

by Clubs to prevent the degeneracy of true-old, fashioned sport.

Thanking you in anticipation for the favour of inserting this,

I beg to remain, yours faithfully,

F. PARROTT.

9, Bluff, Yokohama, Oct. 16th, 1901.

THE MORMONS.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—Some time ago Mr. Heber J. Grant stated in your columns that the Mormon Church does not encourage and teach polygamy.

In repudiation of this statement, permit me to give a few condensed extracts from "Anti-Mormon Leaflets," published by the "League for Social Service."

Two years ago, at a convention of Mormon young people's societies, one of their twelve apostles stated that "belief in polygamy is as much a part of the Mormon faith to-day as it ever was," and that the young people "could not deny this part of the Mormon belief without at the same time denying the prophet Joseph Smith." At another young people's conference, a few months later, another apostle, a notorious polygamist, is reported in the papers as saying in his address that he felt "to sustain the principles of the Gospel even to the extent of taking more wives if necessary."

The well known polygamist, B. H. Roberts, advocates and defends the rightfulness of polygamy. An elaborate article of nearly eleven pages closes with these words: "And the fact of God's approval of plural marriage in ancient times, is a complete defence of the righteousness of the marriage system introduced by revelation through the prophet Joseph Smith."

If Mormon missionaries instead of disseminating their mischievous doctrines, sugar-coated with Christian phraseology, were honest enough to tell the real truth about Mormon doctrines and practices, they would not make a single convert among decent and intelligent people; but having been trained in the school of deception from their earliest infancy, they come into the homes of unsuspecting people to lead them into the same false ways in which they have been reared. It is perfectly consistent for them to practice all sorts of cunning and deception, as their god and their prophets and their teachers have set them abundant examples in these lines from the beginning.

The position of the Mormon officials, in regard to polygamy, is two-faced and deceiving. In 1850, when Apostle John Taylor was holding a discussion with some Protestant ministers at Boulogne in France, and was denying that there was any polygamy in the church, he himself was living with six wives. It seems next to impossible for them to make an honest and truthful statement on the subject to the outside world. There is almost sure to be some evasion, or equivocation, or deception about it. For example, when they deny that polygamy is practised in Utah, they are simply hiding behind a deceiving technicality. For by polygamy people in general understand living with two or more wives, which is the right meaning. But in Utah there is a peculiar legal technicality which makes the offence of polygamy to consist in marrying an additional wife or wives. So although a man may be living with half a dozen wives, yet if he has not married an additional wife since President Woodruff's manifesto in 1890, recommending the suspension of plural marriage, these Mormon prevaricators say he is not practicing polygamy.

That this manifesto was not a repudiation of the doctrine of plural or celestial marriage, witness the language of President of the Church, W. Woodruff, September 24, 1890:—"My advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land."

This doctrine of polygamy is both sacred and fundamental to the Mormon Church, notwithstanding Mr. Grant's statement to the contrary. The Mormon Church believes that Jesus Christ was a polygamist,

4. "God did approve of a plurality of wives as practiced by his ancient servants. . . . And that which he approves. . . must be not only not bad but positively good, pure and holy."—Improvement Era, May, 98.

5. "He" (Adam) "is our Father and our God, and the only God with whom we have to do. . . . When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family."—Journal of Discourses, Vol. I. p. 50. sermon by Brigham Young.

6. "If none but Gods* will be permitted to multiply immortal children, it follows that each God must have one or more wives." . . . "The Evangelists do not particularly speak of the marriage of Jesus." . . . "One thing is certain, that there were several holy women that greatly loved Jesus—such as Mary, and Martha, her sister, and Mary Magdalene; and Jesus greatly loved them and associated with them much." . . . "If all the acts of Jesus were written, we, no doubt, should learn that these beloved women were his wives."—The Seer. Vol. I, pp. 158, 159.

7. "If at a marriage of Cana of Galilee, Jesus was the bridegroom and took unto him Mary, Martha, and the other Mary, whom Jesus loved, it shocks not our nerves." . . . We say it was Jesus Christ who was married, whereby he could see his seed before he was crucified. I shall say here that before the Saviour died he looked upon his own natural children as we look upon ours. When Mary came to the sepulchre she saw two angels and they said unto her, 'Woman, why weepest thou?' She said unto them, 'Because they have taken away my Lord or husband.'"—Apostle Orson Hyde, president of the Twelve Apostles.

8. "And again, as pertaining to the law of the priesthood: if a man espouse a virgin, and desire to espouse another, . . . if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore he is justified."—Pearl of Great Price, pp. 123, 126.

If Mr. Grant and his associates here disavow polygamy they have rejected one of the corner-stones of the Mormon faith. "They shall be damned, saith the Lord God." (Doctrine and Covenants). Consequently they can not be missionaries of the "Church of Jesus Christ of Latter-day Saints" (Mormon Church), and must so state in their application to the Prefectural Authorities of Kanagawa. If they, on the other hand, apply as representatives of the Mormon Church, their statements as to non-teaching of polygamy are contrary to facts, and it is to be hoped that not only technicalities but the merits of the case may cause a final rejection.

Respectfully yours J. R. BIRKELUND, M.D.
Tokyo, Oct. 8. 1901.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—It is a source of great pleasure to many citizens of the U.S. that you have so ably exposed the Mormons in your influential paper. When more than 1,300 Mormons had been sentenced to imprisonment and fine the celebrated manifesto of Sept. 24th, 1900, was issued, and even so able a judge in Utah as Charles S. Zane said a year later, "I do not believe plural marriages have been sanctioned by the officers of the Mormon Church since that manifesto." But the people of the U.S. were fooled, and Utah was admitted as a State and Mormon Missionaries with two wives each are sent out into the world to propagate their doctrines. What these doctrines are must be gathered from their published works. I send you some extracts which are vouched for by Presbyterians, Congregationalists, and Baptists in Utah. They are marked in the enclosed tract. I leave it to your judgment whether such shocking statements are worth reproducing at this time.

2. ". . . And also with Michael, Father of all, the Ancient of Days."—Price, p. 60.

3. "Adam fell, but his fall became a necessity after the woman had transgressed. In the language of the Prophet Lehi, men might be. . . . No wonder Adam fell, and accompanied the woman into the miseries of the curse, that he might beget an innumerable race of beings capable of becoming Gods."—Millin, p. 501.

4. "The Mormon church believe the doctrine is to them both sacred and profane. They believe and teach that Jesus Christ was not a repudiation of the doctrine of plural marriage, and did not claim to be superior to all honest Mormons freely confess, or of the practice for the time being, on principle to be as eternal as God himself."

1. "If none but Gods will be permitted to multiply immortal children, it follows that each God must have one or more wives." . . . "The Evangelists do not particularly speak of the marriage of Jesus." . . . "One thing is certain, that there were several holy women that greatly loved Jesus—such as Mary, and Martha, her sister, and Mary Magdalene; and Jesus greatly loved them and associated with them much." . . . "If all the acts of Jesus were written, we, no doubt, should learn that these beloved women were his wives."—Zane, pp. 158, 159.

"SOLE."

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—Professor Denig is right a technical editor of the *Mail* is wrong. The power of the U.S. reads:—"The Senate shall have power to try all impeachments." Put in positive form it would read as Prof. Denig says:—"To try all impeachments is the sole function of the Senate." There is no obscurity in this, and in this manner the word is evidently sentence criticized. It is strange to repeat that, "To say that anything is the sole function of a person" or "the sole function of a State any other function."

It should have been remembered that the term "sole" most always means "never only." There is another meaning in law, viz., "unmarried, single."

Very truly,
October 12th, 1901.

E. S.

YACHTING.

The 39-raters race arranged for noon resulted in favour of *Mary*, which came at 5h. 25m., *Spray* which came second, having an allowance of 6m. 30s. The usual two record race was on the whole quite disappointing, the winner, and one to the second race was on the whole quite disappointing, the wind being very light.

The cruisers started for a ten-mile race for the Lady Member's Cup prize, and here again the result was only one boat coming home, named *Edna*, as the donor of the first prize is in the craft and refused to accept the win to be resailed.

The 21-raters contest was held at the factory. *Edna* took first prize and *Abunai* second and one point, *Edna* other craft that started, being a ve-