

A

Defense of Monogamic Marriage

BY
Wm. H. Kelley,
Of the Reorganized Church of Jesus Christ of
Latter-day Saints.

WRITTEN IN REPLY TO
**“‘RACE SUICIDE’, Infanticide, Prolicide vs. CHILDREN;
Letters to Messrs. Joseph Smith and Wm. H. Kelley,”**
By A. MILTON MUSSER,
*In advocacy and defense of Polygamic Marriage as practiced
in Utah.*

“Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.” B. of M., Jacob, Chap. 2.

“Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.” D. C., Sec. 42, Par. 22.

“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; for I the Lord God delighteth in the chastity of women.” Book of Mormon, Jacob, Chap. 2.

“For this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh.” Matt. XIX, 5.

Marriage is for this world, not the next.

“Ye do err, not knowing the scriptures, nor the power of God.

“For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven.” Matt. 23: 29, 30.

“And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines.” B. of M., Ether, Chapter 4, 41.

King Noah, “Did not keep the commandments of God, but he did walk after the desires of his own heart.

And he had many wives and concubines.” B. of M., Mosiah, Chap. VII, 1, 2.

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Recently there has appeared a pamphlet written by one A. Milton Musser, of Salt Lake City, Utah, in advocacy and defense of polygamy, entitled, "*Race Suicide, Infanticide, Prolicide, Leprocide vs. Children. Letters to Messrs. Joseph Smith and Wm. H. Kelley, Aggressive Defensive, etc.*," and concluding with a pompous, "I challenge you to read this Brochure."

The excuse offered for issuing this pamphlet, assigned, was because of a telegram being sent to the Senate Committee in the Smoot case, by some one of the Reorganized Church, in which it was alleged that the "Prophet Joseph Smith did not introduce the revelations on polygamy or practice it;" with a reference to the president of the Reorganized Church and Wm. H. Kelley as having made "Unmerited charges against the good people of Utah in general, and this Protestant in particular."

Some time ago there appeared an editorial in the Saints' Herald characterizing the polygamic practices of Utah, as "An unholy practice." The full reference is as follows:

PROUD OF HIS PROGENY.

In the *Millennial Star* for February 21, 1901, appears the following:

"Elder A. M. Musser, of the Historian's office, Salt Lake City, who says he is 71 years old, writing on other matters, incidentally gives an interesting memento of old time conditions, which we reproduce that it may be enshrined in the *Star*, although we ask his pardon for the liberty we take: 'I have four missionaries in the vineyard, all on the me great joy. I have a Kanaka grandson, a Filipino grandson, also a Pacific islands. My sons take readily to missionary labors, which gives

Ute granddaughter, born to me last year, three different grandmothers.'”

The Utah people *may* have abandoned the practice of polygamy, and it *may* be a “dead letter;” but such items as the above, and others continually appearing in their publications, rather indicate that they are only awaiting an opportunity to resume their unholy practices.—Herald, March 13, 1902, p. 202.

This seems to have stirred the ire in A. Milton Musser and he set to work in order to resent the insult as he took it, so he wrote an article in advocacy and defense of polygamy in reply and sent it to the editor of the Herald for publication; but the Editor of the Herald declined to publish it. This was adding insult to injury; so A. Milton Musser flattered himself that he had been sufficiently ingenious and successful in his effort as to balk the officials of the Reorganized Church and they dared not attempt an answer. So one day when in Salt Lake City a copy of said reply was left at my rooming place, with request to return it after reading. In due time the document was returned as per request, and a pleasant interview had with its author, except when we occasionally hit on the striking differences of our respective faiths, when the usual result followed. Elder Musser was taking much comfort and satisfaction over successfully silencing the guns of the Reorganized Church. They were walking around his Article, and did not dare attempt an answer. Taking in the situation, a proposition was made to him that his article would be answered provided he would have his article together with the reply published in the Salt Lake papers. He could not say as to publishing, as he did not control the papers. It was insisted that the Herald was not the proper place for the publication, but that Utah was the place where interest in the question centered, and there were a number of papers that could be used to bring it before the people. All of this since the Manifesto, and when it was being asserted that polygamy was dying out, and was not being believed or practiced in Utah.

In due time a reply to Elder Musser's great effort at defending the right of polygamic marriages was made. A correspondence was had in regard to publishing, and the following letters are inserted in reply to his published letters passed in regard thereto, together with the reply and also a reference to some other matters found in Elder Musser's pamphlet.

Some things presented in the added matter of Elder Musser's pamphlet we quite readily agree with him in condemning, that is, that there is much wickedness in the world, that it is widespread and many great sinners involved; all of which is to be deplored, and if possible a remedy sought in order to reform and prevent these conditions; but deny that the universal endorsement and practice of polygamy is the *janacea* or cure-all for the vice, degradation and terrible practices that prevail in the social world referred to. But instead recommend the Gospel of Jesus Christ, repentance and reforms as the true systems that

will successfully reach the case, if anything will, and should the world refuse to reform after receiving the proper warning and opportunities, we believe God will destroy them, as in the past, when their cup is full. All prophetic utterances are to the effect that the wicked shall be destroyed. So we say, repent and believe in the Gospel; come out of old Babylon, "That ye be not partakers of her sins, and that ye receive not of her plagues."

"For her sins have reached into heaven and God hath remembered her iniquities." Rev. 18: 4. The Gospel is the sure method of purifying and cleansing. Nothing else will. We commend it. Polygamy must go with the rest of the evils.

Lamoni, Iowa, December 23, 1903.

Elder A. M. Musser, Historian's Office, Salt Lake City, Utah.

Dear Sir:—When at your office on one occasion we exchanged views in regard to the article written by yourself and placed in my hands, a copy of which you advised me had been sent to the Editor of the Saints' Herald, Lamoni, Iowa, for publication, but was rejected, you expressed the opinion that it could not be answered as the probable reason why it was refused space in the Herald. I informed you at the time that I would see that it was answered, providing you would give the two articles place in your publications there. You answered that you did not have control of the publications but would use your influence to have your article with the reply printed in the papers providing an answer was made.

This is to say, that an answer has been made to your article, as promised, and I am ready to submit for publication if you are ready to publish.

Should you see fit to reply to the answer, in fairness we should be allowed an answer to that. It may be satisfactory to just print the two articles as they stand. Are you ready to publish? If so please let me know and I will forward the answer at once.

Shall be pleased to hear from you at an early date. I did not learn of the office you hold in your church, so address you as Elder as that fits any where, and is the one we usually use in designating our ministry whatever their official standing. As I expressed to you when there, your article is the strongest one from your standpoint that I have seen. Notwithstanding its strength, we have concluded to submit our answer for publication side by side with it.

With best of feelings as to personal relations and friendship, I am in the gospel hope,

Very respectfully,

WM. H. KELLEY.

Lamoni, Iowa, January 6, 1904.

Elder A. M. Musser, Salt Lake City, Utah.

Dear Sir:—Your letter of the 30th ultimo received and contents noted. My letter to you seems to have touched a sensitive chord in your make up and precipitated a belligerent feeling and you come back hurling "contemptible editorial", "Anti-Mormon", "official leader and other magnates of an ever vaunting and aggressive cabal, with a defiant and contentious chip on the shoulder of nearly every man belonging to the faction, etc."

Rushing along I fear to the verge of straining the Golden Rule, challenging President Smith and challenging me to do what? Why to do just what we have a right to do, if so minded, without an incentive of a challenge or provocation from any one.

All of your excitement and impetuosity of utterance is uncalled for from any thing said or hinted at in my letter to you and could have been entirely dispensed with had you but been content to just answer the enquiry of my letter. Haste, impetuosity and general hullabaloo does not count any thing with us Reorganized folks and as a rule we do not scare very easily.

Now, my dear sir, if you will but let reason assert itself and calmly survey the field you will discover that President Smith is not properly a party in this controversy, and if any one has been carrying about a "defiant and contentious chip on the shoulder," in this particular case it is A. M. Musser.

While I was engaged with my own affairs in Salt Lake City, doing the work of a missionary, you yourself had placed in my hands, and unsolicited, your reply to an editorial found in the Saints' Herald of a certain date. I was not aware that there was such a document in existence until this came to light. You projected it upon my attention. You felt that you had not been fairly dealt by because your reply had not received place in the Herald. You believed it was unanswerable, and others who believe as you do joined with you in this opinion, and assumed, no doubt with satisfaction, this to have been the reason why your article was excluded, hence you and your friends, shall I say "Utah cabal," were taking much honor to yourselves because, as you thought, of having baffled the editor-in-chief of the Herald and President of the Reorganized church by producing a defense of plural marriage so strong and knotty that he dare not attempt a reply or give your article to the Herald readers. This was about the situation and the feeling.

As the highest official in the Reorganized church in Utah, and missionary in charge of our work there, it was my duty to take cognizance of your paper when placed in my hands and to consider its claims. I did this, and informed you verbally that I would see that it was answered, giving you credit of having produced a very cleverly devised answer from your standpoint. At the same time I made the request that your reply and my answer be published in the Utah papers.

This placed the matter in the hands of A. M. Musser and William H. Kelly to be disposed of and excluded all other parties from any necessary connection with it.

The center of interest in plural marriage is in Utah. Utah is my field of labor. No other field has the same interest in this question as Utah. Hence I still hold that Utah is the proper place for your article together with my reply to appear. If your position is invulnerable, you have nothing to fear, if not, you ought to know it. You never would shed tears and weep over any manifest weakness and defeat of the Josephites.

If you still object to the publishing of these articles in the papers, there, as seems most consistent to me, we shall consider that we have the right to take our own course as to what disposition is made of them.

Pres. Smith is amply able to speak for himself as to why your article did not find place in the Herald at the time you sent it, of which I have nothing to do.

Awaiting your reply and hoping that this may find you enjoying the New Year and well composed in feeling, I am,

Respectfully,

WM. H. KELLEY.

Lamoni, Iowa, February 11, 1904.

Elder A. M. Musser, Salt Lake City, Utah.

Dear Sir:—Your letter of the 13 ult. received and considered. The predictions of the many Utah folks who have read your article and prophesied over it as to the disposition that would likely be made of it by the leading men of the Reorganization, counts nothing with us. There are a great many other articles of similar import that no one would take any risk in prophesying would find no place in the columns of the Herald. But should your article for any cause find place in the Herald, it would not be the first time that Utah predictions came to grief. But whether they prophecy or forbear, the men of the Reorganization will follow in their even tenor way and undismayed in deciding upon what is proper to be published in the Herald. To express an opinion we think you have become unnecessarily irritated and aroused over the meager reference of the Editor of the Herald to your Utah system of marriage in characterizing it as "unholy practice." That is tame in comparison to what others have said of it. Jacob in the Book of Mormon, Chap,

2, calls it a "grosser crime," "Abominable before the Lord," "Iniquity," "Whoredoms"; A system that wou'd "lead away captive the daughters" of the Lord's people: "Bad examples," etc. And this Book of Mormon, as a volume of divine instruction, forms the chief corner-stone in the founding of the Church of Jesus Christ in these last days as a distinctive organization. Why do you not attack Jacob for his insolence in speaking so disrespectfully of the practice of polygamy? The Editor of the Herald and Jacob have no quarrel. They seem to have no difficulty in agreeing to walk together in a becoming manner. Yet this same Jacob is the most severe in his utterances in characterizing and denouncing your system of marriage. To the readers of the Saints' Herald, (especially the church members) the Book of Mormon is authority and its utterances conclusive in regard to marriage or any thing else about which it speaks, and no amount of sophistry, or to use your language "claptrap argument" by any one could swerve them from a belief in its utterances. Then why should they be offended by the Editor putting through the columns of their paper a long article in advocacy of a system of marriage in direct conflict with the utterances of the Book which they hold as authority, simply to gratify the wishes of some one who desires to project upon their consideration a man made system of marriage, however ingeniously woven together. The excuse for such request being that the editor of the Herald was so impolite as to call the practice of plural marriage an "Unholy practice," when the language and intent is within the meaning and spirit of holy writ. Others no doubt would be pleased to have space granted them in the Herald to air their theories, all the way from the grossest Free-lover to the most suave hypnotizer. But with the Saints, the word of God settles these questions and the theories and practice of mere men avail nothing.

The readers of the Herald are opposed to the theory of polygamy upon the high authority of divine precept, and they have a right to object and do object to these long and labored theories receiving place in their paper. The editor of the Herald has no moral or legal right to force it upon them, and what you put forth as an excuse to require such airing of your views, in justice to you, is not a provocation that in religion or moral demands such publication. So the Editor, in our belief, is justified in pursuing the course he did with your article.

But the thing of most importance that concerns me just now is the contents of a letter found in Saints' Herald, December 23, 1903, page 1209 with my signature attached which you refer to in such severe language. It is remarkably strange that you should take this all to yourself if it was a base fabrication, when your name does not occur in connection with it. How comes it that you conclude that it referred to a conversation had between you and me if the statement does not reflect what was said in that conversation?

Now let me assure you that I have not intentionally misrepresented you or any one else in Utah or endeavored to scandalize you. Since it is an easy matter for one person to misapprehend another in conversation and you have concluded that you are the party referred to we think you are entitled to be heard, and you may rest assured that in any thing that you may have been misunderstood and misstated by me it will be corrected. I do not claim infallibility in hearing or perceiving and do not boast of great knowledge, as you remember when I was in your office I stated that I did not know whether Jesus was the son of the Holy Ghost or not. This was such a shock to those who knew all about this and other matters, that I was requested to write it down, as a confession of my lack of knowledge. I do claim to be honest however, and to understand the civilities that should govern between men. Now in order that I may do the right thing, which I am quite anxious to do, if I have injured you in any way, will you do me the kindness to inform me as to whether or not you are living with or have ever lived with a Kanaka woman, an Indian woman, or a Filipino woman as wives, one or all of these or none. Allusion was had in my letter to children in connection with these names simply to put it in contrast with a practice prevailing in many places, which in my way of thinking is a thousand fold worse than even polygamy, with a view of presenting the enormity of the

practice of destroying human offspring in embryo which is condoned and defended by some. If you really believe in plural marriage where is the injury or reflection from your standpoint should you marry a woman from every tribe under heaven, if you saw fit? Those believing as you do, if inclined to criticise your taste would think you magnanimous from their assumed religious standpoint—children being the great object in view, and there would be no disclaimer on variety. There is nothing in my reference that even hints that these wives were taken since the Manifesto, and it is no secret that men who took wives before the Manifesto live with them as such openly and above-board, right in Salt Lake City.

Apostle Grant stated in addressing the students there, while I was in that city that he had two wives and was it not for the government, he would have the third one. I was credibly informed that Pres. Joseph F. Smith supports five women as wives and they have families. Where is the injury coming to Utah folks then from my letter? Or how is it that my letter as you assume adds fuel to the "Anti-Mormon" fire kindled?

Neither was there an intention of affecting the Smoot case. For neither the Reorganized church or individual members of it have entered the fight against Senator Smoot. They observed that much of the opposition fraught against Senator Smoot is inspired by the spirit of persecution and hate that has been arrayed against the Latter Day message from its inception. It is not warring against polygamy only but is a combination against the Church of God as such, unwittingly upon their part, however, though it may be.

Senator Smoot has been supported by articles in the Saints' Herald. Again, personally, I feel friendly towards Senator Smoot, whatever may be the outcome of the opposition arrayed against him. I knew of and have been acquainted with the Smoot family from boy-hood. They lived in an adjoining neighborhood to us and were an industrious and highly respected family. I knew the old grandmother and a grand old lady she was. She did not believe in polygamy either. Some of my best friends are relatives of the Senator. So you are wide of the mark in this criticism. Yes, the elders of the Reorganized Church are gentlemen and try to be christians, so in speaking with or of the people of Utah or other factions that sprung up after the Rejection of the Church, and also other people are apt to call them "brethren!" they feel a sympathy with any who have been identified with the latter day movement in any particular and have suffered because of that belief, or by being misled by false shepherds. They have excellent precedents for this outside of the code of human sympathy. The Nephites constantly referred to the erring, wicked and blood-thirsty Lamanites as "brethren" and it was evidently not of the "Paul Pry and snake trail" kind either. Paul called the opposing Jews "brethren." I see nothing unscriptural or wicked in the elders calling the Utah people "brethren." So my good sir, had you not let the heat of your imagination and distrust get the better of you, you could have left out all of those unseemly phrases and hard adjectives you indulged in for some other occasion and placed them where they would be more highly prized, besides appearing to a much better advantage. All you needed to have said in the matter was to call my attention to the fact that you had been misrepresented by me, stating wherein and it would have received consideration without any pompous "demand" which counts for nothing.

Will be pleased to hear from you at an early date. I anticipate a pleasant and prosperous New Year and expect all of the goods to be delivered. Shall take special pleasure in looking Utah people in the face when I chance to see them, and further shall not hesitate to make a matter right should I unwittingly injure them or any one else in any way.

In regard to your proposed baptism, it will be time enough for that when Utah comes out and meets the issue with the Reorganized Church in regard to who holds the true authority by which to baptize as revealed by Joseph the Seer. When settled it may turn out that Utah people, including yourself are the ones that will need to receive the true baptism, and they will be welcomed provided they bring forth "fruit meet for repentance."

Respectfully,

WM. H. KELLEY.

REPLY TO OPEN LETTER OF A. M. MUSSER, SALT LAKE CITY, UTAH.

CHAPTER I.

After having carefully read the statements contained in the "open letter" of Elder Musser, I am as much surprised that he would have written such a letter to President Smith, couched in the terms that this is expecting any notice of it by him whatever, as that he should have consoled himself with the thought that it was unanswerable.

When a person absolutely affirms that he knows a thing to be true, as Elder Musser does in this article, and it is equally clear to others, as must have been the case with President Smith as to Elder Musser's assertions in the letter, that he knows nothing of the kind, the conditions making it impossible for him to know that of which he says in paragraph two, "I know", he bars himself of the privilege of exchange of thought and fair controversy, and occupies the plane of those who simply dogmatically and without reason assert but furnish neither argument nor proof. Not even the Lord, could do this class any good, much less man, and few would recognize such an illogical position quicker than President Smith.

If Elder Musser or his associates wish to learn anything, or canvass positions, to ascertain whether their claims are impregnable or not, they must place themselves in a position to receive information as well as to impart, if they have such to give, and thus make proper controversy and a fair examination practicable, not impossible, as Elder Musser evidently tried to do by his assumption of "I know" in his letter.

It so happens that Elder Musser was but a small boy at the time of the death of Joseph Smith the Martyr; he is but little the senior of President Smith and his opportunity for knowing the things of which he pretends to speak much less as a boy than the boy Joseph Smith, and Elder Musser could not know so much as Joseph Smith the Martyr's family, as to what he actually believed and practiced as did Joseph's own bright, apt boy, who so often accompanied him, and whom he also on different occasions took into the stand with him when he publicly addressed the people. It was very unwise then for Elder Musser to shut the door of investigation at the outset in addressing President Smith by the assumption "I know"; "you are in absolute ignorance," but this is what he did.

People often think they know things when in fact they know nothing of them. It was from this standpoint that so many persons were brought to give testimony against Joseph Smith the Martyr during his lifetime, but when the test came, they were found to be entirely at fault in what they assumed to know. They had said they knew, however, and it is too common for men to say they know certain things when in reality no such ever took place to receive what they say upon mere statements.

Such testimony is of the class of the 'marvelous memory' of Uncle Gabriel.

"Uncle Gabriel, how old are you?"

"Ise 'way ovah a hund'd boss. I membah when Thomas Jefferson was 'noggerated. He tied his hoss to a hitchin' post an' den went an' hel' up his han' an' wuz swo' in."

"But they say nowadays, uncle, that he didn't ride a horse that day. He went to his inauguration in a carriage."

"Yes, boss, I seed 'im do it too."

In the third paragraph of the "open letter" Elder Musser denounces in terse and emphatic phrase "Adultery," "fornication," "unchastity", etc., which the letter says, "we hold and unequivocally maintain" are abhorrent. "That in all our laws, rules and decisions, ecclesiastical and secular, from the rise of the Church to the present, it has been held and maintained that those who are guilty of sexual crime deserve the severest punishment." If these rules and laws so govern and hold no objection to this is offered.

This is sound doctrine and commendable everywhere. But why say, 'we hold and we unequivocally maintain?' Did Elder Musser and his co-workers make these things "sin" and "crime" because they denounced them? No. They had no right to define what acts are a "sin" and a "crime" and what deserved "the severest punishment" and what did not. This was not left for man to do. Under the Gospel economy God has revealed what is a "crime" and "sin", and man is left to accept the decision. The question for Elder Musser and his associates to answer is, by what right do they call things "holy" and "sacred" which God has revealed as a "crime", "abomination", and "sin". The commandments of the Lord read:

"But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

"Behold the Lamanites your brethren, whom ye hate, because of their filthiness, and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have save it were one wife, and concubines they should have none, and there should not be whoredoms committed among them." B. of M., Jacob, Chap. 2.

"The commandment of the Lord which was given unto the fathers" was "that they should have, save it were one wife; and concubines they should have none". To practice such things was more wicked than the sins of the Lamanites who were a terrible wicked people.

By what right then has Elder Musser and his associates accepted the doctrine of a *plurality of wives* as a legal and scriptural doctrine given to the fathers which God calls a "crime" and "whoredoms" and then boast about the great love and virtue and detestations of "fornications, adultery, etc.?" Has God changed? Can the act of calling a thing

“sacred”, and “holy”, change its real character in the sight of God? It is a fearful thing to pronounce a thing good and holy when God has called it an “evil”.

The prophet says: “Woe unto him who calleth evil good and good evil.” Elder Musser may say that we should be careful not to call “plural marriage,” an evil. Not at all, for God has called it an “evil,” “sin” and “crime”, and we can always afford to be on the Lord’s side. But where in all the sacred pages has he ever called the doctrine of a plurality of wives ‘good,’ virtue, proper wedlock or an institution of God?

In paragraph four of the open letter, complaint is made that “The average anti-Mormon judging the saints by his own impulses, can not reach the sublime fact that with us the basic aim and divine purpose of marriage is children,” etc.

This examination is made from the standpoint of revelations made by Joseph Smith the prophet; does Elder Musser call Joseph Smith “Anti-Mormon” if his teachings are contrary to the practices and belief of the Utah Church? It is the communications to him as a prophet of God that we find the denunciation of the doctrine of plurality of wives, and it is Elder Musser’s place to offer some evidence for his assumed positions to the contrary, if he has them.

The Chinese, Buddhists, Mohammedans, Catholics, Presbyterians, Dowieites, etc. have assumed to say what the true faith is and to lay down rules in accordance with this faith when they did not have the word of God to back up their theories, and they have been adjudged by Latter Day Saints as being outside of the faith for this; then how does Elder Musser and his friends now claim the right to do the same thing that had been so vigorously condemned in others?

“Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” Rom. 2:2.

The question is not answered simply by saying we do this, or that; but to be right, it is necessary to shaw that what is done in revealed religion has a “thus saith the Lord” for it. His word is to endure “forever” and that which is not established in accordance with this word must eventually fall. It is not a question of “what we do in Utah or any other place, but a question of whether that which is being done is right or wrong.

From the standpoint of the word of God “the average Anti-Mormon can, if he is honest, give as righteous and just decision upon the “plural wife” question as can any member of the Utah Church, and members of that Church must be honest also in order to render a righteous decision. If this were not the case how could God judge the world? The claim that man must be an actual participant in a thing before he can render a proper judgment and criticism of that thing, or of a person who is engaged in it is neither good law nor good logic, and certainly is contrary to the doctrine of Eternal judgment as taught by Jesus and His Apostles.

But the multiplying of children, by plural marriage relations is by Elder Musser assumed to be a means of exaltation and glory in the world to come. What an error! Well may this be placed as the doc-

trine of the Utah claimants. It certainly is not God's order. Utah can have the honor of this itself. It is at variance with God's order. The highest type of heaven is in the example of Jesus Christ, and He is "exalted above all", because he loved "righteousness" and "hated iniquity." Heb. 1:9. The Lord's theory of exaltation and glory in the next world is not supplemented by the number of wives or children a person has. The crown of glory may be truly brightened by the number he is instrumental in redeeming, but not necessarily by the number born. If this was the true order the Musselmen or Hottentot might pass by the holy and true of all ages by simply counting their offspring by the notches on a crooked stick. Our Utah friends have the exact reverse of the correct rule. Jesus was glorified and exalted; but how? "And again, Behold I and the children which God hath given me". Heb. 2:13. God will greatly exalt and honor all of his faithful children to the truth. Jesus says: "Of them which thou gavest me have I lost none." John 12:9. He did not refer to the begetting of children according to the Musser reformatory theory.

"And Jesus said, verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel, but he shall receive a hundred-fold now in this time, houses, and brethren and sisters, and mothers and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:29 and 30.

And this is not confined to the ministry of the Word, but the layman and the sister as well as brother. The apostle gives the rule: "He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever." 2 Cor. 9:9. This is clear that Elder Musser has failed to properly distinguish between the law that gendereth to bondage and to the gospel regime. Under the latter it is well said:

"For we are laborers together with God; ye are God's husbandry; ye are Gods' building." 1 Cor. 3:9.

Marrying and children then while important, are not the most important things. These are but among the incidentals often attending a successful and Godly life. But they are not an essential to the greatest and grandest, the most honored and exalted life both in this world and the next, that has ever been revealed.

It is the work we do toward the redemption of these children then that brings the true reward and power and exaltation, and the man who goes out and labors for this, leaving all else, will have the greater blessings even in the lot of multiplied children, if this is Elder Musser's highest ideas of glory and greatness. On the contrary, a man's glorying in children in this world may turn to his condemnation rather than exaltation; for they will bring him shame and sorrow here, if born through the transgression of God's holy law, which from the beginning has been: "They twain shall be one flesh," and may forever dim his glory, in the world to come. The doctrine of "an eternal heritage" as set out in the Musser paper, then, has no warrant in the word of God.

In paragraph five, a comparison is drawn favorable to polygamy when put in contrast with the "licentiousness" and "debauchery", the "seduction" and "whoredoms" found in the world.

Who could be consoled by this? We should read more closely: "Except your righteousness *exceed* the righteousness of the Scribes and Pharisees ye can in no case enter in the kingdom of heaven." Why not compare polygamy with lives of perfectness and holiness when trying to make a grand hit and claim that it is a higher state and condition than Adam, Noah, Joseph, Isaac, Moses, Job, Daniel, Jesus, Saul, Peter, James, Nephi, Alma and the brother of Jared lived? Compare with a proper standard. Do not set up a false and unholy standard and shy to the people, we are as good as that.

It was for the very purpose of raising up "beautiful, invaluable and eternal sons and daughters" that God commanded monogamy, "one wife". We read:

"For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people." And he did command them. It was, that a man should have 'save it be one wife; and concubines he should have none. "For I, the Lord God, delighteth in the chastity of women."

Were there no commandments of God, and He did not delight in "chastity", the people might have followed in the abominations among the Nephites without condemnation. Now, however, there is no excuse, either for crime among Anti-Polygamists or the crime of polygamy itself. God will bring all into judgment and they must answer to Him for "holding lightly" the things that he has revealed unto them in the Holy Scriptures and in the Book of Mormon and in the revelations which He has given to the Church through the great Seer Joseph Smith.

Let us extend a little the examination of the teachings of the B. of M. on the polygamy question.

"And it came to pass that Riplakish did not do that which was right in the sight of the Lord." What was the matter with Riplakish, Elder Musser? Here is the answer, "For he did have many wives and concubines, and did lay that upon men's shoulders which was greivous to be borne; yea he did tax them with heavy taxes." 'And it came to pass that he did afflict the people with whoredoms and abominations and when he had reigned for the space of forty and two years, the people did rise up in rebellion against him, insomuch that Riplakish was killed and his descendants were driven out of the land. Book of Mormon in Book of Ether, Chap. 5, par. 41-43.

"And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead, and he did not walk in the ways of his father."

"For behold he did not keep the commandments of God, but he did walk after the desires of his own heart." What is the matter with Noah? Here it is again, "And he had many wives and concubines." "And did cause his people to commit sin, and do that which was abominable in the sight of the Lord." Mosiah, Chap. 7, 1-4-5: "Yea and they did commit whoredoms and all manner of wickedness." "And he laid a tax of one-fifth part of all they possessed. Verse 6. "And all this did he take to support his wives, and his concubines, and also his priests, and their wives and their concubines;" thus he had changed the affairs of the kingdom." Verse 7. "Yea and thus they were supported

in their laziness and in their idolatry, and in their whoredoms, by taxes which King Noah had put upon his people, thus did the people labor exceedingly, to support iniquity." Verse 9.

"Yea and they also became idolatrous because they were deceived by the vain and flattering words of the king and priests." Verse 10. "And it came to pass that he placed his heart upon his riches and he spent his time in riotous living with his wives and his concubines; and so did the priests spend their time with harlots."

Here is an ideal Musser community practicing the very things advanced by him to solve the social problem, and which is condemned by the Lord; and he sent his servant to warn the people of their sins and actually destroyed them because of their iniquities. Here is a mirror in which it will be well to try to see ourselves as others see us. The practical working of their "Elevating and regenerative" theory of having many wives and concubines, inequality, idolatry and other sins and they were rejected and punished, all those who engaged in it. Yet this is Elder Musser's theory for purifying the bad social conditions that has obtained in the world; and he takes great umbrage at the Editor of the Herald because he characterized the system as an "unholy practice".

Whether the sons of Riplakish were driven to the place that is now known as Utah is not stated. But a man having many wives is characterized as committing "whoredom", "crime", and "abominations", and with the practice, there was an unduly taxing of the people, heresy and oppression. The Book of Mormon thus emphatically condemns the theory and practice of polygamy.

Paragraph six, of the open letter pictures out the Mormons as a people "chaste, industrious, temperate, fraternal, clean, frugal and chivalrous".

So are the people of Iowa all of this and even more; but is this all? Elder Musser knows very well that there is a further need. The law and the prophets are based upon two great commands: 1—Duty to God. 2—Duty to man. He has omitted the first and seems satisfied by including in his enumeration certain things belonging to the second. What about duty to God, obeying His commandments in all things? "It is written, man shall not live by bread alone but by every word that proceedeth from the mouth of God."

Again, in paragraph six, is depicted the red handed vices and abominations found in the world and upon such marshalling of the evils and enormities of crime, the open letter says:

"When the great Seer, your liege father, received the revelations on the heavenly order of marriage he said that if it were adopted and practiced as God desired it should be, in due time, it would heal the nations of the terrible leprous condition they were engulfed in."

Here again Elder Musser labors and testifies with those who have for years figured and worked and cajoled in order to make a showing of fastening the system of plural marriage upon Joseph Smith. But what does he know about it? Not one thing except he has accepted the tales woven and spun in Nauvoo and Salt Lake from 1845 to 1876. Elder Musser assumes his positions as correct, and then draws his con-

clusions; seemingly to forget that if his premises are erroneous, then his conclusions are false and the whole fabric stands condemned.

The Lord through Joseph Smith revealed the panacea for the liberation of the world from sin and abomination of every kind. It was not by the posterity route, however, but quite another means. It was the Gospel, ordained of God from the beginning, and brought by the angel to earth again for this very purpose. It was not only to be the power and rule to deliver to the uttermost in this world, but also in the world to come. So we read:

"The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them who are bruised; to preach the acceptable year of the Lord." Luke 4:18.

"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope; even today I declare I will render double unto thee." Zach. 9:11-12.

Jesus by his blood sanctified this covenant and it alone can cleanse and save in life and from death. The apostle declares of it:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." Heb. 13:20.

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing and hath done despite to the Spirit of his grace?" 10:29.

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Matt. 24:14.

Did Joseph Smith indeed substitute something else and say that it would "heal the nations"? The assumption is so monstrous that no fair man who knows anything of the life and character of Joseph Smith and his great efforts to preach the Gospel, which alone can cleanse and save, should accept it for an instant.

What Joseph Smith presented to the Church as a revelation from God was this:

"And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written." B. of C. Sec. 83, par. 8.

The Book of Mormon which Joseph Smith with all the Church is commanded in this revelation to follow provides specifically that a man shall have "save it were one wife". Now the "open letter" takes the position that Joseph Smith did not accept this instruction as a rule of life, but claimed to have received a contrary revelation permitting him to have a multitude of wives. What a transgressor this would make of Joseph Smith the Martyr during his life.

No one need be deceived by such folly. God does not so change

or walk in crooked paths. That which he condemns as a crime one day, is not made "holy" in his sight the next. The commandments of God are "not yea and nay, but in him is yea." 2 Cor. 1:19. If He gave the first commandment He did not give the second. Where does the trouble lie then? Latter Day Saints all agree that God gave the first command. He also said:

"Wherefore it is lawful that a man should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." B. of C., Sec. 49, par. 3.

Did Joseph Smith give out something afterwards that would *modify* and *change this order* by which the earth might "be filled with the measure of man according to His (God's) creation before the world was made? Impossible, unless he apostatized from the faith taught by himself and as he claimed was taught him by the revelations of the Lord. It will not do then to assert so flippantly as Elder Musser does, that Joseph Smith received the purported document, called a revelation on plural marriage, or ever made such a remark about it, as has been attributed to him. In February, 1831, the Elders of the Church were warned against accepting purported revelations from the Lord; and particularly, that they should receive nothing as a revelation to the Church unless it should be revealed through Joseph Smith; the Lord specifically stating:

"And this I give unto you, that you may not be deceived, that you may know they are not of me."

Why this great warning against some one running in and teaching something for a revelation when it was not a revelation? Joseph Smith never presented that document purporting to be a revelation on plural marriage to the Church. The paper said to have been a revelation presented by B. Young, to his people in Salt Lake City, in 1853, was not even claimed to have been written by Joseph Smith.

It did not have his name signed to it. Was not in his handwriting. And when produced contradicted and was in direct conflict with all former teachings of Joseph Smith touching the necessity of a pure gospel life and the rule of marriage. Notwithstanding all this, Elder Musser and his associates have accepted and endorsed it without question, with nothing more for a basis than the statements of a few persons who had already taken to themselves more wives than the law of God, or the laws of the land allowed, and the stories of a few complicated women; the whole being stoutly denied and contradicted by a host of as good men and women as ever held church fellowship with Joseph Smith and who were of those most intimate with and nearest to him in his life work.

Did Joseph Smith set his hand at death to strike down and destroy what he had so diligently labored and sacrificed to establish during the entire time of his manhood, averring in public and in private unceasingly that it was the only means of life and salvation?

Never! The charge made against him is like the scores of such which he answered during his life time, and of which he ever was fully

acquitted, a base fabrication, by which Satan has sought to deceive and destroy the Church.

Paragraphs seven and eight of Elder Musser's open letter is but a revamp of the positions assumed in paragraphs five and six. According to his ideas, if polygamy had been the ordained order of marriage from the "beginning" the earth would soon have answered the end of its creation; and that men to become exalted and pass the angels and the gods would only have had to enter numerously into the eternity marriage relation business and set out to expanding their "eternal heritages." Quality was not in demand, so much as quantity, according to this would be reformer; and he speaks for the theory.

But God ordained from the beginning "one wife" except in case of death. Jesus said:

"Have ye not read, that he who made man at the beginning made him male and female, and said, For this cause shall a man leave father and mother, and shall cleave unto his wife; and they twain shall be one flesh?" Matt. 19:4-5.

And again. "And did not he make one? Yet had he the residue of the Spirit? And wherefore one? That he might seek a godly seed." Malichi 2:15. The Godly seed was to be by the one wife, not by many.

This agrees with the order set out in the B. of C. Sec. 49, par. 3, and all done that, "the earth might answer the end of its creation; and that it might be filled with the measure of man, *according to his creation before the world was made.*" This truly was in "the beginning."

And yet Elder Musser is counting on the largeness of his "heritage" over there, through the multitude of children and his numerous wives.

But did he ever stop to think while in the ecstatic reveries of this hallucination, what a lone child according to his theory, Joseph Smith would be over on the other side? No one is hardy enough to claim for Joseph Smith a single child from a plural marriage. His four sons by his wife Emma are his "heritage", according to Elder Musser's law, and all four of these have been and are strong monogomists, urging that one wife only is the Lord's plan, and the only plan revealed by their father. Will these with their *one wife doctrine* pass the angels and the Gods too? If not, where according to Elder Musser's "heritage" theory, will appear the "great seer and your liege father"? Not a child nor a chick, except those born in an inheritance, as I have shown, under the Gospel rule, which places the reward of those who become coworkers with God obtained upon the strict performance of their duty to God and the gospel of redemption.

Paragraph nine of the "open letter" begins with an attack upon the position urged by some against polygamy, based upon the fact that, "men and women are born numerically equal and that if one man married two wives, the other man would be left without."

Elder Musser calls this "barren claptrap and altogether illogical and impertinent." Well I suppose such an argument as that ought to settle it. But does it? What are his reasons for this undignified language? He gives:

1. "A large per cent, possibly one-third of the men of the civilized world for logical reasons, will not marry."
2. "Another large per cent, possibly another one-third, of the men are not worthy."
3. "That a large per cent of the remaining one-third care but little for children as a rule."

Suppose all of this is admitted to be true, can it in any wise change the fact of the order of creation? That remains the same, whether men do right and follow right principles or not? The failures and follies of men can in no way change the eternal decrees of God. The principle is the same, so far as affecting the plan of God, to the same extent and no farther, than was the unbelief, and rejection of Christ by the Jews able to change the truth preached by Jesus in the first century. Let the Apostle Paul answer to this: "For what if some did not believe? Shall their unbelief make the faith of none effect?" Rom. 3: 3.

Certainly not; God's righteous and just laws will ever remain the same.

But, Elder Musser continues: "Not so with women; read what her great friend, the illustrious Gail Hamilton, says of her sex:

"'There is not one woman in a million who would not be married if she could have a chance.'"

Elder Musser now offers this as a logical reason for his system of "eternal heritage" on the other side. Are we to understand that it is on the ground of beneficence, then, that Elder Musser and company practice polygamy? Examine for a moment the positions. A part of the men of the world refuse to comply with God's order, Elder Musser and associates will, therefore, take the places of these renegade men for it would be too bad if some of the women should want a husband and not be lucky enough to find a good likely one. He and his co-workers propose to save a part of the race that God's plan does not reach; and note, they "are to have the glory" for it. Too bad the Lord did not have these men to consult with, when in Eden he found one woman for one man.

If the Lord ever needed counsel according to this theory, it was then.

It was on this account, then, that God gave them the "holy" order. Not because the men wanted it. Oh! no; not for Musser & Co. But they wanted to help the women out of a bad situation. So the eternal order and decrees of God are set aside and an order hatched up to fit the case. It would never have been thought of but for the beneficence of those good and great men. But after all, does it give a woman a husband? No. Only a small bit of one, and, too, when often he is unworthy of one wife, let alone a bunch of them. And all of this solely for the cause of poor downtrodden woman.

Paragraphs ten, eleven and twelve of Elder Musser's open letter contained a criticism upon a man marrying a second wife under the monogamy rule, providing his wife dies. But do not husbands die about as often as wives, and the widows marry again as well as the widowers?

The deaths follow about equally as do the births, so the "open letter" has not yet disturbed God's order with an immovable argument, or theory.

But, says Elder Musser: "When you and they reach the other side will you recognize and care for three families, or will you cast off all but one?" How significant!

If he will first answer this question, then he will be able to easily answer the other. Will the wife recognize and accept the husband on the other side, and be under obligations to him, to care for and look after her, or will he have lived so far below the true sphere and province of a husband that she would not and could not afford to be attached to him in the next world? Heaven does not shut out freedom and honor and glory to woman any more than it does to man. Why not ask if a good noble woman over on the other side will need the help or co-operation of some over lordly and presumptuous man to help her along?

The question is akin to that which the Sadducees asked of Jesus:

"Therefore, in the resurrection, whose wife shall she be of the seven? For they all had her."

Jesus answered and said unto them: "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection, they neither marry, nor are given in marriage; but are as the angels of God in heaven." Matt. 2: 27-29.

If the rule of marriage for "eternity" had any place in God's economy, here was a good place to introduce it. But Jesus did not intimate that the woman was not properly "sealed" in this world, and therefore the bonds would be severed. No, he answered the question showing the conditions of heaven. It was not worth while to refer to relationship further here in order to answer. Marital conditions are for this world, not the other. "In the resurrection they neither marry, nor are given in marriage."

Any pretension to an everlasting marriage state, then, is anti-scriptural as well as contrary to the conditions of the doctrine of "eternal judgment" that God has fixed, wherein "every man is to come forth in his own order"; and the word man as used here includes the race, male and female. Jesus could truly say then to those asking about companions: "Ye do err, not knowing the scriptures nor the power of God." The open letter fails again to make a point against monogamy. There is no authority or light in this world for legislating for the next.

In paragraph thirteen, complaint is made that, "In the whole tenor and force of the anti-polygamy contention, the legitimate and all absorbing object of marriage, viz., children, is ignored."

Wrong again. Those who contend against polygamy do not ignore the proper relationship of marriage and children, but rather insist that there shall be the scriptural and legal bounds to marriage, and that children shall be born in this lawful wedlock. No one can commend the policy of simply bringing children into the world; it must be done from the true and proper relation that God has established in order to stand approved by him. The marriage relationship was fully proven in the case of Abraham to have been properly, but one wife.

Abraham sought to have the child of the bond-woman take the

place of the "promised" heir. God would not tolerate such a substitution.

Abraham said unto God, "Oh, that Ishmael might live uprightly before thee."

And God said, "Sarah *thy wife* shall bare a son, and thou shall call his name Isaac; and I will establish my covenant with him also, for an everlasting covenant with his seed after him." Gen. 17: 18-19.

Abraham made an offer to the Lord of the son of the bond-woman as her in whom to continue the covenant, but the Lord declined to accept this and endorse the relationship. Why? Let the apostle answer:

"But he who was of the bondwoman was born after the flesh, but he of the free woman was by promise." Gal. 2: 23.

There is a proper reason, then, for demanding the proper marriage state in order to fulfill the royal law of "multiplying and replenishing the earth."

Elder Musser, in his open letter, quotes Psalms 127:

"Lo, children are an heritage of the Lord."

So they are, but the Lord did not commend David's method of bringing them into the world, and his polygamous families brought him the deepest sorrow: "Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." B. of M., Chapt. 2, Jacob.

Why had not the writer of the open letter seen this condemnation, and instead of taking shelter under David's life, have patterned after the example that God approved, making the heirs of Joseph in Egypt, who was a monogamist, and who was not the first born, fulfill the promise of Jacob of "becoming a multitude of people." God said unto Jacob: "Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people." Gen. 48: 4. The choice blessing was given to the children of Joseph, "To the utmost bounds of the everlasting hills." It does not take plural marriage to populate the world.

Paragraphs fourteen, fifteen and sixteen of the "open letter" consist simply of a restatement of the claims made in paragraph thirteen, which has already been answered; and it will be proper to examine the refuge offered in paragraph seventeen.

Elder Musser says: "By the way, the Patriarch Jacob had twelve sons by four wives, didn't he? What show, think you, will a humble imitator like me have in seeking admission into the New Jerusalem through the pearly gates, over which will be inscribed the imperishable names of his twelve sons, born to him by his four illustrious wives given to him by the Almighty?"

The first suggestion upon this quotation is, can it be possible that Elder Musser does not know how Jacob got three of the wives to which he refers? Did God practice the deception? Again, what kind of sons were these that Elder Musser hopes to enter the pearly gates with? Did they make the old patriarch's house one of joy and gladness, or was it sorrow and gloom that the polygamous part of the sons visited upon the great man's life? What does God say through Jacob

when the bent form of the old patriarch placed his hands upon the children's heads for the last time?

"Reuben, unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defilest thou it."

"Simeon and Levi are brethren; instruments of cruelty are in their habitations. O, my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

"Issachar is a strong ass couching down between two burdens * * * and bowed his shoulder to bear, and became a servant unto tribute."

"Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward."

These are sons of the questionable wives. The writer of the "open letter" wants to know whether he or President Smith will be turned down in Jacob's esteem when they come to meet with the old patriarch and his sons? The answer is beyond question. Jacob, under the influence of the divine spirit, when God strengthened him in the land of Goshen, long ago declined to unite his "honor" with some of these sons; but he did bless and commend without reservation the sons of Joseph the monogamist, who was also son of the legal wife of Jacob. And while there may be an exception where a special blessing goes to a polygamic son, it is evidently by reason of other causes. God will bless the polygamic children in a general way if they live properly, as he does all of his children, whatever the unfortunate birth for which they are not accountable, but he does not approve of the parents' action in this regard. The posterity of Jacob lived in captivity and slavery four hundred years, and then God brought them out, not for their own righteousness, but because of the promises to the fathers, and he would have done more for them, but they refused to live according to the laws of the "free," and fell far beneath, so that God gave them a law from Sinai, with Moses as the mediator, not Christ. It was a law that "gendered to bondage," of which the bondwoman was the type; a law in which the comers thereunto could not be made perfect." Now, if in the division of the land of Canaan, which was also a type of the New Canaan, the names of the heads of these tribes were used to designate the gates, will it be claimed by reason of this that God endorsed the conduct of their fathers? Hardly; it will be necessary to find yet another "gate" through which to pass those who follow the plurality theory, unless they repent and forsake the forbidden path. All may do this if they will. It is now as when Peter declared the doctrine:

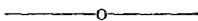
"Repent, ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you." Acts 3: 19 and 20.

This is the true and only perfect pattern and example by which to measure men and their works.

After such a life as this the sons of Joseph the Seer are making efforts to follow, and it is the way that their father Joseph and his only wife, Emma, sacrificed for and testified of unto their death.

President Smith can well say to Elder Musser and his associates who claim to believe in the work of their Father Joseph Smith, if you believed in Joseph Smith as a prophet you would believe in me for he wrote of me, as the successor who should "teach the revelations which he had received, and should receive," referring to the work of the President and prophet of the Church. And further: "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him." B. of C. Sec. 107, par. 18.

Because these sons of Joseph do not accept the heresies that crept in and follow "the traditions of the elders" instead of "the law of God," Elder Musser and his associates, like the misguided Jews of old, cry out, "they are working against our law;" "if we leave this man alone the Romans will come and take away our nation;" "we have Abraham to our father." All of which was and is because of their own evil ways, they having shut their eyes and stopped their ears, lest they should see, and God should heal them.



CHAPTER II.

Since the Book of Mormon so clearly denounces and is in such direct antagonism to the doctrine of polygamy, or the theory that a man is entitled to have as many wives as his inclination may lead him to take, as is held and practiced in Utah, it is eminently proper to extend our research into the other text books of the faith, to see if all are in harmony. "In the mouth of two or three witnesses every word shall be established."

In later Revelations we read, "And again I say unto you, that whoso forbiddeth to marry, it not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." D. C. Sec. 49, par. 3. There is no conflict here, but perfect harmony prevails between the two records; and further it is explained that through monogamy, or one man living with one wife, is God's plan of causing the earth to be "Filled with the measure of man, according to his creation before the world was made."

But how reads the Bible in regard to this subject? We will quote from the Inspired Translation in regard to it; and for this authority, will cite D. C., Sec. 42, par. 15, as follows: "Thou shalt ask and my scriptures shall be given as I have appointed, and they shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people." Whatever may be the merits of this translation one who is a believer in the Divine mission of Joseph Smith is not at liberty to treat it lightly

or fail to honor it. It is clearly stated that when they should be revealed "in full" they should be taught "unto all men;" to 'all nations, kindred tongues, and people." They have been "revealed." In Gen. 2: 28-31, we read: "And I, the Lord God, caused a deep sleep to fall upon Adam, and he slept, and I took one of his ribs, and closed up the flesh in the stead thereof; and the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man.

"And Adam said, this I know now is a bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man.

"Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh.

"And they were both naked, the man and his wife, and were not ashamed. And Adam called his wife's name Eve." 3:26.

"And unto Adam, and also unto his wife did I the Lord God make coats of skins, and clothed them." V. 27.

"And Adam knew his wife, and she bore unto him sons and daughters, and they began to multiply and replenish the earth.

"And from that time forth, the sons and daughters of Adam began to divide, two and two, in the land, and to till the land and to tend flocks and they also began sons and daughters.

"And Adam called upon the name of the Lord, and Eve also, his wife." Chapt. 4: 3-4.

Right here at Eden, God introduced his order of marriage and man was commanded to "multiply, and replenish the earth;" and under this system of one woman for a man and a man for one woman, they were thus paired, and under the practical workings of this system, the "twain shall be one flesh"—"twain," Elder Musser—and all this that the earth might be filled with the measure of man, according to his creation before the world was made.

Here is God's order of marriage set forth at Eden; and here is example and precedent. From this order of unions the world was to be peopled. Did God understand the situation, the requirements of man and the proper means to adopt by which to perpetuate the race of man? After creating man and placing upon him an obligation to "multiply and replenish the earth," did he not give him the proper law by which he should be governed? Not according to the theory of polygamic marriage. He was not equal to oncoming emergencies, so short sighted, if this theory be correct. When men began to multiply and spread abroad in the earth, iniquity began to abound. Satan began to sow seeds of discord and evil, hence Cain arose up and slew his brother. Lamech took unto himself two wives, the name of the one being Adah, and the name of the other Zillah." 5:30.

"And thus the works of darkness began to prevail among all the sons of men.

"And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made, for they would not hearken unto his voice, nor believe on his only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world." Gen. 5: 43.

“And thus the gospel began to be preached from the beginning, being declared by holy angels, sent forth from the presence of God, and by his own voice; and by the gift of the Holy Ghost.

“And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached; and a decree sent forth that it should be in the world until the end thereof, and thus it was, Amen. 5: 42-45.

There is no polygamy provided in the gospel for any man.

“And Adam hearkened unto the voice of God, and called upon his sons to repent.” Chapt. 6: 1.

As time went on and population increased, men grew worse. So the Lord said to Enoch, in regard to man, “And for these many generations, even since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments which I gave unto their father Adam.” 6: 28. Yes, the first polygamist was also a murderer. The two seemed to go together. This man Lamech was so terrible that his wives finally rose up against him. Having many wives does not seem to have been very reformatory in those days whatever the claim for the system in these days.

Again, “wherefore, they have fore-sworn themselves, and by their oaths they have brought upon themselves death.

“And an hell I have prepared for them, if they repent not.” 6: 29.

This ought to settle the question as to whether there is a place called hell.

But iniquity increased as time went on. “And God saw that the wickedness of man had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart; being only evil continually. 8: 10.

“And it came to pass, that Noah continued his preaching unto the people, saying, hearken and give heed unto my words, believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers did, and ye shall receive the Holy Ghost, that ye may have all things manifest.

“And if you do not this, the floods will come in upon you; nevertheless they hearkened not.” 8: 11-12.

And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the Sons of God. “And when these men began to multiply upon the face of the earth, and daughters were born unto them, the sons of men saw that their daughters were fair, and they took them wives even as they chose.

“And the Lord said unto Noah, the daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.” God’s voice was for them to repent and stop taking “wives even as they chose.” Though it is not distinctly stated, it is made reasonably clear that this people was in the practice of polygamy, along with other crimes.

Then these men came before Noah saying: “Behold we are the sons of God; have we not taken unto ourselves the daughters of men?”

and are we not eating and drinking, and marrying and given in marriage? And our wives bear unto us children, and the same are mighty men [like as referred to on page two of "Race Suicide by Mrs. Ella Wheeler Wilcox for instance] and they hearkened not unto the words of Noah." 8: 8-9.

Here is another fine picture presented of the theory practiced and results of taking "wives even as they chose."

So, "The earth was corrupted before God." v. 17.

"And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence, and behold, I will destroy all flesh from the earth."

An ark was commanded to be built, in order to rescue the righteous from the impending doom of the wicked. "And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood." "There went in two and two, unto Noah into the Ark, the male and the female, as God had commanded Noah. 8: 34, 35.

At the time of this terrible destruction, there was not a polygamist family saved. Every family that entered the Ark were monogamists. God had not woke up to the notion that he had made a mistake at Eden in directing as to what should constitute the marriage relation between the sexes, though polygamy had been introduced by man at an early day. Gen. 5: 30.

Noah called upon them to repent, but they would not; they were going to heaven after the order of taking "wives even as they chose" and begetting large numbers of children. This order seems to have been well rounded out in Noah's day, but it did not work. God destroyed them from off the earth for their iniquity and saved poor skinny Noah with his one wife and his poor sons with their one wife each. With God there is no "variableness, neither a shadow of turning;" "I am God, I change not." As he was at Eden, so we find him at the flood.

The gospel was the power of God unto salvation then, as now; it was the ordained means of redemption, but in Noah's time they refused to obey it, and were destroyed. What an unfortunate thing it was that Elder Musser and his associates had not been present back there while the Ark was preparing, and Noah was trying to save the people upon the terms of the gospel, and they would not listen—more being condemned than saved—so that they might have suggested to Noah, and the Lord as well, their wonderful, "elevating and regenerating" gospel of having many wives and multitudes of children, that if they would only commend and stand by this system it would save the many as well as the few. That man was endowed with tremendous reserve forces that seeks expression and his inclinations should not be curbed but given free scope. Only give him wives and children equal to his ability and there will be no call for drowning the world by a flood of waters. By the way don't you think you made a great blunder back there at Eden when you made but one female for the man Adam, and it was decreed that "they twain should be one flesh." Had you only thought what a narrow groove you was running in, and appreciated

properly something of the nature of man and his needs—that “man is blessed and divinely enriched by his maker with almost an inexhaustible fountain of reproductive energy. (“Race Suicide.” p. 17.) There is practically no limit to his propagation and multiplying resources, pulsations and inspirations. God has endowed and qualified him to become the father of an almost unlimited number of children. Not so with woman, for obvious reasons, her procreative strength and resources do not exceed the production of, comparatively, a very few souls before the eternal and heavenly endued function deserts her and she becomes unfruitful for life.” He might have proceeded to correct this notion that he and Noah were engaged in trying to save the people upon the gospel plan that was not successfully working but was condemning more than it saved, and introduced a system founded upon “the relation of the sexes on a divine basis.” That is, the system of a plurality of wives and multitudes of children. So that proper provisions could have been made also to accommodate this wonderfully endowed male member with his, “almost inexhaustible fountain of reproductive energy,” by first saying, “restraint is wicked; it is all right for man to have all the wives he desires.” This is called a “divine basis,” so that all worthy women can find husbands of their own choice. Going to have leap years right along. Besides these “worthy women” finding “husbands of their own choice” are simply finding some one else’s husband, one already found.

Lamentable that Noah and the Lord did not hit on to this great theory of reform and stop condemning real good people because they refused to obey the gospel.

Whatever may be the brilliant side of this theory that is so nicely adjusted to perverted human nature or its adaptation to human promptings and desires, it is just the “basis” which God condemns every time that he speaks in regard to it. It is in direct conflict to the order as introduced by him at Eden, in Noah’s day and in Lehi’s and Nephi’s time, as well as the revelation through the great Seer of modern times.

There is no word of God to support the system. “In vain do ye worship me teaching for doctrine the commandments of men,” Jesus. It is simply and only human device, theory, assertion and blind venture, in conflict with every known revelation from the Almighty, however much pleasure and delight it may afford or even zeal and sacrifice made in carrying it out.

But those who are supporters of this vagary, when pressed in argument, are apt to invoke some saying, said to have been made by the Seer, that no one ever heard anything about but themselves—not to be found in any of his teachings, to aid in their difficult task.

So the open letter proceeds as follows: “Had your immortal father escaped the assassin and been permitted to live the allotted time of man, he would have cleansed the Augean stables and marts of Christendom by perfecting the system of social science which he had already inaugurated—that would purge and revolutionize society—as it now exists, with all its leprous and horrid fruitages—by establishing the

relation of the sexes on a divine basis, so that all worthy women could find husbands of their own choosing," etc. Page 16.

There is a staggering give away in this to start with. Joseph, it seems, did not "perfect" this transporting system that is to cleanse the "Augean stables," by the taking of many wives and bringing into being the full complement of children according to the extraordinary capabilities of said male member. That was done in Utah long after poor Joseph's death, under the operations and teachings of a rejected Church. Yes, it was put in operation and the prediction made that it would "sail over" and be received by the enlightened people of the world. One great man said, "I will thrust it down the throats of congress." But it did not "sail over;" but rather it "sailed under." And it hasn't been crammed down congress yet. It hasn't cleansed the "Augean stables;" made them a stench, hiss and by-word by even the ungodly gentiles. So congress had to set to work to "cleanse the Augean stables" right where this "elevating" system, based on the capabilities of the male gender and fecundity of the female have had their most complete demonstration in testing this wonderfully reformatory plan. Results, there is not place in this free Republic that smells like Utah. Even the wicked gentiles jeer, laugh and mock! and that beautiful system of faith which was introduced through the modern Seer is reproached and his name defamed and scandalized by those pretending to be his followers and his friends.

The devotees of your lauded system of reform are in hiding, fleeing, in prison or being dragged to the bar of justice by the officers of the law for breaking both the laws of God and man. The Seer taught, "He that keepeth the law of God hath no need to break the laws of the land."

This polygamic practice, then, is not required, not a necessity in order to keep God's law. In order to accomplish that, one does not "need to break the laws of the land." The practice of polygamy then is no more demanded under the law as service and honor to God than promiscuity, or just common every day sinning among the sexes. The practice in either case seems to be the evil work of that wonderfully gifted male member, set out. That it is very pleasing to the appetites of many no doubt is true, but if this commended system is the all important and correct one, the one thing needful, why did not the Lord think to introduce and command the theory of cleansing the "Augean stables" by properly providing for the natural relation of the sexes in the time of Noah, at Eden, among the Nephites, by sanctioning this proposed scheme of looking after the "inexhaustible fountains of reproductive energy" in man in lieu of the gospel message that condemns for wrong doing as well as commends for right living, if it was of him? The case is a clear one. The gospel which embraces God's decree in relation to the sexes as set forth, condemns this very system advanced as a panacea for the social evils in the world. The word of God calls the practice "whoredom," "crime," "adultery," "abominations," etc. Who knows best what constitutes vice and virtue, in the marriage relation, God Almighty or Elder Musser and company? If our text books which claim to contain the revealed word of God are worth any-

thing as guides, the practice of polygamy is "abominable" before the Lord and has no place in the gospel economy. It is clearly an invention either of the devil or men or both. God's order is, "Marriage is ordained of God unto man, wherefore it is lawful that he should have one wife, and they twain shall be one flesh." D. C., Sec. 49: p. 3. God has made a mistake, or else the authors, aiders and abettors, of Elder Musser's system, are in error. Which horn of the dilemma are sensible people likely to choose. Do you wish to make infidels, deists, agnostics, etc., of us? Have us reject the standards of authority?

A dispensation of the gospel was committed to Joseph Smith the Seer. It is declared to be the power of God unto salvation. The above is the order of marriage provided in it. Jesus himself declared what his doctrine is. So we read, "Behold, verily, verily I say unto you, I will declare unto you my doctrine.

"And this is my doctrine, and it is the doctrine which the father hath given unto me; and I bear record of the Father and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men everywhere, to repent and believe in me; and whoso believeth in me and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

"And whoso believeth not in me, and is not baptized, shall be damned.

"Verily I say unto you that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me believeth in the Father also."

"And again I say unto you, ye must repent and become as a little child, and be baptized in my name or ye can in no wise receive these things.

"And again I say unto you, ye must repent and be baptized in my name, and become as a little child, or ye cannot inherit the kingdom of God.

"Verily, verily, I say unto you, that this is my doctrine; and whoso buildeth upon this buildeth upon my rock; and the gates of hell shall not prevail against them.

"And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them." Third Nephi, Chapt. 5, Verses 22-29. After the same tenor chapter 12: 19-23. Book of Ether, Chapt. 1, v. 101. Book of Mormon, Chapt. 4: 75-81. Chapt. 2: 26-27, and many others.

It is authoritatively declared that in the Book of Mormon the fullness of the gospel is taught. D. C., Sec. 17, par. 3, Sec. 23, par. 2, Sec. 42, par. 5, etc. The Bible and Book of Mormon and Doctrine and Covenants agree in defining what the gospel is, but there is no provision in either for the introduction of Elder Musser's system of having many wives and children as the potential means of reform, salvation and exaltation.

But there is another false view germane, or made to do duty in connection with the polygamic claim for exaltation, that it will be well to notice in this connection, viz.: That we not only have a Father God, but also a Mother God, that by their union the spirits of all men and women were begotten in eternity. There is no authority in the word of God for this fake, either.

It is another vagary used to bolster up certain theories associated with this polygamic pretension. While no one would likely object to being informed of and knowing that there is a Mother God, if there is one, in the absence of proof showing that there is one, it is well enough to not be carried away in vain speculation. Such a theory might do well enough to insert in yellow back literature in order to entertain and amuse a morbid imagination, while away time, but there is no foundation for it in theological discourse. There is nothing revealed in regard to the existence of a female Deity; and the spirits of men are shown to have been brought into being in a different way. Strange the Almighty did not introduce his wife, if he had one, to Adam and Eve, they certainly was interested in knowing of her. She could not have had the curiosity usually accorded to females, or she would have insisted upon an introduction to the new pair that was to stand at the head of the new creation. Neither the Lord nor Adam nor Eve made any mention of her. The world had to wait for Utah to bring this wonderful disclosure to light. It may have been the female Deity was keeping house while the male was off starting a new world. In the book of Genesis, Chap. 2: 5-6, Inspired Translation, we read:

“For I the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth.

“And I the Lord had created all the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air.” This revelation spoils that delightful theory of having many wives in this world as a kind of prelude to passing the gods and the angels, and entering polygamists’ ideal spheres of happiness and exaltation where they too are to repeat the wonderful feat of begetting spirits, be like the most high, and create worlds and people them. But the ax is thus laid at the root of this assumption and it is cut down at a single blow.

We are asked, however, did not Moses pray, “Let the Lord the God of the spirits of all flesh set a man over the congregation.” Numbers 27: 16. Yes, but this makes him the God of the spirits of all flesh. That is too much, it would be too flagrant to assume that the spirits of beasts were begotten in like manner by this male and female Deity. But does it not read in Hebrews 12:9, “Shall we not much rather be in subjection to the Father of spirits, and live?” Yes, but evidently the same thing is intended that is recorded in Numbers 16, that God is the Father of all spirits, by creation. The New Testament speaks of the “faithful and true witness,” and says “he was the beginning of the creation of God.” Rev. 3:14. This is in harmony with the Book of Genesis, so polygamists will have to revise again and instead of going off somewhere, past the gods and the angels to set up and enjoy a kind of Mohammedan view of heaven of reigning over wives, begetting spirits

and repeating God's order of creation, becoming Gods themselves, if saved at all, they will have to be saved just as other people are saved, on the terms of the gospel, and not by marrying wives and begetting children; and as to the abode of the blessed, Jesus says, "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." John 14. Saved beings are going to be with Christ in his kingdom. So the Lord said to his apostles, "That ye may eat and drink at my table in my kingdom." Luke 22: 30. "And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5: 10. "And the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the most high, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." Dan. 7: 27. Here is the abode of the saints, hence we read: "Blessed are the meek, for they shall inherit the earth." Matthew 5: 5.

So Jesus comforted his disciples by teaching them, "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." John 14: 3. This does not look much like taking wives and going away off beyond the Gods and the angels and every fellow setting up a kingdom for himself and reigning in great majesty over a harem of wives.

It may be that Jesus did not intend to include polygamists in the promise he made to his disciples. The angel said: "He shall be great, and shall be called the son of the highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Luke 1: 32, 33. And Paul said: "And so shall we be ever with the Lord." II Thes. 4: 17. There is nothing in the word of God upon which to found this theory of flying away past the angels and the gods set there, setting up kingdoms according to their fancy with a multitude of wives to rule over in eternity as the home of the blest. It is simply a fancy picture, it would seem, by the inspiration of that same wonderfully endowed male member referred to, to lead men away from the truth: a trick of the devil to blind and deceive. Thus the Bible, the Book of Mormon and the Doctrine and Covenants are all opposed to this theory of harems in eternity and begetting spirits in the promised blessed abode of the saints. The people of the Lord are to be with Christ. "Where I am there ye may be also." Polygamists may secure a place there by doing the works of Abraham, by sending away the bond women.

These text books referred to contain the doctrine upon which the faith of the saints rest. They are the authority, so we read, "And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings." D. C. Sec. 42: 5.

Again, "Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things,

shall be saved, and he that doeth them not shall be damned if he continues." D. C. Sec. 42: 16.

There is nothing in any of the teachings of these records that favor the theory of having many wives or of the polygamists' fancied eternal abode.

But polygamists usually fall back as a final effort at a defense of their cherished system upon the acts and doing of individuals who took a multitude of wives in old Bible times. Chiefly, Abraham, David and Solomon, etc. And they are set forth as examples. They forget that the way they did and the way they ought to have done are two things. In Abraham's case the Lord said, send the bond woman away, which he did. That "in Isaac shall thy seed be called." No polygamy provided for in this case. The Book of Mormon, as has been shown, denounces in strong terms the doings of David and Solomon in regard to having wives; and the Bible confirms this view of the matter.

David and Solomon were both kings, and of kings it is written, "Neither shall he multiply wives unto himself, that his heart turn not away: Neither shall he greatly multiply to himself silver and gold. Deut. 17: 7. (Inspired Translation.)

Again, "For it came to pass when Solomon was old, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, and it became as the heart of David, his father.

"And Solomon did evil in the sight of the Lord, as David his father, and went not fully after the Lord. And for the transgression of David, and also for the people, I have rent the kingdom, and for this time I will afflict the seed of David, but not forever." I Kings, 11: 39.

Again, concerning Solomon who had sinned, "And have not walked in my ways, to do that which is right in mine eyes, and my statutes, and my judgments, and his heart is become as David, his father; and he repenteth not as did David his father, that I may forgive him. Howbeit I will not take the whole kingdom out of his hand, but I will make him prince all the days of his life, for David my servant's sake, whom I chose, because he kept my commandments and my statutes in that day."

The promise of the Lord to Solomon was, "And it shall be if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do right in my sight, to keep my statutes and my commandments, as David my servant did in the day that I blessed him; I will be with thee and build thee a sure house as I built for David, and give Israel unto thee." I Kings 11: 4, 6, 38, 34, 38, 39.

Concerning Abijam, it is written, "And he walked in all the sins of his father which he had done before him; and his heart was not perfect with the Lord his God, as the Lord commanded David his father.

"Because David did right in the eyes of the Lord, and turned not aside from all that he commanded him, to sin against the Lord; but repented of the evil all the days of his life, save only in the matter of Uriah the Hittite, wherein the Lord cursed him." 15: 3, 5.

"And Asa did right in the eyes of the Lord as he commanded David.

"And David said unto Nathan, I have sinned against the Lord."

"And Nathan said unto David, the Lord also hath not put away thy sins that thou shalt not die." 2 Sam. 12: 13, 14.

All of this shows that David and Solomon did not follow the commandments of the Lord, but did wickedly in his sight in multiplying to themselves wives. Hence the Book of Mormon utters truth wherein it is stated that the people "began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon his son." Jacob 2: 14.

The church in these last days was brought under condemnation because she treated lightly the commandments of the Lord that was written. "And this condemnation resteth upon the children of Zion even all; and they shall remain under this condemnation until they repent and remember the new covenant even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written." D. C. Sec. 83, par. 8. Better think of this, Friend Musser. It is a fearful thing to run up against God Almighty.

So the teachings of the Book of Mormon are binding as well as those of the Bible, and they unite in condemning the practice of polygamy.

But we are told the Book of Mormon is not binding; it was given to another people. Sure! Isn't it binding? Read: "Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and gentile." If Utah polygamists are of Israel, it is binding on them; if they are gentiles, it is also binding. There is no chance for evasion, except to repudiate the standards. Moreover, if there is any truth in the revelations contained in the inspired records, your system of vaunted purity is nothing more nor less than what it was characterized by the editor of the Herald, "A vile practice," and it should be repented of and abandoned.

But Elder Musser elaborates by quoting the brilliant Gail Hamilton. "There is not one woman in a million who would not be married if she could have a chance." What is in the way? Who is to blame?

Did not God make them "male and female?" and the sexes are about equally balanced in this world, where nature is not interfered with. Males are in the majority in the United States.

Then even if something has gone wrong, and males do not wish to marry, who authorized the Utah delegation to break the laws of both God and man by adopting a forbidden system in order that every woman may have at least a part of a husband, and dub this practice a "new and everlasting covenant," the true means of salvation and exaltation? If choice is all there is in it, there is not one woman in a million but what would marry rich if she had her choice, but does she get it?

Was it a mere matter of human legislation, brought about to meet some emergency arising, expressing the best wisdom of men at hand, your system might deserve some consideration; but it is called religion,

a means to purify and exalt. It is in conflict with all that is known of revealed religion. Yet you essay to be believers in revealed religion.

CHAPTER III.

But Mrs. Ella Wheeler Wilcox is cited as having visited Salt Lake City, and found a "willingness upon the part of the women to accept the cares of maternity"; and that, "the men and women born of polygamous mothers, in the upper classes of Salt Lake City, are superior in physique and in mental endowments to the same numbers selected at random in other cities I have seen." Page 1.

If true, what of it? Does this make the word of God of non-effect on the marriage question?

The same can be said of persons born out of wedlock altogether. Some of the most brilliant men in the country were born in this manner, but because of this does not the marriage relation mean anything? And are we to adopt the rule of the stock raiser and keep the most stalwart thoroughbreds from which to continue the race only? It is written: "Marriage is ordained of God unto man." Let it stand then, no matter if there are giants in body and intellect born out of wedlock and among polygamists. It was among the wicked Canaanites that giants grew. Variety is the order of nature, and God did not design to only grow giants and elephants in this world. Even if you do call your polygamic system a "Holy order of matrimony," does that make it such? But the pamphlet goes on, page 12, "What of the battalions of adulterers, debauches, harlots, sodomites, libertines, bastards, pimps, cuckolds, abortionists, and other parasites and leproicides? What of the armies of men whose insatiate thoughts are almost wholly given over to the unchaste and illegitimate contemplation and acquisition of women and wine and inordinate greed getting? And what of the unnumbered scandals, free love escapades, divorces, child murders and of cognate infidelities, diableries with which Christendom is fairly reeking? What of her general violences and turpitude? How much purer are the great cities of America and Europe than the cities of the plains where they were destroyed by the fire of heaven, think you, etc." With this picture is painted the vices of "Foeticide, infanticide, prolicide, hecatombs of victims," with almost every evil and crime known in the world. Lamentable, Elder Musser.

Impliedly the writer attributes this condition of things and the general wickedness throughout Christendom to a prevailing monogamic marriage system. But is this a correct conclusion? We answer no. It prevails because of a prostitution of the monogamic marriage provisions; a refusal to comply with its requirements, preferring evil to good.

As a panacea to correct all of this widespread evil in the world, the polygamic marriage system is offered us. But what about Utah? Are all streams pure there? What about Commercial street, said to be owned largely by Mormons themselves. If current report be true, con-

ditions are not improved there over other places in this wide field of general depravity, set out. What about Turkey and other polygamistic countries in the old world? Are conditions better?

The trouble with Elder Musser, he painted the wrong picture with which to compare his theory. He should have set forth the ideal beautiful monogamic home, where a holy union exists and happiness reigns, where the wife directs in her own sphere and innocent prattling legitimate children abound and are brought up orderly, under the care of an honored and devoted wife and mother and intelligent, high-minded father, even though he be a "scrub" or "mustang" in build, that disdains and holds in contempt every phase of the social evils set out, and the wife not estranged or afraid of having introduced into her home questionable characters to plague the life out of her and rob her of her rights and precipitate a hell in the home, with this home have set your crude God-forbidden, soul-destroying system of envy and discord, over against that for a comparison.

Your defense is as one brought into court on libel, bank robbery, drunkenness, counterfeiting, etc., and setting up a plea that there is another man in the house by the name of Jones that is ten times meaner than he is. But if shown to be true, would this vindicate the guilty, relieve him from punishment, or make a decent citizen of him? We think not, but that both parties should be punished for their evil doings.

The evil conditions of the world were not brought about by adhering to the monogamic system of marriage, but refusing to live according to its requirements, just as any liar, murderer, adulterer, house breaking immoral character who transgress the moral code and refuse to be an honest citizen, and becomes a criminal. The condition painted is simply the great Babylon of prophecy developed in these modern times that has become the habitation of devils and the hold of every foul spirit and the cage of every unclean and hateful bird. The world ripening up for the final destruction; and the practice of polygamy will not cleanse it but adds fuel to the fire. But some one says, "The husband who keeps his marriage vows is an exception to the general rule." But who is to blame for wanton disobedience and sinful conduct but the individual who engages in it? Is it necessary? If so, the Deity is at fault. It is simply a persistency in walking the broad road.

On page 43-44 "Race Suicide vs. Children," there is much ado about the importance of children. But who is opposed to children? Is restricting the marriage relations within the monogamic rule, God's order of marriage, ordained in the beginning and reaffirmed in after ages, as the proper means of perpetuating the human species opposed to offspring, or children? We simply insist upon God's order which he provided through which to multiply and replenish the earth by one male for one female, one female for one male. Thus the begetting of children are restricted within the decreed order—wedlock. Quality and kind figures in this provision evidently, as well as numbers. The few good is much to be preferred over the many bad.

Your "elevating and purifying system of marriage" is based on the "Almost inexhaustible fountain of reproductive energy" with which the male member is endowed with a view to children. Which when

logically put in execution very much resembles the stock raising methods of producing flocks and herds. A supply of females are provided together with a well fed male; results stock; whether of horses, cattle, sheep, swine, goats, etc. So with your "elevating system" of increasing the flock of children, females are to be provided in profusion in order to accomodate this gifted male member who is endowed with such wonderful reproductive energy; and as experience should be duly credited and wisdom have her perfect work in order to insure desired results, a short thick neck and heavy shoulders, should be selected to whom these females should be assigned. This male member, too, must be well fed, hence the need of much tithing, and as "thoroughbreds" is what is aimed at, registering is in order, so there can be no disclaimer as to the breed. Hence stalwart offspring, abundance of children, "thoroughbreds." So Mrs. Ella Wheeler Wilcox says: "The men and women born of polygamous mothers in the upper classes of Salt Lake City, are superior in physique and mental endowments to the same number selected at random in other cities I have seen." This is Mrs. Wilcox's opinion after passing things in review on dress parade in Salt Lake City.

Others of equal or superior acumen may have viewed things entirely differently. For in order that this system may be made successful, brawn is required, not brains. Is multiplying all that is contemplated in the marriage relation; all that was meant by the Almighty when he said, "They twain shall be one flesh," and the woman was to be a "help meet?" Is there to be no distinction made between the human and the beasts? Just turn the men loose with quivers full to roam at will and select according to inclinations? Like the beasts, the long horns and thick necks would have a monopoly, hence the fathers of the hoard of offspring. The dwarfs, hump-backed, bow-legged and ungainly, have no show here. It is all "thoroughbreds." Ample provision is made for the thick necks who, when properly quieted, will drain and break up all of the illicit business and purge the houses of ill-fame, simply by filling every home where one of these animals reside with the number of women equal to his ability and great endowment, and this is called an "elevating and purifying process?" It is an open question whether it would be more desirable or productive of greater purity and happiness to destroy all of the public bad houses by introducing the inmates into every home, where there chances to live one of these gifted male members, as a remedy, or keep up the public ones, and stand for the rights of the wife and the purity of the home. Women prefer the latter, if either has to be, for then the curse is circumvented and is kept out of the home.

But it is proposed to "promote a higher and nobler type of man and woman," through the principles of "stirpiculture" (page 12), hence "thoroughbreds" are to be especially provided. So the writer goes on: "Is there no demand for good, brave, clean, thoroughbred, patriotic men to take the place of the ever increasing armies of physical, mental, im-

moral and emasculated scrubs, mustangs, lepers and other human wrecks," etc. (page 13).

If "thoroughbreds" are the thing needful, why not attain them after God's order, the monogamic system, and thus "seek a godly seed." Mal. 2: 15. What are the stalwart frames and gigantic minds with Ishmaelitish tendencies? The writer had the pleasure once of listening to George Q. Cannon on the social conditions of the young people in Salt Lake City. It was dangerous to trust the young people together. The girls were insulted and "seduced, and that by Mormon boys." This was a surprise, but was always remembered. These young "thoroughbred" bucks were not content to abide their time, but must begin early to repeat the instincts of their high-blooded sires, just like the mean gentile boys do.

There was something in this, or a man of Elder Cannon's standing would never have uttered it before an assembly in Utah.

Could children born in the monogamic relations do worse? Your theory, then, is not the heavenly antidote, a divine panacea (page 12) with which to correct the "Alpine diseases" of the world, though graphically set forth.

We all believe in improvement and deplore general depravity of the races, but have no faith in taking the wild scion in order to improve the tame tree, or confining the mingling of the sexes to the self-styled "thoroughbreds." Excellent fruit has been produced from "scrubs," and good horses from "mustangs."

Following God's order of "they twain" being "one flesh," why not the race be improved and lifted to its highest possible capabilities or development? In stock breeding the female is recognized as "thoroughbred" as well as the male; but in polygamy, it is the male "thoroughbred" that sports with "scrubs" and "mustangs" all the way from the sorry squaw up; but the "scrub" and "mustang" male is barred from the associations of the higher female "thoroughbreds." Experience proves that it is the "scrubs," "mustangs" and mules, self-styled "thoroughbreds," that are notorious for tracking females all the way from pure goat, through the whole line of dwarfs, runts, scrubs, mustangs and low hybrids of every species. They seem to have an innate longing for female companionship and reckless as to consequences.

You propose to get all of the seed from a few select old yellow cucumbers lying in the patch; or from the renowned blooded bright sorrels, white faces, durhams, durock jersies, chester whites, wyandots, hamburgs, etc. But whence comes your authority or right to be interfering with God's order of developing the race, over the protest of holy writ? It is amazing that it could find an advocate by any God-fearing man. No place for "scrubs" and "mustangs" in your system of improving the race, just "thoroughbreds." But what is this motley crowd of "scrubs" and "mustangs" to do? Is there no place for them on earth or in heaven? Has God provided no way for their improvement, consolation and happiness? Oh. I see, there is a host of them, so they can pay tithing to keep up the "thoroughbreds" so they will

escape being burned when the Lord comes, chance for the poor unfortunates after all. Make them "hewers of wood and drawers of water."

But it is claimed that a revelation came to light out at Salt Lake City, Utah, in the year 1852, already noticed, that gave authority and sanction for this polygamic practice. (See an analysis of its contents, added after p. 48.) The face of it shows its origin. If it is true, there is scarcely anything else in religion that is true. It stands alone. Its contents are so terrible that every one of refinement and high moral sense would naturally be shocked with it. Its reception can only be accounted for from the standpoint of blindness brought on by the palaver of talk in its favor by the famed living oracles, or self-styled "thoroughbreds."

If plural marriages are to be the order, the virtuous course, the panacea, then there is need of a clearer, more consistent and worthy revelation upon which to base it than this. It is faulty in too many places. It would be by far more sensible to assume that the practice of polygamy is made a necessity in order to meet the pressing demands and conditions of the times, as set out by Mrs. Rachel Campbell, page 32 of pamphlet: "I am not saying that the monogamic relation is not the highest form of conjugal life, I simply say that the men of this day and generation are not developed to a plane high enough to make this phase of conjugality practical, that practiced openly in Utah or secretly as in all other states or territories, polygamy, in some guise, is the universal practice of Christendom; and the make-believe monogamy we have among us is a hideous sham, bought with prostitution and clothed with hypocrisy and lies." *Race Suicide vs. Children*, page 32. There would be human wisdom and environment for the practice, then, and not laying it on the Almighty. But just providing for a few thoroughbreds, and meeting the general and unrestrained depravity in human kind. That the people wanted the system. This would be by far more manly than to try to steal a march on the Almighty by telling the people that He authorized that purported revelation on polygamy, and that it was true, that so challenges the credulity of sensible men, both in precept and its practical workings, and literally negatives all revealed religion.



CHAPTER IV.

In the added matter contained in Elder Musser's Brochure, the shocking condition of the world, with its open and secret sins, terrible vices and crimes are elaborated upon and a dreadful picture drawn which is calculated to call forth a feeling of detestation from every one who has any humanity left in them. We join as heartily in the sentiment of condemnation of such practices as can Elder Musser and his compeers; but we deny the efficacy of the remedy he advances to reach the case. It is not necessary to notice it except to call attention to a few things appearing in order to present them in their proper light, and show that such things are as shocking to others as Elder Musser. His references are taken at their face value. We do not vouch for their correctness.

On page 19 appears an impudent and brazen fling in regard to the marital relations of Joseph Smith the Seer, as follows: "Isn't it astonishing beyond measure that the great prophet's first wife's children should join the assassins of their sire and uncle in the further persistent persecution of the church their father established under God," etc. Just as though it was a known and conceded fact that Joseph Smith had more wives than one, and children by them. This is the very thing that is denied and proof challenged in regard to it. Where are the children? Not one has ever come to light. Even Brigham Young, the chief polygamist, had decency enough about him to admit to Horace Greeley that there were no children born to Joseph Smith in plural marriage. No one whose character is such as to entitle their statements to be worth recording have ever claimed to be a plural wife of Joseph Smith. Here is the statement of the truthful and respected Emma, his wife, his only wife, in regard to it:

Q. "Mrs. Bidamon, have you seen the revelation on polygamy, published by Orson Pratt, in the Seer, in 1852?"

A. "I have."

Q. "Have you read it?"

A. "I have read it and have heard it read."

Q. "Did you ever see that document in manuscript, previous to its publication, by Pratt?"

A. "I never did."

Q. Did you ever see any document of that kind purporting to be a revelation, to authorize polygamy?"

A. "No; I never did."

Q. "Did Joseph Smith ever teach you the principles of polygamy, as being revealed to him, or as a correct and righteous principle?"

A. "He never did."

Q. "What about the statement of Brigham Young, that you burnt the original manuscript of that revelation?"

A. "It is false in all its parts, made out of whole cloth, without any foundation in truth." Church History, L. D. S., Vol. 3, p. 352.

In February, 1879, Mrs. Emma Smith Bidamon gave her statement for publication touching Joseph Smith's attitude toward polygamy. She said:

"No such thing as polygamy, or spiritual wifery, was taught, publicly or privately, before my husband's death, that I have now, or ever had any knowledge of."

Q. "Did he not have other wives than yourself?"

A. "He had no other wife but me; nor did he to my knowledge ever have."

Q. "Did he not hold marital relation with other women than yourself?"

A. "He did not have improper relations with any woman that ever came to my knowledge."—*Ibid.*, pp. 355, 356.

We give a sample of plural wife testimony from the tract by Elder Heman C. Smith, entitled "Was Joseph Smith a Polygamist?" pp. 2 and 3:

"First, we will state that the question as to whether Joseph Smith taught or was in the practice of polygamy or not, is not a material one, so far as our faith is concerned; for Jesus Christ, and not Joseph Smith, is the author of that faith, and the conduct of Joseph Smith can not affect it.

Only our estimate of Joseph Smith as a man can be affected by his conduct. Believing as we do that Joseph Smith was an instrument in God's hands in restoring the ancient gospel, we prefer to believe that he remained faithful and pursued the paths of honor and virtue unto the end of his life. The representatives of the Reorganized Church have theretofore and do now call upon those who affirm that he was a polygamist for the proof. The rules of evidence do not require anyone to affirm a negative, hence we do not affirm that he was not guilty, but call upon those making the charge to establish their affirmation; but we claim the right to examine the testimony offered. This we consider legitimate and fair.

We will take the case of Mrs. Zina D. Huntington Young, as given in her own publications. In "Representative Women of Deseret," page 12, the following statement is found:—

“Sr. Zina was married in Nauvoo, and had two sons, but this not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the prophet for time and all eternity, after the order of the new and everlasting covenant.”

Neither the date of her marriage to Mr. Jacobs nor that of her sealing to Joseph Smith is given in this extract; but fortunately we have the required data at hand. In the Record of Marriages in Hancock County, Illinois, Book A, page 40, is the record of the marriage of Henry B. Jacobs and Zina D. Huntington, March 7, 1841, by John C. Bennett, Mayor of Nauvoo.

A careful search of the records discloses no divorce of these parties.

In the “Historical Record,” published by Andrew Jenson, of the Utah Church, Volume 6, page 233, is found the following:

Zina D. Huntington, afterwards the wife of President Brigham Young, sealed to the prophet October 27, 1842, Dimick B. Huntington officiating.

According to these statements, taken from official records, and the publications of the Utah people themselves, it was just seven *months and twenty days* after her marriage to Jacobs that she was sealed to Joseph Smith. During this *seven months and twenty days* she bore two sons to Jacobs, separated from him, obtained a divorce (of which there is no record), received instruction from Joseph Smith on the “principle of marriage for eternity,” and was sealed to him.

(See Plaintiff’s Abstract in Temple lot suit.)

Again, page 22, of Race Suicide, we are told, “That the people of Utah are the only ones in this nation who have taken effectual measures to prevent adulteries and criminal connections between the sexes. The punishment in that territory for these crimes is death.” There is a wonderful letting down, however, from this high stilted boast of superior morality on page 21, where it is announced that the minimum penalty affixed for seducing and debauching a young girl is \$100. After noticing this, do not soar so, Elder Musser, you might get dizzy.

On page 23, the following appears as the utterance of George Q. Cannon. “If we had our way, there would not be an adulterer in these mountains. If we had our way, there would not be a seducer in these mountains. Every woman would be a virtuous maiden or a married woman, or a widow. We would take care of family virtue, preserve it as we would life; for it is more precious than life itself, and should be valued as such, and every man that would degrade a woman ought to be and will be damned.” This is just a little glorifying of polygamists over the unfortunate conditions as they view it of their

poor neighbors with only one wife; and they thus extol their own virtues and superior care and consideration of the weaker sex and regard for the moral code, over others. But who is it that would not have it thus in every community? What community in all the land is there that would not declare for such a condition, if they could but have their way? Is this quotation placed in here intended as a fling at all other communities that they are so base and vile as to prefer of choice the associations of the depraved, lude characters herein denounced, and that in order to reach high, pure and desirable ideals it is necessary to seek a community of polygamists? Do not take too much honor upon yourself, Elder Musser, and your system of debasing womanhood to the level of the animals, mere child bearing?

Page 23, we are referred to the prevailing practice in the world of "Foeticide, infanticide, prolicide, hecatombs of victims." As follows: "An eminent physician of Ohio in writing upon prenatal murder logically assumes that children have a right to be born." That "infanticide, foeticide and desertion of infants prevails as largely, or perhaps more largely, than ever; and yet nothing appears to be done by the authorities to check the enormous and growing crimes, dead infants are picked up almost every day in out of the way places yet no arrests are made. So far as foeticide is concerned, abortionists ply their calling without let or hindrance."

Who is it that is advocating such inhuman and criminal practices as these? It is an excrescence in society. But it is introduced as though it was the legitimate fruits of the practical workings of the prevailing monogamic marriage. But is it? No; it is rather the **flagrant** abuse of the Lord's order of marriage as commanded, and a refusal to honor it; and this rebellion against the laws of God and nature could just as well be carried on under a polygamic system of marriage as the monogamic. It is a practice to be deplored and is deplored by intelligent people everywhere. Utah is not entitled to all of the credit of heart and conscience in this matter. In fact, the very next paragraph is proof of this, showing the action of the Presbyterian assembly in New York, as follows:

"Whereas it is well known that unscriptural views of the marriage relation are becoming prevalent, so that its obligations are disregarded and divorces are becoming more frequent every year; and,

"Whereas, the horrible crime of infanticide is also on the increase; and

"Whereas, the evils which these crimes have brought upon the Church and Country and the world, evils which they threaten in their future, make it imperative that the whole power of the ministry and Church of Jesus Christ, should be put forth in maintenance of truth and virtue; therefore, be it

"Resolved, that we regard the destruction by parents of their own offspring before birth as a crime against God and nature; and that as there are many influences of work, in public and in secret to corrupt

the minds of the people, until the frequency of such murders is no longer sought to be concealed, we hereby warn those who are guilty that they cannot inherit eternal life; and we exhort all who would arrest the just judgment of Almighty God from the nation to take a bold stand against these damning sins." Could a religious body do more? And this almost beyond question represents the universal sentiment in civil and religious communities throughout the country. It is the wanton rebellion against the moral code and persistency in walking in the downward road that has precipitated, this deplorable condition referred to. There is general agreement in the fact that is bad, lamentable bad, but what is the remedy? What is to blame? It is the wickedness of the wicked who are moving recklessly down the broad road to destruction. The same class that cursed the earth in the time of Noah, refusing to reform and deserved punishment overtook them.

Polygamy is not the antidote to reach this condition, but would rather augment the evil or give greater opportunity to that class to hasten them down the decline to the filling of their cup full for utter destruction. The Lord says he prepared a "hell" for such like, in Noah's time, and presumably there is room for others of like character yet.

On page 26 we have a quotation from the Westminster Review as follows: "A fertile cause of infant mortality, and of long protracted suffering is due to the system known as baby farming, the sufferers being unwanted children, those of poor parents, but perhaps oftenest those who are illegitimate of which latter class it is computed more than 50,000 are born in our country every year."

Again, Dr. Rasmond of Boston is quoted as saying: Seventy-five per cent of his female patients seek his professional advise for relief from incipient maternity or disorders pertaining to unlawful commerce."

Dr. Napheys of Philadelphia is quoted as saying: "Abortion is fearfully prevalent. Hundreds of persons in every one of the large cities are devoted to its perpetration. Those who submit to their treatment is generally married women, respectable Christian matrons, members of churches, and walking in the better class of society."

The coroner of Chicago is quoted as saying: "I have to report that in one year there were found in the city twenty-one corpses of babies immediately exposed after birth, and twenty-eight hidden in various places. I have reason to believe that twice as many evidences of crime have escaped the authorities." And of Cleveland, "There has been great sickness here throughout the whole of Cleveland, and as it was not restricted to any one locality, the authorities concluded that the cause must be in the water, consequently the water was drawn from the reservoir and revealed to the astonished inhabitants the bodies of seven hundred infants."

All of this and much more is cited between pages 23 and 31 as showing the wickedness and crime against humanity that prevails throughout modern society, and concluding on page 31 as follows:

“Yes, dead babies are found in the vacant lot, in the well, by the way-side, in the underbrush, in the ash pit, in the stove, in the sewer, on the door step, in the cistern, in cess pools, behind the wall, in the gutter, in the privy vaults, over the fence, in the lake, river, canal and reservoir. Babies have been thrown to the dogs and to the hogs. They have been buried, smothered, strangled, cremated, starved and pierced with the scalpel. Babies before birth, at birth and after birth. Babies not a span long. One and two year old babies, mewling, cooing and dimpled babies, curly haired and blue-eyed babies, pleading and trusting babies, babies in all stages of development. Babies by the thousands, yea millions, have been transfixed and sacrificed every decade before the moloch of sexual passion by professed Christians and civilized people. How pitiless! How merciless! How heartless! How relentless! How implacable! How unnatural! What deadly enmity the refined (?), the cultured (?), the humane (?) monsters of modern society manifest toward their own flesh and blood! Whom they transfix without compunction. Countless sums are spent in procuring abortions. Armies of professional men and women are employed to defeat the laws of God and of life; and yet these low and degraded voluptuaries, festering in sin and rotting in iniquity, deride, scoff at and persecute a people whose love of children is axiomatic, heaven born and transcendent.

“I will add that if there is any one place in hell hotter than another the foul and blasphemous prolicide will be sure to find it.

“It must be conceded that among the most damnable and infamous crimes known to mankind is the destruction of infants, so notoriously in evidence throughout Christendom.”

Dark and terrible as this picture is thus painted by A. Milton Musser, from evidences in sight, the castigation is not much overwrought; at least so far as relates to many communities in modern society. We give it place here because of being so elaborately set out, and indulge in as heartily condemning and deploring such practices as can Elder Musser and associates.

We agree also with the sentiment expressed: “That children have a right to be born.” That the “hottest hell” is likely to be the objective of the “blasphemous prolicide.” “That among the most damnable and infamous of crimes known to mankind is the destruction of infants.” Polygamists are not the only ones who look with horror and detestation on these terrible sins and crimes being perpetrated, but there are clean honorable men and women in every community that loath and are in consternation over such practices and do their utmost to correct and stay such fearful vices, but are not able to do it. There is law and penalty, but it goes on. But all of this sin and depravity set out does not sanctify the “crime” of polygamy, or render it less odious.

But just how it is that Elder Musser and friends are being scoffed at, derided and persecuted because of their great love of children is not so apparent. Other people love children just as intensely and are just as kind, considerate and painstaking with them as is Elder Musser

or any of the sympathetic bright lights, be they male or female, that occupy in the Salt Lake galaxy; and all in theory and practice monogamists.

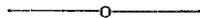
The whole of the vile practices set out are to be deplored and derided, and if possible a remedy sought that will stay the onward terrible tide of reckless sinning and crime that threatens society. But where is the remedy? Naught but utter destruction availed at the flood, Sodom and Gomorah, and fire is reserved for the ungodly in the last days. God only announces one remedy and that is repentance; after that punishment. Is the practice of polygamy the remedy?

It is not true either that Utah people are derided because of their fondness for children, that is an instinct of nature; but they are ridiculed because of the system adopted by them to bring children into the world, which is denounced by every utterance coming from the sacred lips of Deity upon that question. It is the practice of living with a plurality of wives that is denounced and scoffed at, not the love of children. Are not children born in scriptural wedlock in other places? Polygamy is the proposed system advanced to correct all of the wrong doing, invading and polluting society. That is just give to every man all the women that depraved passion and lustful eyes crave for, like the brute, until uncurbed passion exhausts itself and nature rises up in protest with impotency and no life or desire is left, and thus make these lords of creation good. It is said that all good Indians are dead, so it seems, too, that all good white men are dead. But it is claimed that all of this sacrifice of taking wives of polygamists is because of their love of children. Presumably the instincts of all polygamists are very much alike and we read that "King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hittites." It seems literally too bad that Solomon had such an intense love of children that it was necessary for him to burden himself and make such sacrifices to attain them. 1 Sam. 11: 1.

Again, King Noah had such an intense longing for children that it is written of him, "He did walk after the desires of his own heart.

"And He had many wives and concubines.

"And did cause his people to commit sin and do that which was abominable in the sight of the Lord." All of this because of his great desire for children! This is in keeping with a not infrequent statement heard of men in Utah: "I would not give a damn for Mormonism if it was not for polygamy." Just because of their longing for children! They are to be pitied. It is a wonder they do not all apply for an orphanage. But what about the flocks of children thus brought into being, sired by such highly wrought "thoroughbreds," to be turned loose on society, to repeat with intensified passion the roll of their fathers? And this is the panacea announced for all the ills, vices and excesses that Christendom is reeking with. Stop "Foeticide, Infanticide, Prolicide, Hecatombes of victims," and other kindred evils, and thus reform the world. Isn't it plain? A plain what?



CHAPTER V.

On page 32, is presented the social evil of "prostitution," beginning with an excerpt from a popular writer, "There is but one thing more astounding than the spectacle of what is called a woman selling her body to all the horrors of lust, it is that of what is called a man becoming the purchaser. It numbers its untold thousands of the former and untold millions of the latter. It is a most horrible crime precipitating humanity to the utmost limits of degradation."

Mrs. Rachael Campbell says, "The make-believe monogamy we have among us is a hideous sham bought with prostitution and clothed with hypocrisy and lies." The fact that 500,000 abandoned women are continually with us, every little town and village having its due proportions, is sufficient proof that the husband who keeps his marriage vows is an exception to the general rule. All these women are either seduced or bought into the ranks of prostitution by somebody, somebody sustains them in their business, pays for their food and raiment, and wears them out at the rate of 100,000 a year."

Says Dr. H. Napheys, A. M., M. D., of Philadelphia, "There remains for us to turn a still darker page, and to reveal an abyss of misery, iniquity and disease, from which the philanthropist, too, often turns away with a shudder. This abyss is prostitution, the great social evil of our day, invading all grades of society, contemplating with leprous touch, the fairest of our land. (P. 33.)

On page 34, Rev., Dr. Mulenburg is made to exclaim, "How fearfully is the wrath of God seen in the physical consequences of illicit commerce. The most loathsome sight which diseased human body, in man or woman exhibits, the most horribly disgusting, are the living corpses in which victims of lust are putrifying to their graves."

"The appalling prevalence of licentiousness in all its forms, says the "Nashville Christian Advocate," "shows that the question must no longer be allowed to rest. Reticence must give way to well directed efforts to stop the plague, which is sapping the foundations of society." A San Francisco paper states, page 34, "And right here in San Francisco there are several blocks of houses recognized as the abodes of fallen women. From Saint Mary's Cathedral on California Street, from Grace Church, corner of California and Stockton streets, from the Baptist Church on Washington street, the Colored Church on Stockton, the Chinese Mission School on Sacramento, you can throw stones into the vilest dens of infamy to be found on the face of the earth."

This is sufficient to give the lead and character of the subject matter set out in this brochure which includes much more, taking in all the large cities in the country. But after all, what about it? Conceding all that is said to be true and conditions as damning as it is possible to paint them exists, how does that prove Utah polygamy to be true? We join in the condemnation of every vestige of conditions here set out. It is extremely bad. But what about Commercial Street, in Salt Lake City, owned largely, it is asserted, by Mormons themselves, and rented for the very purposes here set out as existing in other places, and is patronized. Polygamy, then, is not the antidote that is needed to check this flood of evil in the social world. Or do polygamists propose as a remedy the giving to this lecherous brood that is corrupting the earth with their vileness, all the women that such a soulless, heartless, and vicious class would be inclined to take, if permitted, change the name of the system under which they are to practice, make it honorable, and by this means redeem these depraved wretches and thus sweeten the streams of society?

Is this the system that Joseph would have perfected had he lived that is to cleanse the "Augean stables and marts of Christendom?" True a rose by another name is just as sweet, but so is a cesspool. The Gospel of Repentance and Restraint are all that can reach this unsavory class. Polygamy here is as impotent for reform as monogamic marriage, besides being opposed to all known revealed truth.

On pages 36-37, we are introduced to the divorce evil, and are told that, "The Ohio divorce league has published statistics showing that over 2,000 divorces are granted in that state annually, the increase being 28 per cent in nineteen years. The buckeyes evidently are not good judges in matrimonial matters."

"The latest census enumerates 114,677 divorced women in the United States, and it is admitted that the list was not nearly complete as many of the divorcees described themselves as single."

Sixty-eight thousand four hundred and ninety-nine homes were broken up in the United States in 1903."

"In 1885 there were 23,000 divorces in the United States and 75 per cent of the adult criminals were unmarried."

"Bishop Potter of New York City, says: "There were 4,316 divorces in one state in six months and 11,363 applications were pending on the first of July."

"A Chicago educator found that there are in Chicago about 35,000 divorced persons, the parents of about 40,000 children."

Terrible and lamentable is all this, Elder Musser, and what will we do about it? The practice of taking many wives will not reach the case. Isn't divorces common in Utah?

Yes, men and women get married for time and eternity, and soon after are divorced. This is so notorious that Brigham Young's brother Joseph is said to have put the question publicly to Brigham on

one occasion by asking him how it was that persons could be married for \$5.00 and soon afterwards get divorced for \$10.00? Brigham as usual was equal to the emergency. He just jocularly replied, the \$5.00 marriage fee keeps me in tobacco money, and the \$10.00 fee, keeps me in whiskey. This was a good take-off for the occasion, for it was known that Young neither used tobacco or drank whiskey to excess, so there it ended. There are divorces right in Utah in polygamic homes. So polygamy does not cleanse the "Augean stables" there.

On page 38, there is presented to the polygamic view a veritable mare's nest. "In seven of the eastern and middle states of the Union there are over a half a million more women than men."

"In Great Britain and Ireland there are 1,000,000 more women than men."

"There are over 3,000,000 bachelors in the United States, men past 30 years old, who have never married."

"Paris statistics show that among every 1,000 bachelors there are 40 criminals and that among every 1,000 married men there are but 8 criminals."

But a remedy suggests itself here, just convert the 3,000,000 bachelors to the matrimonial life and there will be a leveling up and proper pairing without the employment of the expediency of polygamy in order that every woman may gain a part interest in a husband.

On page 40, "Dogs vs. Babies," are set out, showing the perverted tastes and habits among many people. It is said, "The Rev. Dr. John Hall of the Fifth Avenue Presbyterian Church, New York, will soon be out of a job in the way of baptizing babies. Last year, out of a membership of 2,312 of his church, he had only 12 babies to baptize. "This is not due to any sentiment on the subject of infant baptism or neglect in the observance, but simply to the fact that there were but twelve children born to the congregation last year." The comment is, "Never mind little trifles like that, doctor. What our modern society church going women are most particularly interested in just now are poodle dogs; they substitute them for babies. The little darling pugs, you know, must have maids to wait upon them; beautiful ribbons to decorate their pugship, perfumed baths, and satin or down pillows to rest their limbs upon, while the babies, bless your innocent and reverend heart, are found in the polluted tenement houses owned by your wealthy congregation, where the sewing women are housed like swine with their little babies that are fed with adulterated foods * * * "Where are the babies of my congregation? The richest Presbyterian communicants in America, and no babies to baptize?"

"Dr. Hall, would it not be well for you to turn your attention to the real cause of there being no babies? The selfishness of your women, the rottenness of modern church society, engrossed in pleasure and dissipation; of your poodle dog women; the decayed morality; the moral depravity of the society of the day? The Working Woman, July, 1890."

We agree with our author again. This depravity in human nature that crops out in indecent habits is not confined to opulent cities alone, but like the bubonic plague and smallpox it has spread over the country and invaded the homes of thousands and so corrupted and vitiated the tastes and habits of the people that dogs and cats are the attractions of many homes. They are nursed, caressed, coddled and cared for as if they were a part of the human species. They are in the house, on the bed, on the sofa, under the table, in the cupboard, in the parlor, in the milk crock, at the meals, licking the dishes, petted and caressed until nature is estranged from her regular instincts of loathing such associations and habits, and she turns to dog and cat entirely to the exclusion of children; and offense is taken if one refuses to fondle and mingle with the pets and at meals swallow with a relish dog and cat, without comment or choking, and thus the unnatural false and filthy habit spreads like disease over all protest. Everyone's dog and cat is just cute and cunning—a beauty; so in time, they supplant the babies entirely, becoming a veritable curse, so people easily start on the decline to Canaanitish heathenism. Such is false tastes, low ideals and habits. A baby girl with a kitten and a boy with a puppy seems natural enough, but Paul said when he become a man he put away childish things. A dog is all right in his place, and so is a cat, but they are a long way from the human species and no amount of twaddle and false sentiment will transform them.

A remedy suggests itself in this without involving either the monogamic or polygamic relations, however, i. e., preach reform; if that fails, just send the "Fool Killer" around.

On page 45, is introduced the complimentary sayings and remarks of others about the Mormons, under the heading of "The Fruits of Mormonism," some of which is of easy criticism, but as we have to do with the ism and not the people, and do not wish to detract from any honor or praise due any one, shall refer to but a few things under this head. They would be an outlandish set, indeed, if they possessed no merit. There are lots of people much better than their religion.

The following appears on page 52: "When the testimony on both sides is carefully weighed, it must be admitted that the Mormons in Missouri and Illinois were as a class, a more moral, honest, temperate, hardworking, self denying and thrifty people than the Gentiles by whom they were surrounded." Bancroft's New History of Utah, p. 164.

But these were all of the Reorganized Church faith, Elder Musser.

There was not a polygamist family amongst them, not one, all Josephites, and mighty nice people.

Again, "Mormonism is the only religion of power and vitality that has made its appearance for the past 1,200 years."—Emerson. It is the faith of the reorganized church that is included here, not the faith represented in Utah, where its power is seen more in its commercialism than

its faith, or running away and hiding from the officers of the law, on just complaints.

Page 55, we have, "With Latter-Day Saints, the grandest and most potential aim and element of our every-day life necessary to secure eternal salvation and exaltation in the full fellowship of the Father, Son, and Holy Ghost is *personal chastity*."

This looks well on paper, but who is it that does not claim as much? When it crops out that every man, holding your theory of belief, is at liberty to fill his home with women for his use, as ranchers would increase their herds, and over the protest of holy writ that characterizes such work as, "whoredoms" and "Abominable before the Lord," don't take it to heart over much, if people have an opinion about that kind of "*personal chastity*."

Finally, "I am positive that the only Catholicon or the sole panacea that can and will purge the world of these overwhelming diableries is the pure, elevating and regenerating gospel of Jesus Christ, our Savior and Redeemer." We agree with you, Elder Musser. We like to agree with people, when we can. Then, "How beautiful it is for brethren to dwell together in unity." Too bad we are compelled to part so soon. Yes, the gospel of Jesus Christ will accomplish it, if anything can. There will be no temporizing. It will prove a savior of "life unto life;" or of "death unto death," and there is no polygamy in it. No plural marriages—homes congested with strange women and plethoric with children, the offspring of that system of exaltation and reform(?) set out in said Brochure, based on the natural endowment and great ability of the male member, so that the moral code has to be discounted in order that "thoroughbreds" may be given unrestrained liberty—because of their exceeding great love for children. "Here is where you have gone astray and are in the wrong, Elder Musser, and you should do like faithful Abraham did, repent, put away the bond maids and believe, and practice the gospel code as it is, stop the ravages of that "thoroughbred" male member, return to Biblical Monogamic marriage, preach the gospel of peace, the good tidings of great joy, which shall be to all people and in due time the world will right itself; and soon much prejudice will cease to exist against the people of Utah; the clouds will disperse and you will be able to see your choice for Senator seated in the United States Senate and much of the trouble and trial hitherto endured in a wrong cause will have been swept away, and Utah will be on the way to prosperity, a happy people with happy homes. So we agree in protesting against the evils going on in the world that is leading the people to perdition, but divide on the means to be adopted to correct the evil.

Elder Musser is much exercised over what he terms a misrepresentation of his marital relations. But it all arose from the manner of his statements. Explanation and correction was made and sent broadcast; but this availed nothing with Musser. He must fly into print

and renew the matter. Corrections and explanations with most men settle matters, but with polygamists it seems, it avails nothing.

Elder Musser quotes some pithy sayings of Emerson, Obrian, O. Hyde and King Oscar II, but what will likely strike the reader with force, he failed to quote a single saying from God Almighty approving his theory, yet he assays to believe in Revealed Religion. I have been creditably informed that King Oscar had reference to the American people, and not to the Mormons.

“Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife, and combines they should have none.” B. of M., Jacob, 2 par., 44.
