible, soul-sickening and diabolical than the destruction going on day by day, for many centuries past all over the so-called enlightened Christian world.

And so used are the people of all ranks of society and so familiarized are they with this species of wholesale murder, from childhood to old age, that, poor and philosopher treat it with like indifference everywhere in Christian countries. Indeed so anxious are all classes to keep up modern Christian institutions, they seem to have well-nigh forgotten true Christianity altogether; and when one sees the son of a great prophet hand in hand with those who are constantly making war upon the most glorious principles of the Bible and building up murder and diabolism of this species in the earth, he must often ask himself how the Prophet, were he still living, would

regard such a son? For my own part, I cannot but conclude that he would reject, disown and spurn such a son as a wilful and gross enemy to God and to man.

He is to-day a victim of unauthorized and false revelation, and teachings. Otherwise the whole sacred code from Adam to Joseph, is only a vast bundle of the most bewildering contradictions and hopeless riddles.

THE CAPSTONE OF ALL THE CURSES

pronounced upon man for disobedience to God's law is, that the names of such men shall be "blotted out from under heaven;" and Abraham fearing such a calamity says to God, in the midst of a profusion of promised blessings: "Lord, what wilt thou give me, seeing I go childless, and lo one born in my house is mine heir?" As much as to say, what good are all things to me, while I have no son of my own flesh to inherit it? So thought all Israel, and so think all of like faith with them. But the majority of modern Christians, especially those who persecute the "Mormons," Josephites and all, are all at a loss to know what blessing or glory there is in a family of children. So much has their knowledge and wisdom perverted and brutified them.

I have sometimes thought that some of the crusaders against the Utah "Mormons" might become at least a little humanized in feeling, by becoming members of some society "for the prevention of cruelty to animals." Their membership might suggest that possibly "Mormon" husbands, wives, and children may have some feelings that ought to be respected, as well as the lower animals.

In the Josephite *Saints' Herald* of July 18, '85, I notice an article headed, "Marriage Contracts," commencing thus: "All legal contracts entered into before a person is baptized into this church, should be held sacred and fulfilled."

The editor intended this article as a lesson for the Utah "Mormons," but he evidently did not perceive that in that article he aimed

A BLOW AT HIS OWN "REORGANIZATION"

that, at the time, he did not realize. "All legal contracts of marriage," of course are all contracts of marriage held to be legal in any country where they were solemnized according to law. The editor goes on further to explain the words "held sacred," and tells us that they mean, "made holy," "possessing the highest title to respect, reverence or veneration." And that which is thus made holy, is not to be profaned or violated; is to be held inviolable. Its synonyms are "holy," "divine," "hallowed."

The above are Mr. Joseph Smith's, or W. W. Blair's own words; but when he wrote them he seems altogether to have overlooked the grand fact that, in Zion in these latter days, there will be men out of all nations under heaven gathered there in obedience to the sound of the gospel—men from Arabia, India, Mongolia, Japan, China, Burma, Siam, Persia and all the eastern countries and tribes where time out of mind plural marriages have been a legal institution everywhere among these peoples, and where any one of any number of wives is just as sacred and lawful as any other. And now supposing the "Reorganization" to be Zion, what are they going to do with these legally and sacredly esteemed marriages? Command them to put them away as "an abomination," just as they do now the people of Utah, and thus make them violate and under their most "sacred" and "holy and inviolable" covenants as ropes of sand? Is this the way that these legal marriages are to be entitled to the "highest title of respect, reverence and veneration?" Is it through proceedings of this kind that the righteous are to come to Zion with songs of rejoicing in the latter days?

Is not this "Reorganization" a jewel of consistency upon the legality of marriage, and in holding them "involute," and in "reverence?" With what pious regard she holds and builds up the Pagan Roman institutions of a black and benighted age! But hold! It is doubtful if even the Pagans of those times were so heartless and inhuman as to insist upon men violating so sacred an obligation as that of marriage. Why even the priests of modern times in conclave assembled upon this question in Eastern lands have not dared to insist upon any one of their converts in those lands violating his marriage covenants. But these young Josephites, they are so much more holy than all other people, they can't receive anybody into their church unless he becomes a covenant breaker, abhorred alike of God and honorable men everywhere.

It is very natural that those who violate marriage covenants themselves should think it no great crime in others to do so. As for me I cannot but think that there is more manliness in the little finger of the man who would go through prison and robbery rather than violate the covenant made to the wife of his bosom, than in a small army of those who insist upon, and enact such an outrage.

Looking only at these outrages, one cannot but feel indignant, but when we look at the fact that in all the heartless persecutions of the Latter-day Saints, they have been multiplied ten to one, and that the enemy in every instance has been only as a hungry man dreaming himself eating but has waked and found himself hungry, and that in digging a pit for them he has fallen therein himself, why, of course we feel rather to rejoice than mourn.

It is hard to see men robbed by wholesale of their hard earnings, and torn away from wives and children whom they love, and who love them; but what man is there among the persecuted "Mormons" who would not greatly prefer robbery and prison, to standing in the shoes of their most popular, and sumptuously fed and clothed oppressors?

Ah! that pine coffin that Governor Ford, of Illinois, got by public subscription for his last resting place, after distinguishing himself in robbery and murder and banishment of many thousands of "Mormons" from his State, ought to be

A WARNING

to all of like proclivities, especially to Josephites; but it seems that it is not.

One thing I have noticed on the part of the Josephite *Herald* in the past that is rather remarkable. It has nothing to say in relation to the pollution of wives and daughters going on, and increasing in such overwhelming degree all over this, and other lands; such as the *Pall Mall Gazette* has just raised the curtain of; and the foeticide, infanticide and abortion, so widely practised upon this land. It acts very much as though it only those Utah "Mormons" would abandon their bosom companions and the children of their own flesh, and brand them as harlots and bastards that it would actually be an ushering in of the millennium!

They see nothing that is cause for alarm anywhere only in the increase of a virtuous population in Utah!

And again, the many good things said by so many distinguished gentlemen and ladies who have visited and made themselves thoroughly acquainted with the morals and virtue of Utah "Mormons," never find a place in their narrow contracted and bigoted *Herald*. But they can quote from the

ORGAN OF THE DEVIL'S FIRST PRESIDENCY,

the Salt Lake *Tribune*, and circulate its vile slanders, and flatter and fawn, and cringe before the perverters of law equity and justice, and are hand in hand, side and shoulder with test-oath-Murray, and all his hypocritical aids and abettors, who have run their coach and four through all the legal barriers and safeguards of human rights and civilization, in order to make laws that will reach and enslave the "Mormons." And the very fact that these infamous laws will put the proprietors and frequenters of houses of ill-fame, the meanest seducers, adulterers and lechers upon juries and upon the witness stand, to convict and imprison the Utah "Mormons," has never once been mentioned by this same *Herald*, ought to be enough in all reason to show the character of the spirit that leads the "Reorganization!"

What a time women and children are going to have by and by, in licking the hands of those who have been chiefly instrumental in making them widows and orphans, more properly harlots and bastards! Will they do it? Never. "Shall the throne of iniquity have fellowship with thee, which frame mischief by a law?" (Ps. 94: 20.)

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, * * * that widows may be their prey and that they may rob the fatherless." (Is. 10: 1.)

QUERY:

Does wrenching \$300 most mercifully out of hardworking fathers, rob the children in any way? Would those \$300 do anything towards feeding and educating the children so robbed? What whole-souled charity governs the Polands and the Murrys, the Dicksons, the Varians, the Powers, the Lornes, and all the political and religious kith and kin for the poor, suffering "Mormon" women, and their little ones! Are you not hereby reminded of that charity that,

"With one hand put
A penny in the urn of poverty,
And with the other took a
Shilling out?"

O, if law and equity and justice in Utah, isn't a precious jewel!

WHAT A PICTURE

For the future historian, and what a lesson for future generations! Do the women of Utah ever cry out, "Save me O Lord, from the tender mercies of our pious friends; and our children from their deadly embraces."

"O my people that dwellest in Zion: be not afraid of the Assyrian; he shall smite thee with a rod, and lift up his staff against thee after the manner of Egypt," (to prevent thine increase) "for yet a very little while, and the indignation shall cease, and mine anger in their destruction. (Is. 10: 24-27.)

Respectfully, W. W.

AN EXPLANATION.

SOME CORRECTIONS OF A REPORT OF JOB PINGREE'S SPEECH.

We have been informed by "One who knows" that there were one or two errors in the *Herald's* report of Mr. Job Pingree's statement to the Court, previous to the passage of sentence on him, which are considered an injustice to Mr. Pingree.

Our informant says that in Mr. Pingree's statement where the following sentence occurs:

"No man can say I have considered this woman as my wife since that time, or that I that I have been seen with them as stated." The word "consid-

ered" should be replaced by the word introduced. Also the following sentence: "I was brought up on this charge and convicted on a presumption, and, no doubt, if I had presumed to buy the gentleman of the jury, and promised them \$100 in a week or two, or a month, they would have taken my word." Should be changed to read:

"I was brought up on this charge and convicted on the presumption of evidence; no doubt if I had told either of these gentlemen of the jury that I would pay them one hundred dollars in a week or so, they would have taken my word and would not even ask me for my note, but in this case my word was not taken, but a verdict rendered with presumption of guilt."

In the following sentence the word "never" should be left out and the word "and" should be substituted for "but." "The ages of these children were reported to me, but I never put them down." It will then read: "The ages of these children were reported to me and I put them down."

We will state that our informant has made the above corrections from memory. A reference to the original notes of our reporter shows that in the first correction the word "introduced" was used.

In the second instance the exact words, according to the notes, are as follows: "I am brought up on this charge, as I understand it, convicted on a presumption, mostly, of guilt. No doubt every one of these gentlemen if I had promised to pay them \$100 in a week or a month from this time, they would have taken my word for it."

In the third instance the notes read, "The ages of neither of these children, when they have been reported to me, I have not put them down."

According to the original notes it will be seen that in the two first cases errors were made, but in the third case there is a contradiction some where. We took great pains to have all the court proceedings correctly reported, but there were times when the reporters were unable to hear very distinctly and a wrong impression might have been conveyed, and errors will sometimes occur in the transcription of notes. It is also an impossibility for a person to remember the exact words by a speaker in a speech of any length when notes are not taken and even the speaker himself, unless he has learned the speech by heart, cannot remember the exact words used, although he may understand the idea he wished to convey, whether he clothed that idea in suitable language or not.

We would be sorry to misrepresent any man and trust the explanation made will place Mr. Pingree in a proper light before the public and with reference to the jury who tried his case.—*Ogden Herald*.

MEMORIAL SERVICES AT KANAB.

KANAB, Kane Co., Utah,
August 9, 1885.

Editor Deseret News:

Memorial services in respect to the late General U. S. Grant, were held at this place yesterday under direction of the Stake authorities. At early morn the bells tolled for one hour. Flags were at half-mast and public buildings and some private residences were draped in mourning.

At 2 o'clock p.m. services were held, and the house was tastefully draped, over the stand being a life-size picture of the much-respected, departed General.

Elder James A. Little gave a historic sketch of Gen. Grant's life, and pictured the mighty work which he accomplished.

Remarks were made by Elders Jas. L. Bunting, Nephi Johnson, Bishop Robinson and Judge Rider. The choir furnished some excellent pieces, such as "Beautiful River," and "Jesus, lover of my soul." There was a general attendance of the leading citizens, both civil and ecclesiastic.

Your brother,
L. C. MARIGER, Stake Clerk.

BY TELEGRAPH.

PER WESTERN UNION TELEGRAPH LINE.

AMERICAN.

WASHINGTON, 19.—The transfer of gold coin from the sub-Treasury of San Francisco to the sub-Treasury of New York through the mails has been resumed. A package containing \$300,000 arrived in New York yesterday. The amount already shipped by mail is about \$11,000,000. It is learned that the original intention was to have the gold transferred from San Francisco to New York in the United States war vessels by way of the Isthmus of Panama during the recent possession of that territory by the United States naval forces. The troops were withdrawn, however, before the plan could be put in operation.

The chiefs of the money order office and the finance division and the chief special agent of the Postoffice Department have been instructed to call the immediate attention of the Postmaster General or the First Assistant Postmaster General to all cases of delinquency in money order matters on the part of postmasters which may come to their notice by the reports of special agents or otherwise. Special jacket "melon colored" papers are to be prepared for such cases, the color being