

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

PRINTED AND PUBLISHED BY THE
DESERET NEWS COMPANY.

CHARLES W. PENROSE, EDITOR.

WEDNESDAY, - OCT. 1, 1884.

SEMI-ANNUAL CONFERENCE.

To the Officers and Members of the
Church of Jesus Christ of Latter-day
Saints:

Conference meetings will commence
at 10 o'clock on Saturday morning,
October 4th, 1884, in the Large Taber-
nacle in this city.

The presence of all the officers and
members who can possibly attend is
earnestly desired.

JOHN TAYLOR,

GEORGE Q. CANNON,

JOSEPH F. SMITH,

First Presidency of the Church of
Jesus Christ of Latter-day Saints.

SALT LAKE CITY, Sept. 23, 1884.

WHAT GOD COMMANDS IS RIGHT.

We notice that anti-"Mormon"
preachers and writers are repeating the
charge that those Latter-day Saints
who practice plural marriage are vio-
lating the instructions of their own
sacred books. They have reference
particularly to a passage in the Book
of Mormon that is made to do active
service for the "Josephites." A sec-
tarian journal noted for its shocking
errors of orthography and composition,
although edited and published in this
city by leading anti-"Mormon" pro-
fessional educators, prefers this charge
as follows:

"It is a remarkable fact that the one
custom of the Mormon people, which
make them a hiss and by-word among
all civilized people, is most emphati-
cally and repeatedly commanded in the
Book of Mormon. In the book of
Jacob this subject of polygamy is
treated in several places and the writer
cannot sufficiently express his abhor-
rence of it."

The author of the foregoing para-
graph states the exact opposite of his
meaning, but that is not strange in the
paper which prints it and calls itself the
Christian Advocate. His intention was
to make it appear that the Book of
Mormon condemns polygamy, and that
the condemnatory passages are to be
found in the Book of Jacob. Reference
to that book discloses that the people
to whom the prophet was discoursing
were practising "whoredom," and ex-
cusing themselves "because of the
things written concerning David and
Solomon, who had many wives and
concubines." He rebuked them for
their iniquity, declared that those his-
torical personages did some things
which were abominable before the
Lord, and gave them this injunction:

"Wherefore, my brethren, hear me,
and hearken unto the word of the
Lord; for there shall not any man
among you have save it be one wife;
and concubines he shall have none."
(Jacob 2d chap. 27 v.)

To understand the bearing of this in-
junction correctly, it will be necessary
to inquire into the reason for it. And
this is explained by the context. The
people, it states, were "waxing in in-
iquity" and were "excusing them-
selves in committing whoredoms;"
they were "leading away captive the
daughters of God's people," and had
"come under great condemna-
tion." They were therefore unfit for
the sacred relationships of that higher
order of marriage into which Abraham
and other holy patriarchs were per-
mitted to enter. The people to whom
Jacob was talking had corrupted them-
selves by whoredoms, and this com-
mandment was to them and to
them alone. The Book of Mormon
contains the history of that people and
the teachings of inspired men for their
special obedience and benefit. This
law was adapted to their low condi-
tion. They were unfit for higher re-
sponsibilities. They were too cor-
rupt for that celestial order that is or-
dained of God for the highest
exaltation of His servants and hand-
maidens in the law revealed for His
Holy Priesthood.

But not only was this command-
ment clearly given for the special ob-
servance of that people to whom it was
revealed, but the Lord reserved the right
to reverse the law if He saw proper, or
if the people became more righteous.
Here is the proviso:

"For if I will, saith the Lord of
Hosts, raise up seed unto me, I will
command my people; otherwise they
shall hearken unto these things."
(Ibid 30 v.)

What is the plain significance of this
verse? Is it not that unless the Lord
commanded otherwise that people
were not to deviate from the one wife
rule, and that the Lord would com-
mand otherwise if He wished to "raise
up seed" unto Him? God, foreseeing
that the people of that age would not
be fit for the sacred obligations of the
higher law, required their ancestors
when they came on this land to ob-
serve this rule unless He commanded
otherwise; and these people had violat-
ed the law and had otherwise commit-
ted abominations. This also was the
abomination of David and Solomon.
They took wives and concubines not
given to them by the Lord. Solomon
went widely astray in this matter. He
took women of those nations against
which the Lord had cautioned Israel,
and thus broke the law of God. (1 Kings
xi. 1, 2.) David sinned in the case of
Uriah and his wife. Nathan declared
that God gave David the wives that he
had received, but that the King had
sinned grievously in taking another
man's wife. This was against God's
law, and therefore both David and
Solomon did that which was "abomi-
nable before the Lord."

David's case clearly exhibits the
principle involved. While he was
righteous and obedient God gave him
wives into his bosom. (II Sam xii. 8.)
When he sinned he took them away as
a curse. (v. ii.) Nothing that David did
in his marital relations was an abomi-
nation before the Lord except the sin
he committed with Bathsheba:

"Because David did that which was
right in the eyes of the Lord, and
turned not aside from anything that he
commanded him all the days of his
life, save only in the matter of Uriah
the Hittite." (1 Kings xv. 5.)

Jacob's reference to David and Solo-
mon together must be viewed in that
way. The individual acts of the two
men, regarded separately, as related
in the Books of Samuel and Kings,
show that the abominations they com-
mitted were in doing that which the
Lord had not authorized. In those re-
lations which they entered into under
the sanction of the Almighty they were
blessed, but when they took women
in violation of the law, they were
condemned. The Nephites tried to
excuse their whoredoms by the
things written concerning David and
Solomon, but, as Jacob told them,
"they understood not the scriptures." God
never justified adultery, but he did
justify plural marriage when it was prac-
tised under His command.

The Latter-day Saints are not now
under the monogamic law as given to
the Nephites of Jacob's time. God
desires to "raise up seed" unto Him,
and has "commanded His people" by
revelation through the Prophet
Joseph Smith, whom he required to
practise the law and teach it to his
brethren of the Priesthood. It is a law
to them and not to the world; the or-
dinance can only be administered in
holy places; and none can receive per-
mission to practice it except under
regulations divinely revealed. This is
the doctrine of the Church of Jesus
Christ of Latter-day Saints on this
point. It is not in conflict with the
Book of Mormon, but is in harmony
with that record and with the Bible.
It is of God and not of man, and every
effort to show that it is contrary to His
word only helps to prove its conse-
nance with ancient divine revelation.

RAISING A FALSE ISSUE.

THE Republican nominee for the office
of Delegate in Congress from Idaho,
seeing the odds that are against him in
a campaign with Hon. John Hailey for
an opponent, is trying to make the
"Mormon" question the leading fea-
ture of the political controversy. We
do not think he will succeed. It cuts
no proper figure in the conflict. It is
probable that the "Mormon" citizens
of the Territory will principally sup-
port the Democratic nominee, as they
have indicated this in their political
gatherings, and in those newspapers
which voice their sentiments.

They will do this for several reasons.
First, because they have some confi-
dence in Hailey; second, because they
have none in Singiser. The Demo-
cratic candidate represents prin-
ciples which they regard as fun-
damental to this republic, while the
Republican aspirant merely rep-
resents his own personal interests.
Hailey is no more identified with or
attached to "Mormon" theories or
practices than is Singiser. But, so far
as is known, he has never stooped so
low as to misrepresent and abuse
them, or to seek to sail into popularity
and office on a stream of anti-"Mor-
mon" slander.

The "Mormon" settlers in Idaho are
entitled to the same consideration and
the same political representation as
other settlers, so long as they observe
the law. If any of their number vio-
late the law, all that remains to be
done is to inflict upon them the pen-
alties of the law. But the law-abid-
ing portion must not be abused for the
alleged sins of the presumed lawless.

Singiser assumes certain things
about a portion of the "Mormon" peo-
ple, and on that assumption would
have all "Mormons," without distinc-
tion, deprived of every political right.

If he had the least shadow of a chance
to gain their political influence, he
would raise his voice — what little
there is of it — in a different way.
The "Mormons" were all right with
the Idaho Republicans while the latter
imagined they were likely to gain the
"Mormon" vote. But when they
found that their political opponents
were in a way to get the coveted sup-
port, they could find no words too vile
to hurl at those who joined with the
Democratic party.

Singiser is anxious to provoke a dis-
cussion with his formidable opponent
on the "Mormon" question, in order to
divert attention from his own short
comings as the recent Delegate, and
the real issues between the two par-
ties. If Hailey has as much common
sense as he used to possess, he will de-
cline to lend himself to the crafty lit-
tle scheme of cunning little Singiser.
All that the Democratic candidate in
Idaho needs to do in order to ensure
success, is to expound the
principles and issues on which
he is placed before his former consti-
tuents, expose the nothingness of the
course of his opponent, and trust to the
ability of the citizens of Idaho to per-
ceive the strength of his cause and the
weakness of Singiser's squeak about the
"Mormons."

In another column will be found an
account of an interview which clearly
sets forth the political situation among
our northern neighbors. We hope to
see Hailey elected and Singiser drop
back into obscurity for which he is
fitted, and from which he was lifted by
a Federal appointment that too often
fills small souls with an ambition far
greater than their capacity. He will in
all probability burst with the strain and
the swell.

A COMMENDABLE WORK.

We have received a pamphlet publish-
ed at the *Enquirer* office, Provo, con-
taining a statement of the course of
study and text books used in the
Graded District Schools of Utah
County, as adopted at the Teachers'
Association of that county during its
six days' session of 1884. It is signed
by George H. Brimhall, the County
Superintendent, and endorsed by Prof.
Karl G. Maeser, Principal of the Brigh-
am Young Academy. It has been offici-
ally adopted by the School Trustees of
Provo City, and was originally intend-
ed by Supt. L. A. Wilson as a course of
study for the Provo District Schools.

It is divided into seven grades, the
seventh being the lowest. The studies
comprise reading, spelling, writing,
arithmetic, singing, language, music,
drawing, object lessons, geography,
history, physics, natural history, physi-
ology, philosophy of common things, etc.
Different branches of these subjects are
divided according to the respective
grades. The text books in use
are the Independent series of Readers,
Spencerian tracing and copy books,
Appleton's Geography, Swinton's
Language Lessons, Ray's Arithmetics,
Anderson's School Histories, Krusi's
Series of Drawing Courses, Stephen's
Music Reader. The utensils are maps,
charts, objects from the mineral, ani-
mal and vegetable kingdoms, slate,
sponge, pencil, erasers, pen, ink, note
book, ruler, blank drawing book, book
satchel.

No denominational features enter
into the course, nor are there any
"Mormon" text books. We mention
this because so many misrepresenta-
tions have been made and believed
concerning it. The District Schools in this
Territory are so conducted that the
children of people holding any kind of
religious belief may become pupils
without any danger of being indoctrin-
ated in any particular creed. Jew,
Gentile, and "Mormon," believer and
infidel, may thus meet on common
ground without offence.

The course pursued in this regard
by Utah County is similar to that in
other District Schools all over the
Territory, but the same attention to
management, division of studies and a
graded system is not shown in every
county, and we commend the action of
the Utah County Teacher's Associa-
tion to the notice of the official and
other educators in all the counties of
this Territory. The pamphlet will be
found exceedingly useful, and can be
obtained by sending ten cents to Supt.
L. A. Wilson, at the *Enquirer* office,
Provo City.

A VALUABLE PUBLICATION.

THE Fifth volume of the *Contributor*
is now bound and ready for the public.
This work, designed specially for the
benefit of the young people belonging
to the Mutual Improvement Associa-
tions, but really worthy of perusal by
persons of all ages, has always been
instructive and commendable. The
volume just completed, however, has
many features of excellence which
mark the improvement of the work as
it increases in years.

Among the prominent contributions
to the volume is the "History of the
Book of Mormon" from the faithful
pen of Elder George Reynolds. It is the
most complete and yet concise history
of this remarkable record ever pub-
lished. Every student of the latter-
day Gospel may read it with advantage.
And it is rendered additionally valu-
able by the splendid steel engraving
which forms the frontispiece of the
volume, containing excellent portraits
of "The Three Witnesses."

"Sermons and Writings of the Pro-

phets" form another attractive portion
of the volume, containing discourses
on vital subjects from President Brigh-
am Young and other leading minds of
this dispensation. O. F. Whitney's
magnificent poem, "A Christmas
Idyl;" Augusta Joyce Crocheron's
prize "Christmas Story;" articles on
the "Federal Judges of Utah" and
the "Governors of Utah;" contribu-
tions from many of Utah's able and
graphic writers, male and female, poe-
try, history, philosophy, theology, po-
litical economy and descriptive writing
of no mean order, all assist in making
up a volume worthy of preservation,
and a place in every Utah library.

We confidently recommend the *Con-
tributor* to all our readers as a publi-
cation worthy of their support. The
Fifth volume can be obtained of Ju-
nius F. Wells, its talented editor and
publisher, by addressing him (enclos-
ing \$2.50), at the *Contributor* office,
Salt Lake City.

A "GRAPHIC" CASE OF DEMENTIA.

THE New York *Graphic* has gone crazy
over the "Mormon" question. No
sane writer would pen such stuff as
the annexed remarks on the Tennessee
massacre and no editor in his senses
would publish it approvingly:

"The United States Government has
something to do with this matter. Per-
haps the State government has some-
thing to do with it. One or the other
should protect the people of Lewis
County from the lascivious scoundrels
who are laboring to ruin women and
break up families. Both are paid for
the protection which is not conferred,
while the proselyting rascals are as
safe under the law as if seduction and
bigamy were Christian virtues."

Can these native Tennesseans do in
defence of their homes what the United
States Government has a right to do
in defence of its honor? Why not?
But for the fact that seduction and
bigamy are called virtues by the Mor-
mon Church, these proselyting priests
would have been driven from Tennes-
see long ago, and might have deemed
themselves lucky if they escaped the
rope managed by Judge Lynch. The
name of religion given their crimes
does not make their crimes any better.
It does not make the breaking of the
laws of God and man by the Mormons
in Utah any the less crime; and if, the
civil power failing, the army of the
Government should kill a good many
Mormons in order to reduce the sur-
vivors to submission, public opinion,
moral sentiment and the statute books
throughout the civilized world would
say the action was perfectly right."

Seriously, what has the United States
Government to do with the preaching
of "Mormonism" in Tennessee? The
Government cannot prevent or sup-
port preaching. It has nothing to do
with belief of any kind, nor with the
advocacy of that belief. The State
Government is in a similar position.
Faith is free, speech is free, religion is
free in this free country, and only when
"overt acts against peace and good or-
der" are committed, can the secular
law, whether State or National, step in
to interfere with the individual whose
belief has led him into lawlessness.

The *Graphic* ought to know that the
General Government has no power to
punish people in Tennessee for the
acts which it would have people be-
lieve are sanctioned by the Church in
Utah. If a "Mormon" were to prac-
tise polygamy in Tennessee the Gen-
eral Government could not do anything
in the matter. When the laws of Ten-
nessee are violated, the authorities of
Tennessee must move for the punish-
ment of the offender. The Govern-
ment of the United States has no
jurisdiction of such a case.

Now, if a "Mormon" Elder should go
into Tennessee and do anything con-
trary to the laws of the State, does not
the *Graphic* know well enough that the
officers of the law there would only be
too glad to vindicate the law against
a "Mormon?" And is not the fact that
no infraction of the law has even been
charged against our missionaries, proof
sufficient that no such overt acts have
been committed by them? What "pro-
tection" does the *Graphic* want for the
"native Tennesseans" against the
preaching of the Gospel by the Latter-
day Saints? Why not be explicit and
say what it means? If persons believ-
ing in "Mormonism" choose to preach
their peculiar faith, what can the Gov-
ernment, State or National, lawfully
do to prevent it? And what "protec-
tion" against such preaching do the
natives need other than their own in-
difference or non-attendance at the
preaching?

It is easy to call men "lascivious
scoundrels," but how does the *Graphic*
know that the Elders, who were shot
to death while holding religious
worship on a Sunday morning, were
other than good and virtuous servants
of the Most High God. We declare
that they were innocent of any offense
and we know what we are talking
about, while the *Graphic* writer knows
nothing about them and is really talk-
ing unmitigated nonsense; for neither
the Government of the United States
or of the State of Tennessee is paid to
put a stop to preaching, whether it be
"Mormonism" or any other ism.

Neither has the Government, any
more than the "native Tennesseans,"
any right to shoot down men in time
of peace, or kill any one in time of
peace or of war for heterodox religious
teaching. The *Graphic*, in order to de-
fend a wilful and cowardly and cold-

blooded massacre, assumes that the
Government had the right to do such a
deed. And failing to exercise that
right, alleges that the native Tennes-
seans could of right commit those
murders which now stain their souls
and the honor of their State. Is not
the *Graphic* ashamed to publish such
balderdash? If it is so bloodthirsty as to
endorse the utterly inexcusable
crime on Cane Creek, and so bigoted as
to rejoice over the slaughter of human
beings because they were "Mormons,"
is it so lost to common sense as to
argue that to do such things is one of
the rights of the United States Gov-
ernment?

And what has the alleged "breaking
of the laws of God and man in Utah"
to do with the preaching of the Gospel
in Tennessee? If certain individuals
in Utah have broken the law, by what
principle or right or reason should
persons who have broken no law be
killed in Tennessee? The *Graphic* as-
sumes that "seduction and bigamy are
called virtues by the Mormon Church." If
it were true the killing of people
who had committed no such crimes
would not be justifiable, either before
God or man. But the *Graphic* lies—
under a mistake. There is no church
on earth that is more pronounced in
its abhorrence of those crimes than the
"Mormon" Church. Seduction and
adultery are considered by it capital
offences. They rank next to murder.
There is no "Mormon" Elder who
preaches seduction as a virtue under
the sanction of the Church. Bigamy—
as it is commonly understood is viewed
by the Church in a similar
light. No one is upheld in the practice
of that great wrong. The *Graphic* does
not understand the subject. It has
gone off wrong, and has wandered so
far from the track of truth that it ex-
hibits a bewilderment and utters rav-
ings such as are suggestive only of
dementia.

The last sentence in the above ex-
cerpt is as wild and vicious as any of
its predecessors. Why should "the
United States Government kill a good
many Mormons?" Where does it de-
rive its authority for such a murder-
ous policy? The *Graphic* must know,
if it is not thoroughly insane, that the
Government has not the authority to
kill any "Mormon." If a "Mormon"
commits a crime worthy of death he
must be tried, convicted and executed
under the laws of the Territory; the
National Government has nothing
whatever to do with the matter. The
Government of the United States can
only act in case of a violation of its
own statutes. If a "Mormon" is con-
victed of marrying more wives than
one, there is a penalty prescribed con-
sisting of fine and imprisonment.
But the Government would have
no right to kill him. And if it should
so overleap its authority as to put the
man to death, whether by the exercise
of the civil or the military power, the
whole civilized world, instead of say-
ing "the action was perfectly right,"
would denounce it as uncalled for, in-
human, unconstitutional and infamous.
If this would be the verdict over an
individual case, what would be said
about the wholesale murder of "Mor-
mons" by the Government, in order to
convert the survivors? Why, we be-
lieve that even the *Graphic*, brought to
its senses by the unjustifiable return to
medieval barbarism, would be stricken
with horror at the deed and would
condemn it in language as fierce and
forcible as other journals.

We cry shame on any paper having
claims to respectability which would
seek to justify violence against reli-
gious opinion, and attempt to condone
and palliate so utterly indefensible a
deed of atrocity as the Tennessee Sun-
day massacre. The writer of the ar-
ticle from which we have copied
should be taken care of by his friends,
and not be permitted to put pencil to
paper again until he has recovered in
some degree from this severe attack of
Mormophobia.

IDAHO POLITICS.

THE political campaign in our sister
Territory in the north—Idaho—over the
Congressional delegateship is quite
animated. "Honest John Hailey" the
Democratic candidate has accepted a
challenge from Mr. Singiser, the Re-
publican candidate, to meet him in a
discussion of the leading issues in-
volved. He invites Mr. Singiser to ac-
company him on a tour through
the Territory, and of course the cour-
tesy will be accepted and the work go
bravely on.

The *Silver State* says:

The opposing candidates for Dele-
gate to Congress from Idaho Territory
are Theo. F. Singiser, who was nomi-
nated by the republicans, and John
Hailey, the democratic candidate.
Singiser was sent to the Territory un-
der a salary as a Federal official, while
Hailey is an Idaho pioneer, who has
been and is thoroughly identified with
the interests of the Territory.

Because Hailey is not a fanatic, who
would persecute for God's sake all
who differ with him religiously, and
because he is a firm believer in the
broad, liberal, Democratic doctrine of
letting every human being worship
God according to the dictates of his
conscience, so long as he does not
violate the law, he and the party whose
nominee he is, are accused of sym-
pathizing with the polygamous doctrine
of the Mormons, and an attempt is be-
ing made to defeat him by the false is-
sue thus raised.