

All Brighamite Roads Lead to Polygamy



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During the past few months the Northern States Mission of the Brighamite Church has been wasting considerable money in a vain attempt to proselyte members of the Reorganized Church of Jesus Christ of Latter Day Saints by flooding them with tracts issued from the mission headquarters in Chicago.

The net result to date is to show us that which we already knew, namely, that they have nothing to offer us that we do not already have, excepting certain things that no good man wants.

The first of these tracts was devoted to showing the connection that William Marks, Zenos H. Gurley, Jason W. Briggs, and others prominent in the Reorganization, had held temporarily with James J. Strang and others, ere they finally found the truth as taught by the Reorganization. To the "Josephite" mind that connection does not seem nearly so discreditable as the adulterous connections that B. Young was in the meantime entering into with some eighteen or twenty women of various names.

If it comes to a question of discussing character we are ready for the test. It will be discovered that Marks, Gurley, and Briggs were moving here and there in search of truth, a quest that ended success-

fully in the Reorganization. They wanted to find God's way. Brigham, in the meantime, was interested only in Brigham's way,—Brigham first, God second, as note what he said when designing the Salt Lake Temple:

In a few days I shall be able to give a plan of the temple on paper, and THEN if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.—*Millennial Star*, vol. 15, p. 391.

The latest tract in the series (at this writing) is affirmative, and advocates polygamy, which they seem to think is the most important of their tenets. We knew that if given rope enough they would hang themselves. There is not a member of the Reorganization who has received their literature who is so dense as to fail to see how carefully these tracts have been arranged to lead up to the introduction into his home of that vile doctrine.

This is what all their proselyting leads to sooner or later. With them, all roads lead to polygamy,—and many of their elders are willing enough to travel the road. You could not stop them with a club. No law has been discovered to stop them. The president of their church himself declared before the United States Senate Committee on Privileges and Elections, in the Reed Smoot case, that in that particular he intended to continue to defy the law.

This tract, entitled, "Polygamy from a non-Mormon viewpoint," is quite characteristic of their way of "privily bringing in abominable heresies." Notice: Whereas their former tracts all bore the address of the Northern States Mission, this one (in a pitiful attempt to evade responsibility) was sent

out absolutely without an address to show who its publishers are. But the general make-up of the tract, the style of type, paragraphing, etc., is identical with the tracts that preceded it and show beyond doubt that it came from the same source.

The doctrine, the trend of argument, the quotations from William Marks, the use of the term *Reorganite*, and similar very familiar stereotyped phrases, show that the author was a Brighamite, or at least hopelessly "under the influence," though the tract *purports* to be a transcript of an address delivered by a *non-Mormon* named V. S. Peet.

The whole thing reminds one of Ruth McEnergy Stuart's verse to the mule:

"Ef you quiz Mr. Mule, you'll find dat he
Gits mixed on de subject of 'is fam'ly tree;
He'll brag about 'is mammy with a noble neigh,
An' deny 'is own daddy wid a genuine bray."

The verse closes thus: "But he ain't by 'isself in dat." Nor is this tract by itself in that. There have been many such attempts to slyly teach polygamy and at the same time fasten the odium on others. The first effort being by Brigham Young, who attempted to teach it on the responsibility of Joseph Smith the Martyr.

The tract in question simply proves that which has often been charged, that the Brighamite elders still teach polygamy.

They teach it when they dare, and practice it when they can.

And they do not come at it openly, like men, but in devious, obscure, underhand ways, intended to

accomplish results without being caught in the act.

We are not especially interested in the views of V. S. Peet, non-Mormon, on the marriage question. It will be more profitable to learn God's will on that subject.

It is always his right to teach that will to his people. In fact in the Book of Mormon he says:

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.—Book of Jacob 2: 39, authorized edition.

This is not a statement that God will ever command his people "otherwise" than he then commanded them. The point is that when engaged in the work of raising up seed unto himself, he at his own will, commands his people, revelation is continued. Pending such commandment they must hearken to the things written. When revelation is received it will not contradict that which is written and call that sacred which he has before pronounced abominable.

At that very time he was trying to raise up "righteous seed" to himself, and so he commanded the people as follows:

David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. . . . I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to 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 2: 33-36, authorized edition.

Beginning with the restoration of the gospel in 1830, the Lord renewed his effort to raise up a right-

eous seed unto himself; and in harmony with his statement he "commanded" his people. The commandments are as follows:

Marriage is ordained of God unto man; wherefore it is lawful that he should have ONE WIFE, and they TWAIN shall be one flesh.—Doctrine and Covenants 49: 3.

Thou shalt love THY WIFE with ALL thy heart, and shall cleave unto HER and NONE ELSE.—Doctrine and Covenants 42: 7.

Now compare the foregoing with the teaching of our Utah friends on the same subject, as found in their notorious revelation on celestial (?) marriage:

If any man espouse a virgin, and DESIRE TO ESPOUSE ANOTHER, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, THEN HE IS JUSTIFIED; he can not commit adultery, for they are given unto him; for he can not commit adultery with that that belongeth unto him and to no one else; and if he have TEN virgins given unto him by this law, he can not commit adultery, for they belong to him, and they are given unto him, therefore is he justified.

Let the Brighamite elders take about a thousand years off and attempt to reconcile this doctrine of theirs with the law of God, then they may with propriety resume their arduous work of mailing tracts. The law says that a man shall have but one wife; they say that he may have ten or more.

Our readers will be interested in a word picture of the actual workings of polygamy in Utah. It comes from the lips of "one who was there." The sisters, especially, will find it fascinating reading.

Four years after polygamy was formally adopted by the church in Utah, domestic affairs reached such a state that Brigham Young publicly threatened to

divorce every wife in the Territory and start all over. He said:

Men will say, "My wife, THOUGH A MOST EXCELLENT WOMAN, has not seen a happy day SINCE I TOOK MY SECOND WIFE;" "No, not a happy day FOR A YEAR," says one; and another has not seen a happy day for FIVE YEARS. . . . I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty. . . . And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world and LIVE THEIR RELIGION, or they may leave, for I will not have them about me. I WILL GO INTO HEAVEN ALONE, rather than have SCRATCHING AND FIGHTING AROUND ME."—*Journal of Discourses, vol. 4, pp. 55-57.*

Why do the elders of the Northern States Mission put it up to V. S. Peet, a non-Mormon, to tell of the joys of "celestial marriage"? Let Brigham Young tell it; he had experience at first hand.

Brigham Young did not exaggerate the situation. His associate, Pres. J. M. Grant, in a sermon in Salt Lake City, September 21, 1856, declared:

If they could break asunder the CABLE of the Church of Christ, THERE IS SCARCELY A MOTHER IN ISRAEL but would do it this day. And they talk it to their husbands, to their daughters, to their neighbors, and say they have not seen a week's happiness since they became acquainted with THAT LAW, or since their husbands took a second wife.—*Journal of Discourses, vol. 4, p. 50.*

In all Utah there was scarcely one mother that would not have broken the polygamous yoke and destroyed the doctrine if she could have done it. But they could not. And when some of them began to dream of the rights of a true wife under gospel law, Brigham Young's other counselor, Pres. Heber

C. Kimball, in a public sermon, in which profanity jostled piety, declared :

It is the duty of a woman to be obedient to her husband, and unless she is, I would not GIVE A DAM for all her queenly right and authority.—Sermon of November 9, 1856, *Journal of Discourses*, vol. 4, p. 82.

Any attempt to introduce this doctrine into the home will always result as it did in Utah.

It resulted precisely that way in Book of Mormon times when Jacob rebuked the men because of their “grosser crime” of polygamy, and said, “Ye have broken the hearts of your tender wives, and lost the confidence of your children.”—Jacob 2.

God pitied these women; but Brigham said, Let them “round up their shoulders” and take it.

If there are in the Reorganization members so unstable as to be corrupted by such doctrines and the methods that are used in their propagation, we shall be well rid of them, and doubtless they will find more congenial associates among the ministry of the Northern States Mission of the Utah Church.

Those who love pure doctrines that do not require men to violate the law of God or their native land, those who approve of honorable and open methods, will remain content with their membership in the Reorganized Church of Jesus Christ of Latter Day Saints.

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