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SPURIOUS AND GENUINE.

If mankind were as easily deceived with bogus coin as they are with bogus doctrines, what a plentiful harvest counterfeiters would reap? But as most people pay more attention to and care more for the yellow deity, that they can handle and put in their pockets, than they do for their Creator, of whom they think but little and know less, they are not so easily deceived concerning the former. It is made a more special study, and there is not quite so much trouble, nor such correctness of life required to make an acquaintance with it.

As sure as the Lord reveals anything for the salvation of the human family the devil stirs up the wicked against it; and when he has got them in full cry, he quietly leads off in a similar line, with a spurious article, that the ignorant and unwary may be securely trapped. When God revealed Himself to the Prophet Joseph, and the doctrine of present revelation was taught, what a hue and cry was raised against it? Some folks say now that the only objectionable feature of our faith is plurality of wives; and that if it were not for that doctrine we would be a pretty decent kind of people, almost fit to be civilized, and might even stand a chance of being admitted into — Society.

But we know that the doctrine of present revelation had equally as bitter opposition to contend with; and that those who believed in and defended it suffered the most virulent and intolerant persecution. And so it has been with every prominent principle of our religion. But present revelation demands of those who would enjoy its blessings, purity of thought and action, and a line of life so righteous that they can have the Holy Spirit in-dwelling with them. And as this interferes with a great many little peculiarities of most people, and involves a very material change in the honesty of their dealings, uprightness of life, and general course of conduct, the conditions appear to be thought rather onerous, and but few are willing to seek honestly before God for the promised blessings.

The power of evil, however, is more accommodating. He will oblige mankind with communications from the unseen world without imposing any irksome conditions. So a doctrine called spiritualism makes its appearance, becomes widely known, meets no persecution other than a little polemical opposition, makes converts by the thousands, and its adherents declare that they receive revelations indiscriminately, moral rectitude, purity and righteousness not being at all necessary in those who are so favored as to receive them. If we misstate or misrepresent, we would not do so knowingly.

Now this doctrine is simply the counterfeit of that which God revealed through the Prophet Joseph. The Almighty promises revelation to all men and women who will keep His commandments and live sufficiently pure and holy lives to entitle them to the blessing; the evil one offers revelation to all, whether they are righteous or wicked, pure or corrupt, holy or unholy. But so far as the theory is concerned, both come equally in contact with pre-

vious prejudices and traditions. Yet the genuine is repudiated, its believers persecuted, and met with the strong arguments of "damnable heresy!" "horrible!" "blasphemous!" "false prophet!" and other like invincible logic; while the spurious passes for current coin and is well received.

Which ever might be thought true or false, there must have been something more to contend with than simply tradition, or the opposition encountered in the proclamation of the gospel would not have been so virulent. That something was and is the enmity that has ever been entertained by the adversary against the truth and its adherents, and against the Priesthood revealed from the heavens. This enmity is made manifest through those who yield themselves up to the spirit of evil. And it matters not what principle may be taught, that has been revealed by God, it will be met in the same way and have to encounter the same opposition. This all sacred history sustains and confirms.

Does any rational man or woman believe for a moment that the outcry raised against plurality of wives is made because the "Mormons" live with more than one woman? That is done, not hidden and secretly, but systematically, openly and above board, in every city and country of Christendom. But plurality of wives is a principle divinely revealed and ordained. And it imposes conditions of purity and continence equally as burdensome on corrupt and depraved appetites, as those which precede the receiving of revelations from Heaven. It is a true principle, and a mighty instrument for the moral and physical regeneration of the human family. This the adversary knows, and he has no desire to permit his government to be wrested from him, — a government which has its strength in degeneracy and corruption, and aims at destroying the human race.

It is because we claim it as a right, being a vital part of our religious faith and a Divine command, hedged round with conditions to which the corrupt heart is unwilling to submit, that enmity is upstirred against it and us. If we were to discard the genuine and adopt the spurious, ignore the sacred name and sacred claims of wife, and even practice the revolting actions of the "Free Love" advocates, the opposition with which we now have to contend would cease, and we be "hail fellow well met" with those who act in such a manner throughout Christendom, and their name is legion. We prefer truth to error, virtue to vice, purity to corruption, righteousness to wickedness, the service of God to the slavery of Satan, and herein is the cause of all the trouble that exists about the "Mormons."

LAW AND LAWYERS.

We have visited lately, two or three times, courts where law is argued, or argued at, by certain gentlemen designated members of the bar. As many of our readers have but little practical acquaintance with the gentlemen aforesaid, and the manner aforesaid in which they endeavor to honor their profession, we have felt like indulging in a few remarks on the subject, perhaps a few comments before we get through.

Our text may be read in the words:—Law and Lawyers. Law itself, is honorable. It is presumed to be the result of the combined wisdom of a people's representatives, for the honorable purpose of preserving peace, order, security of person and property, and the rights of individuals and communities; and for punishing transgressors, awarding them punishment for their infractions of the regulations adopted, in the form of statutes, to maintain these desiderata.

A glance will show that the law is not made for the truly peace-loving, orderly, upright, honest man. He lives

above the law, because his course of conduct honors all its provisions without effort. He might pass through life and never see the interior of a court of justice. There are just such men in the world; and if the world was full of them it would not be much worse than it is. Very likely it would be a great deal better; at least we think so, and we are not alone in the belief. It follows, then, that the law is made for the dishonest, the litigious and the evil disposed. This being the case, in every law-suit it may be safely reckoned there is at least one party who has done a wrong of some kind; and it very generally happens that both parties have not been straight-forward, upright and correct in their course. When we come to the criminal law, one party is charged with a crime against the public. He or she has done, or is charged with doing, wrong, and the people through their legal representative demand that punishment should be meted out if that wrong is proved; while the law presumes that every person is innocent until proved guilty.

Now, with such a laudable object in view, it might naturally be supposed that men who make the law a special study and devote themselves to its practice, would be of all others the most honorable, upright exemplars of that course of conduct which honors the law not merely in letter but in spirit. Well, they generally manage to keep themselves legally correct. They are sufficiently posted in the letter of the statutes to avoid infringing them; but it is not so very unquestionable about the spirit of the thing.

We have no wish to cast imputations on the legal fraternity, whether as individuals or as a body, only so far as their course is open to severe strictures and directly contrary to the spirit and very cause for which laws are enacted. It seems, in most cases, that the man of law is utterly regardless whether his client be criminally guilty or not; all he aims at is an acquittal, if he defends. He is bound to make his best efforts for the clearance of the person for whom he is counsel; he is under obligation so to do; his professional obligation demands it, and his fee confirms the demand. This he feels, or says he feels, and we accept the statement.

Here is where the result of our late visits to the courts comes in. As the law was made to protect right and punish wrong, we consider the duty of a lawyer is, if his services cannot be dispensed with, to bring wrong to light that it may be punished. Doubtless some gentlemen of the bar would dispute this. But they are given to disputing. They live by it, and many of them get fat on it. They call each other "learned friend" and "learned brother," by way of courtesy, and pitch into said friend and brother in what seems to be a very unfriendly and unbrotherly manner. But, of course, it means nothing. Only some simple-minded, honest soul, who did not know any better, might think they were serious, and look out for an awful explosion to follow, preceded by the tempestuous call of "pistols and tooth-picks for the crowd."

Having been paid for doing something they seem to have made up their minds to take it out in talk, and in that respect the gift of continuance appears to be pretty generally distributed. The way in which some of them go to work painfully reminds us of the court in which it was debated for two hours whether the question "What did Mary say?" should be put, and when it was decided that it might, the answer was, "She didn't say anything." A handful of fingers are run up through a bunch of stubborn locks, making the legal head look terrifically determined; the index finger of the dexter hand is brought down with solemn impression in the sinister palm, the water is turned

on the wheel, and the talking machine begins to grind. Of course the man of legal study was brought there to talk. He has no particular desire to do it. But he was paid for the job, and like an honest man, he goes to work—and talks. He quotes law; he objects to laws; he pitches into legislators; he eulogizes them; he jumps from the United States to England, steps over to France, and flits off to ancient Rome; and is immediately after found nestling beneath a starry banner surmounted by a soaring eagle, whose wings are always spread but never aid the noble bird to fly away.

His rapid journey has not tired him. He mounts a legal courser and gallops from State to State, ransacking libraries, handling defunct legal celebrities without gloves, and throwing their renowned names around like chips in a strong wind. He suddenly becomes patriotic, loyal, radical, conservative, philanthropic, exclusive, constitutional, and darts back again to law, having been terribly tedious from the beginning. And all this waste of words, all this extended eloquence and frothy inspiration has been, for what? To defend some consummate scamp, who by right and justice should have half his head shaved and be punished for his wrong doings.

We wish it understood that we have not drawn, nor attempted to draw the picture of any one man, nor of any one case. We believe a man can be as honorable and dignified in a linen duster and felt hat as in wig and ermine, if his language, deportment and course are equally honorable and dignified. But it does look, to an unsophisticated mind, like a woeful waste of time and a desire to frustrate the ends of justice to witness the manner in which some of the members of the bar open the gas bag and let the tenuous fluid escape.

If people were wise enough to settle their own difficulties amicably, or get along without having any, the few petty rogues who hover around would scarcely afford sufficient employment for so many legal rush lights as are now striving to thrust themselves into notice. As a people we have very little respect for lawyers as a class, believing that, usually, one can make disturbance and two raise the devil in any place where they locate. Still, while people will infringe upon each others rights, and the law must be had recourse to, we think it would tend to dignify the profession, in this as in some other regions, if the legal gentlemen would aim at aiding the course of justice, and try to talk common sense, instead of defending crime and wasting valuable time with meaningless twaddle.

HOME ITEMS.

SABBATH MEETINGS.—Elder George A. Smith delivered another discourse on Church history, in continuation of those delivered on the two previous Sunday mornings. He traced the troubles and persecutions to which the Saints were subjected in Caldwell Co., Missouri, showing that they originated with a corrupt politician there, notorious for his mobocratic spirit, who when he believed, he could not obtain the votes of the "Mormons," during an election, with a free use of whisky and other similar means, stirred up the mob against the Saints. The spirit of apostacy which manifested itself in Far West and some other places, was alluded to, and the trivial causes for which some men of high standing threw away their hopes of salvation; and the evils resulting from giving way to such an influence pointed out.

Afternoon.

Elder Joseph W. Young quoted the parable of the ten virgins, and gave it an application to the condition of some who by their course seem to say, "Surely the Lord delayeth His coming." He reasoned that while we have the strongest assurance that the kingdom of God will stand for ever, we have no assurance that personally we will remain steadfast in it, unless we continue faithful to the truth.

Pres. D. H. Wells followed in exhortation; enjoining upon the Saints the necessity of living in accordance with the principles of the gospel. Wickedness may be around us, and we may see people who do many things that are wrong, but our course should be consistent with our professions, practicing righteousness continually, and living so that the Spirit of God will continually abide with us.