TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 12. JUNE, 1946. NO. 1.

The Economic Order of Heaven

We have been urged, of late, to provide space in TRUTH for some reflections on the Economic Order of Heaven, knwon variously as the UNITED ORDER, ORDER OF ENOCH, LAW OF CONSECRATION AND STEWARDSHIPS, etc., as revealed to the Prophet Joseph Smith in the present Gospel dispensation.

A series of articles are being developed upon this important theme to be presented from time to time. We deem it appropriate to begin the series with the June number of TRUTH, the beginning of Volume 12. In the current number we present a discourse on the subject of "CONSECRATION", by Elder Orson Pratt, delivered in the Tabernacle, Salt Lake City, September 10, 1854. (J. of D. 2:96 et seq.), as follows:

By the request of our President, I arise this afternoon for the purpose of addressing you upon these subjects that may be presented to my mind, feeling joyful in my heart that I have the opportunity.

I do not say, as many others may have said, that it is a disagreeable task, or a very great cross, for me to address the Saints; this is not the case; it is a pleasure and a joy; and I feel to esteem it as a blessing from the hand of God, that I have the privilege from time to time of meeting with His people, and speaking about the great things that God has revealed, which belong to our peace, happiness, and welfare, both here and hereafter.

There is no other subject that I care much about. As it regards earthly things, temporal things, the riches of this world, or the honors of this world, I will not say they are of a secondary nature to me, but they are far beneath this; though they may be good in their place, yet my whole object and design, delight and joy, is to do the will of God, to benefit the children of men, and to seek after the welfare, happiness, and peace, not only of myself and family, but also of the whole human race, as far as it is within my power.

It does me good to return, after an absence of two years, and again look upon the faces of the brethren and sisters; there is something so different in the expression of your counten-

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

ances from what we see abroad in the world; the principles of goodness, of righteousness, of virtue, and of holiness seem to be enstamped upon the countenances of the Saints of the living God; the spirit of meekness, of sobriety, of solemnity—a Godlike spirit is reflected in every feature of those who are truly good, which seems to carry peace, happiness, and joy to the hearts of those who gaze upon them with the same spirit. But after all, brethren, we are not near as good as we might be, in many respects. Though we are far in advance of the nations of the earth, though we have become far exalted above them in the principles of virtue, truth, righteousness, and a oneness of feeling, yet there is still room for improvement, and, while we remain here in the flesh, there will be room for improvement, upon all these principles, upon all the attributes of divinity, and upon everything that is good and Godlike.

There is one subject that presents itself to my mind, and upon which I have meditated in years past and gone, and which gave me great joy when I learned that it was being established in our midst. What is it? It is the consecration of the properties of the whole Church, according to the written revelations, commandments, and laws of the Most High God. I heard of this about the time I was starting upon the plains for this place, and it gave me great joy to learn that there was a prominent step taken at your last Conference to bring about and accomplish this object. I consider it is one of the most important objects to be accomplished among the Saints of Latter-days.

You may ask why. You may think that this contradicts my first statement—that the temporal things of this life are not even of a secondary consideration with me. They are not in one respect, but in another, I consider them a part and portion of the religion that we as a people have embraced, and a very essential and necessary part, too.

We read in the revelations that God has given, that the earth is the Lord's and the fulness thereof; well, if it is the Lord's and the fulness of it, then it does not belong to you nor me as individuals, exclusive of others. If the Lord had set apart, and consecrated, and given a certain portion of the earth to any individual with a deed and covenant, he might with some propriety call it his own; but all other deeds according to Gentile laws, and the institutions of the nations of the earth, do not, according to the laws and revelations of heaven, give to men the exclusive right to the things of this world, as their own; they are good enough in their place, for the Lord deals with the nations according to their light; and suffers laws to be enacted that are good in their place, and calculated to govern imperfect beings; laws to govern and control property; and in many respects, they are just adapted to the circumstances and conditions of the nations where they are enacted; and they are the means of doing much good in preserving what are termed the rights of individuals, and of the citizens generally; and they should not be done away, until circumstances will permit of their being superseded by a more perfect law. That more perfect order is what we wish to speak a few words upon at this present time.

The Lord told us something about it in the revelations He gave a long time ago, in the year 1831, when ancient "Mormonism", as it has often been termed, was first introduced; we call it ancient, because it seems quite long to us narrow-minded creatures.

There were certain laws and revelations then given, in the Book of Doctrine and Covenants, pertaining to the Lord's earth, and the righteous that He has upon it. I will repeat a small clause which was given before the

Church was one year old, in March, 1831. It reads thus—wherefore "it is not given that one man should possess that which is above another, wherefore the world lieth in sin". This was revealed above twenty-three years ago; we will again repeat it, "it is not given that one man should possess that which is above another, wherefore the world lieth in sin". Here was a hint of the more perfect law and order of things that God intended eventually to introduce among this people; and which I am happy to say, there has been a great step already taken at the last Conference to bring about; and I hope that I may be permitted to live to see this law carried out to the fullest extent among the Saints of the living God.

Remember, that as long as there is inequality in the things that belong to the Lord, the world lieth in sin. It is not given to them that they should possess one above another. I intend to explain how this is to be brought about, and also show how one man can possess hundreds and thousands of dollars, in a certain sense of the word, and another man only one dollar, and yet both be equal; but they possess the same, not as their own, but as stewards of the Lord; it being the Lord's property.

We read, in another revelation that God gave in the early rise of this Church, that unless we are equal in earthly things, we cannot be made equal in heavenly things. Here is an equality preached. There must be an equality in earthly things, in order that we may be equal in heavenly things.

Now, supposing the people were all to be made equal today, tomorrow they would, through circumstances, become unequal; **but I will show you how this equality can be established upon an order that never can be shaken—that inequality, in regard to property, never more can be introduced among the Saints, that no circumstance which can transpire can make them unequal. If a fire should burn up a man's barn, and his stacks of grain, and everything he has accumulated, I will prove to you that it does not render him unequal with his brethren on the principle the Lord has established and ordained; so that when this order is once established among this people, they will become equal in earthly things, which will prepare them to be made equal in heavenly things.**

In the first place, how shall we get at this order? In what manner and by what means shall we begin to lay the foundation of this equality? The Lord has told us, that it is required of every man in this Church to lay all things, not one-tenth alone, but to lay all things before the Bishop of His Church; **consecrate the whole of it—everything he has—his flocks and herds—his cattle, horses, and mules—his gold and silver—his wearing apparel, watches, jewelry, and everything he possesses; consecrate it; not keep back a portion like Ananias and his wife, but give everything—make a full consecration to begin with. (Voice in the stand, "Wives and children?") Yes, give wives and children, of course; the wives have given themselves to the husband, and he has to consecrate them; they are the Lord's, He has only lent them to us.**

Supposing that the people had complied with this law when it was first given, in every respect, instead of seeing inequality that has reigned for these many years in this Church, we should now have seen a different order of things. But we lacked experience, and there was too much covetousness in our hearts, for a full consecration of property, then. In consecrating property, we must, in the first place, remember that it is not ours. Why? Because the earth is the Lord's and the

fulness thereof. We have no cattle, no gold or silver, no watches or jewelry, no property of any description, no houses, lands, or anything else which is our own, if the fulness of the earth is the Lord's. Then in consecrating that which we have been in the habit of calling our own, we are only returning to the Lord His own property —that which we became legally possessed of according to the laws of man, but not according to the laws of God. He having never directly given us the things which we claim as ours; we have not got them according to the Celestial Law—according to the great principle and order God has established; but we came by them through speculation, trading, labor, etc., and after we thus got them they are the Lord's still. We consecrate this property—it all goes into the hands of the Bishop of the Church. If the whole Church were to consecrate in this way they would have nothing left of their own. Then, it would all be the Lord's, and it has to be consecrated, too, says the revelation, with a covenant and a deed that cannot be broken; that is, according to the law of God and man, and if it is made according to the law of God in all respects, and also according to the law of the land in which we live, it will be in the situation the Lord wants it in, even the whole property of the Church.

We ask, are they not all equal now? Yes. If the whole Church have consecrated everything in their possession to the Bishop, is there not a perfect equality among them before they get their stewardships? Yes; this makes them perfectly so, as far as property is concerned; they are all in a state of equality, owing nothing. What is the next step to be taken in order to bring about equality of property? The Lord says, "Let the Bishop appoint every man his stewardship", for, says the Lord, "it is required of every man to render an account of his stewardship, both in time and in eternity." Now the Bishop begins and parcels out to this man his stewardship, and to that one his stewardship, according to the counsels of the First Presidency of the Church—the authority that has the management and control of the Lord's property. Each one gets his stewardship

Now, supposing one man obtained double the quantity of another; it is not his, but the stewardship is the Lord's; consequently the man is on a perfect equality with his brother still. But there is another sense in which this equality may be made, so far as the consecrating of property to the Church is concerned, which includes the whole of it. I say, who does it belong to in another sense of the word? I have shown you that it belongs to the Lord, and if we are His we shall inherit it with Him; consequently in another sense of the word it is all ours. If each one in the Church, then, possesses the whole of it, as joint heirs with the Lord, is there not an equality? You may diminish the common property or joint fund just as much as you please. Suppose it were diminished to one-half by mobs, etc., it does not make the Church unequal, not in the least; for each one may be considered as the possessor of the whole; he inherits all things; he is a joint heir with Jesus Christ in the inheritance of the earth, and all the fulness thereof. Can you make any inequality here? If each man in the Church is a joint inheritor of all the property, and a part of it, it makes each one perfectly equal with the rest.

Now I defy you to bring about an equality upon any other principle. You may divide the properties of the Church today, yes, if it be possible, make a perfectly equal division of it, so that every man in the whole Church should have his share, and let him call it his own; it would not be one day before there would be an inequality again introduced; and one man would possess that which is above

another; it could not be otherwise; the changes, difficulties, want of judgment in the management and control of property, and all these things combined together, would serve to render these divided shares unequal; one man losing a large portion of his property through mismanagement; another by fire, by mobocracy, or in some other way, so that neither would have one-half, one-quarter, or perhaps one-hundreth part as much as some of his brethren with whom he was only a short time before perfectly equal.

No equality can be brought about by dividing property; the Lord never intended such an order of things. It is not a division of propery that is going to bring about a oneness among the Latter-day Saints in temporal things, but it is a union of property, that all the property may be united, and considered belonging to the Lord, and to every individual in the whole Church, as joint heirs with Him, or as His stewards.

You may imagine, then, how my heart rejoiced, when I received a letter from our beloved President, informing me that steps had been taken for a full consecration of the properties of the Church, to introduce the order of stewardships among the Saints of God.

But in regard to these stewardships, it is not needful or necessary, for the Lord never intended, that every man should possess an equal amount of stewardship with his brother. Why? Because God has given to some men greater ability to manage and control property than others. He may give to one, one talent; to another, two; to another, three; to another, five; and to another, ten; and then command them to make use of these talents according to the instructions and revelations given, and be accountable to Him who gave them. "It is required of every man", says the Lord, "to be accountable to me in their stewardships, both in time and in eternity"; consequently these stewards have to render all their accounts to some one in time, but to whom? To the Lord's Bishop—to those whom the Lord has appointed to receive the accounts. And if a man undertakes to squander the stewardship which the Lord has entrusted to him, He takes it away, and gives it to another who is a more wise steward; one who will manage his property in such a way as to benefit the whole, each one seeking the interest of the whole as well as of himself.

Each one is to be considered as possessor of all thngs in the Church; but if it be all common property, how is it that the Saints can get along and give an account of their stewardship of property? Will not one brother go and pick up his brother's plow, and take it off, without asking him for it, imagining that he is the possessor of all things? Yes, if that brother had no understanding he would do it, but when he comes to understand the law of the Lord, he will find that all these stewardships are controlled by the wisest kind of laws; hence the Lord says, "Thou shalt not take thy brother's garment; thou shalt pay for that which thou dost receive from thy brother" Notwithstanding the whole property belongs to the Lord, and to each one as joint heirs, yet the Lord has given strict laws with regard to the stewardships, so that one has no business to go and pick up his neighbor's ax, or take any of his stewardship from him, without leave; but he is to pay for that which he receives from his brother steward, unless he borrow it by fairly asking for it.

On this principle it would be an easy matter for each steward to render an account of his time; and if necessary he could account for every item of his stewardship. But if it were permitted to run at random, according to the vague ideas of common stock in some societies in the world, away would go a man's hat, or his coat, and he could

render no account of it at all. But according to the strict principle which the Lord has ordained, he could show to his Bishop a full account of everything in his stewardship—that he has gained so much here, and made so much there, upon the Lord's property. What says the Bishop? "Well done, good and faithful steward, thou hast been faithful over a few things, I will enlarge that stewardship", providing he had anything to enlarge it with. "You have gained other talents; you have increased upon that intrusted to your charge; you have not squandered it away foolishly for that which would not profit you."

There would be no desire on the part of stewards to steal, "For", says one, "if I go and steal from another steward, it is all the Lord's, and it would do just as much good in the hands of that steward to whom it was intrusted, as if I were to possess it by stealing it from him."

How much every Saint ought to be interested for this order of things to be brought about, realizing that all the property of the Church is for his own good as well as for the good of the whole body.

But in regard to these inequalities in stewardship: I will show you another principle where men may have equal judgment, and yet there may be an inequality of stewardships; it is in consequence of the various branches of business in which they may be engaged. It is well known that for farming purposes, it does not require the same skill as for manufacturing many articles, for the same capital. And the ingenious mechanic, who understands the nature of construction of machinery, might have to be intrusted with a stewardship of one thousand dollars' worth of property to establish his manufactory, and work it so as to have it prove a benefit to the whole Church; and without this amount being put into his hands, as a steward, he might not be able to accomplish anything needed in the particular branch of manufacturing with which he was familiar. The stewardships, in such cases, would be different, not only in kind, but in the amount of value of the stewardship.

Let me illustrate this in another way; not but what I suppose all the Saints understand it, but you only want to be put in mind of that you have understood for years, but have not perhaps practiced upon it; and unless a people practice upon that they do understand, it does not benefit them. much.

Suppose a man have twelve sons, and he had according to the laws of the land 78 acres of ground; he gives to his oldest son twelve acres as steward; he gives to his next son eleven acres, and to the next ten, and so on down to the youngest, which he gives one acre; and he says unto them, "Manage these different inheritances that I have set off to you, and gain all you can"; would those sons have any right or title to call that property their own? No; they would say, "It is Father's property, and he has told us to go and occupy it, and he has given us rules by which we are to be governed; that the youngest may not encroach upon the oldest, nor anyone encroach upon another, but that each stewardship may be managed and controlled according to the regulations he has given, and at the end of the year each of us must render a strict account to our father of every iota of our business transactions, of our losses and gains in trading, etc." Now all this property, we see, belongs to the father, but it is all for the benefit of the twelve sons; they are all to be made joint heirs with the father in the possession of it. In due time, when they have learned the law the father has ordained, they will be prepared to enter as joint owners upon the grand inheritances, not only of 78 acres, but to possess all things that the father has.

Temporal things are a type of heavenly things, as the Lord says, in one of the revelations, "All things have their likeness, both things which are temporal, and things which are spiritual." Does this order of things—the equality of property—have its likeness? Yes, in the heavens, and it is typical of that celestial order that we are all praying for, that we all desire the Lord to bestow upon us. We all feel very anxious to enter into the fulness of Celestial glory, and inherit thrones and dominions, principalities and powers, and to have kingdoms appointed to us, and to receive crowns and to sway a scepter over kingdoms, as wise rulers. If we want to get there, we must begin here, and learn the order that is to be there. If we should have a division of property here, as we have had heretofore, and continue this order of things, as has been for many years back, and never should begin to practice upon this equality of things which God has ordained in His law, when we come to enter the courts above, we should be ignoramuses; we could say, "We read in your law something about it, but the people did not practice it, they were careless, and did not keep the law." And now we do not know how to manage this celestial glory, and these kingdoms, and these worlds placed under our charge; for we are to give an account, not only in time, but in eternity, of our stewardship; consequently we must improve upon the true order of things here, which is typical of that which is hereafter; and if we learn the lessons here, everything there will be plain before us, and we will be able to enter into the very things we have been practicing years before. There will be an inequality, no doubt, in some respects in the eternal worlds, in proportion to the eternal things that will be intrusted to the servants, as in temporal things; but there will be a perfect equality in another respect; the revelation says, "He maketh them equal in might, and in power, and in dominions."

Did you ever think of that? It is only in one respect. Each one will be made joint heir of all things in heaven, and upon earth. What more can a person want, if he is made a joint heir of all things; and one revelation says, he that is a faithful and wise steward in time shall inherit all things; consequently they are equal in dominion, and in power, and in might, as the vision states. This don't say that each one shall actually control, and govern, and manage all things; that is a very different thing; just as it is here in temporal things, though each person may be considered as the inheritor of all the properties of the Church; yet when he comes to the management of property, he has only one share; so in heavenly things, a person may have the management of only one world, or of two, or of three, or of as many as there are particles of dust that compose our globe, yet, after all, each one proclaims himself as the inheritor of all things, being a joint heir of the grand universal inheritance.

There is no division of celestial glory, imparting to each one an equality of dominion, and might, and power; it is not to be divided, but there is an equality in the UNION of all these things. That is what we want to get at here; we want to learn the alphabet of it here, and advance to the a, be, abbs, and get over into two syllables, and keep on until we understand all about the celestial order by practice in this world, and then we will learn the laws that are to govern the different individuals that control and manage certain portions of the great joint stock inheritance; we will learn the laws that are to rule and govern between man and man; and we will not be ignorant of it when we go into the next world, we will find there that one kingdom will not have the right to encroach upon the royalty of another and take away its right, but each one

will be governed by true and holy laws. Upon this principle, and this only, can we understand those revelations which so often speak of the principles of equality in the eternal worlds. Equality of dominion we cannot understand, by supposing each person that comes into the celestial glory is going to have the same number of worlds, and of kingdoms, and thrones set off to him that those have who have been in the celestial glory millions of ages—that he is going to have the same number of principalities and powers, and servants or angels to wait upon him to carry out his commands.

An equality of dominion is that that I have already explained, each one inheriting all things, according to the laws God has ordained for celestial beings, but not directly or personally controlling only that which is placed under his management.

Much might be said upon this subject; it is glorious, and it is a principle I wish the Saints in Utah may all be enlisted in, that it may be sought by the nations afar off, when they come to learn that this people are the people of God, and they are governed by God's laws; that they may see the order carried out before them in practice, that we may be looked to as a great light set upon the mountains, that will reflect upon all the face of the earth, and show the people the true order by practice, and then they will see the difference between God's order of the possession of property, and the little, narrow, contracted orders established by man; for each one is grasping for all he can get, oppressing the widow and the fatherless, bearing down his neighbor, and grinding him down in distress, tyrannizing over mankind, because he has riches at his command. **The Lord has seen this order long enough, and it is a stink in His nostrils, and He wishes it driven away from the earth, and He has given us instructions to do it away, and if we want to do it away, let us begin among ourselves first.** I rejoice in this principle, because it takes away the idea of having so many poor in our midst. You know in the days of Enoch the Lord placed the people upon the high places and mountains, and they flourished, and he blessed them, and called them Zion because there was no poor among them, and the Lord was in their midst.

Now the Latter-day Zion is to be built up according to the same pattern, so far as circumstances will permit, for we expect that the Zion which was built up by Enoch, that had no poor in it, will come down again at the commencement of the Millennium to meet the Zion here, according to the song in the Book of Covenants, "The Lord has brought up Zion from beneath, the Lord has brought down Zion from above", and they shall gaze upon each others' countenances, and see eye to eye. When we get there how sadly we should be disappointed, if we should look forward upon all the vast extent of the Zion of Enoch, and all the Zions God has taken out of His creations to heaven, and should see no poor among them; and then we should look upon Zion brought up from beneath, containing poor and rich; should we not be ashamed? especially when we reflect that the law of God had been among us; we should not have boldness to gaze upon their countenances, unless we came into the same order of things that existed among them.

Let us prepare ourselves for the coming of Enoch's Zion, that we may have the same order of things among us that they had in the beginning. Then, again, it will be a glorious thing in many other respects. What is it that creates this great inequality that we naturally see in the world, in regard to the high and low? It is the

difference of parentage in many respects. One man is so situated he can train up his children in all the learning of the day; he can take them into his carriage, and they can ride at their ease, and in their grandeur, while the poor and needy and destitute bow before them, or are trampled under their feet. There is no such thing as union there, because they are unequal to begin with.

When the Saints have this established in their midst, you will see them all alike, where none can say that "such a person is richer than I am, and I have no right to associate with him." Neither can the rich look upon those that are poor, and say, "My children shall not marry with the poor, and unite with them in their festivities, etc., because I have more property than they"; all these things will be done away, and the principle of equality will be established, and all will be stewards of the Lord's property. That is what I wish to see—that when one family of children have the privilege of being educated, the rest should enjoy it; when one family are in possession of the good things of the earth, the rest should enjoy the same privileges also.

How do I feel, to take it home to myself? I long for the time to come when I can consecrate everything I have got; all the cattle I have; I have got some first rate cattle, the Lord has prospered them. I want the time to come when I can consecrate every hoof of them; also my books, and the right and title I have to publish my works, also my wearing apparel, and my house; they are not mine, and not being mine, I have no business with this property, only as the Lord sees fit to let me have it. When I have done this, if the Lord in his mercy will give me one team, five or ten teams to make use of as His steward, I will endeavor to keep a record of that stewardship, of the losses and the gains of it, and will endeavor to render an account of it in time as well as in eternity, and an account of all things pertaining to it, and of my transactions in regard to it; for unless I am a wise and faithful steward in time, I never expect to inherit all things in eternity.

Having said this much, may the Lord bless you, and may His holy spirit be poured out upon you, and may your hearts be united to bring about this union; for if we unite ourselves together upon this principle, with all our hearts, mights, minds, and strength, laying aside all covetousness, there is not any power beneath the celestial kingdom that is able to prevail against us; we will prosper in all things, and the Lord will make us the richest of all people that have been upon the face of the earth for many generations, and he will bless our basket and our store, and increase and multiply the flocks and the herds in the fields, and cause them to flourish exceedingly, and make us mighty; and when we go forth He will make the nations to tremble before us, because His power and glory will be with us when we are doing His will and are united in one.

THE ECONOMIC ORDER OF HEAVEN

Remarks by

Heber C. Kimball

(March 1, 1857; J. of D., 4:248-252)

What do you suppose we are going to do with you? Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know Brother Brigham? No. Do you know Brother Heber? No, you do not. Do you know the Twelve? You do not. If you did , you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power, and authority of the kingdom of God are in that lineage. I speak of these things

with a view to arouse your feelings and your faithfulness toward God the Father, and His Son Jesus Christ, that you may pray and be humble, and penitent. * * *

In regard to deeding over your property, no one compels you to do it. I do not compel you to do it, the Trustee in Trust does not, God does not; but He says that if you will do this, that and the other thing which He has counseled for our good, do so, and prove Him. He goes to work and proves us, as we go to work and prove one another under various circumstances. The Lord says, cast in your tithes, and then your offerings. Tithing is one thing, and offerings are another. And when that is done consecrate your property to the Church, and make strong the hands of our President, and he will handle and distribute it to the best advantage.

We are to be tried in all things, like unto Abraham, and God even told Abraham to offer up his son Isaac. He went and built the altar, got the wood and the knife, and was ready to do the work; but instead of offering up his son, the Lord said to him, take this ram and offer him up, **and put your son to usury, and he shall become a multitude of nations—his offspring shall be as numerous as the sands on the seashore, and as the stars in the firmament. It will be just so with the property deeded over to the Trustee in Trust; every man becomes a steward, and puts his property to usury. The principle of the consecration is to hold property secure and in the channel of blessings and increase.**

Our property should not be dearer to us than salvation, and should freely be put to the best use for building up the kingdom of God. To illustrate my ideas, I will use a comparison.

Here is my little finger, does not the blood go into that finger as freely and as fully, in proportion as it goes into my leg, or into my arm? Does it always stay there? Does that little finger become selfish — superstitious with the principle of idolatry—and never restore that blood to the fountain? No, for if it did, the fountain would be weakened, and the finger would wither, because of an interrupted communication. How can this Church exist upon any other principle than that of free interchange according to the dictation of the head? My finger restores back the blood to the fountain, where it again becomes impregnated with the principle of life, and then when it goes back again is not that finger impregnated with the power of my vitality—of my attributes?

If that is a fact, when we take the same course with the things of God and turn in our property, it will become empowered with the attributes of God and His Son Jesus Christ and the Holy Ghost, and of all those who act with them in the eternal worlds, and from them to us, and from us back to the throne of God. And except we become impregnated with saving principles as they exist with God, with Jesus Christ, with angels, with Peter and with Joseph, you may bid farewell to salvation, every soul of you.

I wish that this whole people would so get religion that Brother Brigham and myself, and other good men could always freely and fully teach you all things pertaining to salvation and show you your condition, even as the Lord views it. Here is the kingdom of God, here are the Prophet and the Apostles, the Patriarch, and all the leading men of Israel, and where is there a man in Europe, or in any other country, who sprung from this Church, but what sprung from the authority, the life, vitals, and power of this Church and kingdom? If he has not got his power unto salvation in this Church, he has not any power towards an exaltation in the celestial

kingdom of our God. And those who have power from the true source have not predominance over those who hold the keys in advance of them, for the kingdom of God is a kingdom of order. How can you become impregnated with the spirit and power of God, except you become impregnated through us? There is no true path, except to do as you are told by those whom the Lord has called and chosen, and placed to direct you. * * *

Upon the same principle, let every man render over his property with an eternal deed that cannot be broken; throw it all into the big reservoir. **Suppose that one puts in one drop, another two, another ten, and another a hundred, do you not see, when you throw in your property—your substance—into one reservoir, that it makes us all one, and that you cannot become one without this principle? You may work to all eternity and never connect the branch with the vine, upon any other principle than that of putting your property and temporal blessings with your spiritual interests, whereby they will both become one.** If you do not do that, I do not mean in one thing only, but in everything that God requires of you by His servants, if you do not bring your substance forward and lay it down at the Apostles' feet, you will be stripped. * * * Now, do not go off and say that you are independent of that authority. Where did you get your wives? Who gave them to you? By what authority were they given to you? Where did you get anything?

If you do not take the course you have been told to take, and as I am trying to tell you, viz., to render all you have on this earth, every man in this Church and kingdom will be as bare when he leaves this earth as he will find himself when he gets out of it, for he cannot even take his shroud with him nor a pair of stockings. I do not care if he has forty wives and a thousand children, every soul of them will be taken from him. Your wives are given to you as a stewardship to improve upon in building up and establishing the kingdom of God, and your children are given to you as a stewardship. Where did their spirits come from? Did they come from you? No; they came from God. Who is the Father of those spirits? God, and He will require them of you, and those spirits have also got to give an account to their Father from whom they came; they have got to render up an account. Thus you see, that you have to render an account of your wives and children, of your substance, and everything that pertains to this earth, and you cannot avoid it, without suffering a loss. * * *

Brethren, tumble in your interest into this great reservoir, and we will drink up the earth. And if you do not do it, as the Lord lives, the First Presidency of this Church and the Twelve will drink you up. If you trifle with me, when I tell you the truth, you will trifle with Brother Brigham; and if you trifle with him, you will also trifle with angels and with God, and thus you will trifle yourselves down to hell.

Condensed History Gives

ORIGIN AND EXTENT OF UNITED ORDER

(From the Files of the Utah Writers' Project, WPA)

The United Order of Zion, also commonly called the Order of Enoch, was a system of community life instituted in many Mormon towns in the years 1874 and 1875, with the advice and counsel of Brigham Young. The doctrines had been advanced earlier in 1831 by Joseph Smith but the United Order in Missouri had been disrupted by the expulsion of the Mormons from that state.

The theory behind the Order was that the people should unite their ma-

terial interests to come into a closer communion in moral and spiritual life. Each community made its own rules, hence the practice differed in each locality.

In Orderville and in Sunset, Arizona, for example, the entire towns were organized into a group which ate at a common table, met morning and evening for worship, and carried on all activities under the direction of their Board of Directors. All received an equal share of profits, and all turned the fruits of their labors into a common storehouse and fund.

On the other hand, in many towns such as Cedar City and Richfield, the Order took the form of such communal activities as a cooperative store, grist mill, tannery, and herd of sheep. In these places people subscribed such sums as they cared to toward the cooperative enterprises; in the towns first mentioned, the people put in everything they had and, further, relinquished all right to own personal or private property of any kind.

Since the Order was inspired by religious motives, it was customary for those entering it to renew their covenants by baptism, and to subscribe to definite rules of conduct. These, however, must not be confused with rules of government, which outlined the number and duties of the Board of Directors and the obligations of the members, and conditions of withdrawal which differed widely in the different towns.

Although established in many of the smaller towns, the Order was never generally adopted nor widely practiced. Some of the towns organized were Brigham City, St. George, Richfield, Cedar City, Orderville, and Kanab in Utah; Sunset, Arizona, and Bunkerville, Nevada. Life of the Order in most towns was usually about three years, but in Orderville it was successfully practiced for eleven years and then discontinued only on advice from Church authorities. Cooperative community enterprise continued over a longer period.

Reasons given by B. H. Roberts in his "Comprehensive History of the Church" for the failure of this experiment are "the increasing complexity of life in Utah occasioned at the time by the influx of non-Mormons; the fact that it had a tendency to divide the Church membership into two classes—those who were willing to accept it and those who were not; and the failing health of Brigham Young, which prevented his 'pushing' the project and giving it his personal attention as he might have been able to do earlier."

It seems, however, from the very nature of the enterprise, that it was doomed to failure. In the terms of many good Church members, "the people were not prepared for it. They were not unselfish enough."

PERFECTION AND SALVATION

Though our interest is one as a people, yet remember salvation is an individual work; it is every person for themselves. I mean more by this than I have time to tell you in full, but I will give you a hint. There are those who will arrive just as the gate is shut, so in that case you may be shut out; then you will call upon some one, who, by their own faithfulness, through the mercy of Jesus Christ, have entered in through the celestial gate, to come and open it for you; but to do this is not their province. Such will be the fate of those persons who vainly hope to be saved upon the righteousness and through the influence of brother somebody. I forewarn you, therefore, to cultivate righteousness and faithfulness in yourselves, which is the only passport into celestial happiness.—Brigham Young, J. of D., 2:132.

Do God's will as if it were thy will, and he will accomplish thy will as if it were his own.—Rabbi Gamaliel.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah
Phone 3-7368

TERMS: $2.00 per year, in advance; $1.00 six months; 20 cents a copy

6

Vol. 12. JUNE, 1946. No. 1.

EDITORIAL THOUGHT

IF I ask Him to give me wisdom concerning any requirement in life, or in regard to my own course, or that of my friends, my family, my children, or those that I preside over, and get no answer from Him, and then do the very best that my judgment will teach me, He is bound to own and honor that transaction, and He will do so to all intents and purposes.—Brigham Young.

ANNIVERSARY NUMBER

We are proud to begin another volume of TRUTH. The little Magazine —now in its twelfth year—has proved a harbinger of hope, faith and determination through the years of its existence. It has consistently contended for the truth. The truth has been constantly reflected in its columns. If error has crept in to any degree, it has not been intentional. We are not aware of any error occurring in the editorial columns of TRUTH.

The Editor is serving time in the Utah State Penitentiary for championing a principle of the Gospel, as it was taught by the founding fathers of the Church of Jesus Christ of Latter-day Saints—that of Patriarchal or Abrahamic marriage. Through the grace of the Pardoning Board he is now a parolee of the institution. He enjoys the measure of freedom accorded him. He entertains no animosity towards those responsible for his incarceration. He hopes to function as a useful citizen of his State and country when the so-called debt to society is liquidated. Through the grace of God he has contributed to society twenty-one children. Four of these scored in World War II; one gave his life to the cause. He has lived in a religious ideology that, we believe, the world is sadly needing. He believes in the Right to Motherhood, every woman being permitted to seek motherhood with the husband of her choice. The difficulties met with in this doctrine, the State must work out. As time goes on, we apprehend its citizenry will demand the rights that nature has decreed them.

May the coming volume of TRUTH continue to add to the richness of our literature and in no small measure perform an uplifting mission among God's people.

June is also the anniversary of the birth of the Prophets Brigham Young and Heber C. Kimball. These men figured so prominently in subduing the West, that few there are who do not know their work and praise their

leadership. They came to Utah when no other person wanted the country. They were glad to get into a land that nobody wanted. Here was freedom—they could think and act as they pleased, a privilege denied them in so-called civilization. They came to what they supposed was Mexican territory, but upon their arrival they were informed the land had been ceded by Mexico to the United States. So that, though they had been driven out of the United States, they found themselves back in the jurisdiction of that country.

These stalwart men took a course that redeemed the waste places and made the valleys of Utah blossom as the rose. All hail to their memory. They will live forever in the hearts of honest people.

IS THE WORLD GROWING BETTER?

Wistful wishing and hopeful thinking are indulgences too often employed by optimists who profess to see the world consistently growing better—growing nearer to the Lord's perfect plan. It may be true that in the Arts and Sciences the world's progress today is in advance of any previous period in history; yet, even this is but guess work. We do not read of the conveniences and luxuries of modern life existing in father Abraham's day, (the simple life seemed to be the great achievement in that day), neither have we in the present day advanced to the point where we can build and interpret a replica of the pyramid of Ghizeh; where we can read the message of the heavenly bodies as Abraham was able to do; where we can mingle with untamed lions as did Daniel and withstand the heat of the fiery furnace as did the three Hebrews. These, with thousands more, are achievements still unsolved by the so-called "Progressives" of today.

Where do we find in ancient usages, in recorded history, America's great advancement in medical science, such as the grafting into the sockets of the blind, live eyes taken from dead men, restoring the sight? Yet, where in modern times do we find the leaders of religion rebuking blindness by the power of the Holy Priesthood, as did Christ and His Apostles?

However, for argument sake, let us assume that in the Arts and Sciences, the world is progressing; is it growing better? In a recent editorial in the Salt Lake Tribune (April 27), we read: **"In spite of wars and rumors of wars, of crimes and criminals, of hypocrites and penny pinchers, of spongers and vagabonds, there are plenty of proofs to convince any reasonable person that the world is becoming better and its inhabitants more brotherly."**

If such be true there is no reliance to be placed in God's holy Scriptures; for the burden of the sacred records is to warn the people of a time when through wickedness the earth will be destroyed, and "but few men left."

When in ancient times were the calamities of floods, earthquakes, lightnings, thunderings, fires, wreckages by air, by water, by rail, and on the highways as frequent and as disastrous as they are today? When were so many people and so many cities destroyed through war? When before were a half billion people, the fourth of the earth, existing on the most meager rations and dying like flies from starvation, with so little human pity extended them as at the present?

True, our Tribune editor speaks of a few isolated instances where human kindness seems to overbalance the coldness of the World; such, for instance, of **"the case of the little crippled girl who was in the habit of waving as trains went past her playground. When the crew learned of her lameness they made up a purse, stopped the**

express, took her aboard and carried her to the clinic of a famous surgeon.''

Certainly such exhibitions of kindness are frequently witnessed. It is well they are; they are the binders, frail though the material may be, that keep the world from a total collapse which, in spite of evidences of Christianity, it is rapidly preparing for.

In the same issue of the press we read of the herculean efforts of our public servants and philanthropists to have the farmers, merchants and industrialists release to the dying world their surpluses that millions of lives may be saved from starvation and the rigors of the elements. The farmers, holding the ''staff of life''—corn, wheat, beef and hogs, are accused of holding them for greater inflated prices than at present that their already swollen pocket books may be completely filled with cash. They seem to be preparing to snatch their riches off the altar of human misery. So tense is the situation that the Acting Secretary of State is advocating the forcible seizure of the surplus grains, the government paying an inflated bonus price for it, thereby getting it on its way across the waters to the starving nations. Such an extreme action does not sound good in a Democracy or a Republic of free people, neither does it argue a Christian spirit of people who have and will not divide in such an emergency.

True, the farmers as a class, over the years, have perhaps received less consideration from the powers that be than any other class of merchants, yet how can any group of men look upon suffering humanity as it exists today and not be moved to exhibit the attributes of mercy? It is well that the spirit of kindness should be shown toward unfortunate children at home whose lives are threatened by disease, but in order to show a healthy advancement in world unselfishness the hearts of men must turn to the greater problems now confronting the dying nations.

To the query, ''Is the world growing better?'', Elder Joseph Fielding Smith of the Quorum of Twelve, gave a sensible answer at the late conference of the Mormon Church. He is reported as saying:

> **Let me call your attention to the fact that this world is not growing better. If I may be pardoned for the expression, we don't need to kid ourselves that this world is growing better. If it is, the prophecies have failed. This world today is full of wickedness. The wickedness is increasing. True, there are righteous people scattered throughout the earth and it is our duty to find them, to give unto them the Gospel of Jesus Christ and to bring them out. * * ***
>
> **Now, you think the world is getting better. Just observe the vulgarity and the near approach to indecency that we find in some pictorial magazines, and on the screen so frequently. Think of the corruption and debasing conditions due to the indulgence in liquor and tobacco, and other narcotics and drugs. Think of the immorality which is so prevalent throughout the country. We are made aware of the evils which existed in our army camps by the reports of the papers, the magazines, and from the lips of our own boys who have returned.—Des. News, Church Section, 4-13-46.**

Elder Smith is well supported in his position by the public records of daily crimes now infesting the nation. One item alone is most alarming: The press reports that ''there are more than 600,000 **chronic** female alcoholics in the United States today; also that one in every four confirmed drunkards is a woman'', and that number is increasing.

This report just lightly touches on world evils to which our women are exposing themselves in forming this degrading habit. When the ''mothers of men'' so flagrantly let down the bars, it is easy to see that the story of ancient Rome is repeating itself in the Americas.

In giving His economic law to the Church of Jesus Christ of Latter-day Saints, the Lord gave a key whereby

the nations might be saved by the staying of His destructive judgments. The key is simple and must, sooner or later, be accepted. It perfectly expresses Christian ideology: **"Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."** (Doctrine and Covenants, 82:19).

Let this key be the guide to all human effort, and no man will have occasion to complain of imagined discrimination. When men learn to do all things "with an eye single to the glory of God"—and that is exactly the lesson they must learn—the problem is solved. To seek the interests of one's neighbor is to forget self while serving others; it is to do unto others as one would like to be done by. This great challenge is before mankind. Honestly approached, it cannot fail.

"Love gives and gives and gives
'til life is gone,
And then throughout Eternity,
gives on and on."

APPLIED CHRISTIANITY

The age-old conflict among the professed Christians of the world continues to vex mankind. Oblivious to the injunction of the Apostle, **"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."** (Eph. 4:4-6). Christianity is as a house divided against itself—split into a thousand sects. and among those sects countless interpretations of the Scriptures on which the churches are founded. Sect is fighting sect, each reaching for supremacy, each claiming authority to carry on. What may be termed the "Mother" church—the Catholics, has held greater or less sway over the minds of "civilized" man since the primative church was driven into the wilderness, after the death of the Apostles, following the crucifixion of Christ.

From this primative church many branches broke away during the centuries following. The Catholic church claimed succession from the Chair of St. Peter. Many broke from this church during the Reformation of the 15th and 16th centuries, which are now known under the titles of Baptists, Methodists, Lutherans, Presbyterians, Congregationalists, and what not. In the course of time these sects divided and subdivided into numerous schisms; Calvin Baptists, Unitarians, Campbellites, Hard Shell Baptists, Particular Baptists, Free Will Baptists, Open Communists and Strict Communists, etc. Among the followers of the Reformer John Wesley we find the Methodist persuasion, dividing into the Methodist Episcopal church, Methodist Protestant church, Methodist North, Methodist South, etc.

In 1730 we find the Presbyterians, Baptists and Congregationalists (or Independents) uniting under one body, called the "Three Denominations", for the better protection of their civil and religious rights, yet each teaching a different belief in worship.

We read in TIME, April 8 and 15, 1946, the aged New York Episcopalian Bishop, the Right Reverend William T. Manning, throwing out feelers suggesting the re-uniting of the protestant churches with the Catholic church. The report states:

> **To low churchmen, Bishop Manning seems only a split hair's breath this side of Rome. He campaigned to change (he might say "restore") the Church's name from Protestant Episcopal to "Catholic and Apostolic", drew many an ecclesiastical brickbat for declaring in 1930: "The conception of the ministry held by the Protestant Churches is in important respects different from that held by the Episcopal Church. The Episcopal Church holds the Catholic doctrine of the priesthood * * * the unbroken order of the episcopate coming down to us from apostolic times is the visible, living witness of God's coming into this world in the Incarnation * * *"**

Then there comes New York's Methodist Bishop G. Bromley Oxnam, President of the Federal Council of Churches, with these excerpted remarks:

> **Unfortunately, the Roman Catholic Church approaches the question of religious liberty from two points of view—one from principle, the other from expediency. As a matter of principle it holds: "It is not lawful for the State * * * to hold in equal favor different kinds of religion." It is opposed to the separation of Church and State. It insists that where Roman Catholics are in the majority, the State should further that faith and restrict other faiths from criticism, missionary activities, deny them exemption from taxation, in a word, to restrict their liberties. * * ***
>
> **Now on the basis of expediency, the church tolerates the separation of Church and State, and the fact of other churches. However * * * this toleration is not necessarily a permanent commitment. * * ***
>
> **We call upon the Roman Catholic Church to be a church and not to attempt to be a state and a church. We shall bring practices to light that we believe constitute a threat to religious freedom. We shall speak firmly but in brotherly spirit."**

On the theme, "Can Protestantism Win America", Dr. Charles Clayton Morrison, owner editor of the "Christian Century", states: "Protestantism has given no convincing evidence that, in its present state, it is able to * * * awaken a vital response to the realities of the Christian gospel."

While it is claimed Protestant churches still show a slight gain over population increase. Mr. Morrison says, **"Numerical growth is not the only criterion. * * * We must look into the whole cultural, political, and economic scene within which Protestantism lives. Our question will then be: Is Protestantism growing in influence and spiritual power faster than these forces and interests external to itself? * * ***

The able editor draws a parallel between the "horse and buggy days" when the church was the natural center for social gatherings and ministers were the cultural leaders of the community, and today, when changed conditions confront Protestantism "with a task for which the simple and direct methods appropriate to an age of simple and unorganized individualism are no longer adequate."

Incidentally, if Christianizing the so-called Christian world seems an insurmountable task we are given a hint of the herculean job of Christianizing the great Asiatic, African and other pagan countries like Japan and China. College President, Dr. Francis Cho Min Wei, who is devoting his life to this work, says, "My whole study and research has been directed to discovering how to Christianize the Chinese culture". Outlining the doctor's recommendations for the gigantic job he observes, **"I have no hope of China becoming Christian within a century. At present only one-half of 1 per cent of the Chinese population is normally Christian, and only a tenth of one per cent is Protestant."** This implies that about four-tenths of 1 per cent are Catholic, or other than Protestant.

God has said, "If ye are not one ye are not mine." We recall an incident in Chinese philosophy related some years ago. A Protestant missionary was interviewing an high Chinese official, the wise Li Hung Chang, as we remember, seeking support from him in Christianizing the Chinese nation. As the missionary unfolded the beauties of Chrisianity, with its unity of purpose, brotherly love and golden rule precepts, Li asks, "Is America Christian?" "O, yes", was the reply. "Do you all belong to one church and worship alike?" "Well, no", was the doleful reply. "There are many sects in America, but we are trying to bring them all together." "Well", said the artful philosopher, "you go back home and when you get all your Christian people to worship one God, in the same church and the same way, come back and perhaps I can help you here."

The ludicrous situation presented by present-day Christianity baffles the credulity of the thinking world.

What is the logic in this whole situation? The Catholics claim an uninterrupted succession from the Chair of St. Peter. Its priesthood is derived from St. Peter. While during the nearly 1800 years of its existence the church has met with many set-backs and discouragement—has made its mistakes, its theology has not changed, its authority has not diminished, its canon law remains intact and its right to universal supremacy continues. "The church, like the word of God is infallible." The following bull of Sextus V. (1585) against the King of Navarre and the Prince of Conde—the two sons of wrath—is conceived in the loftiest pontifical style, and we think fairly states the Catholic conception of power and authority in the religion and civil lives of mankind:

> **The authority given to St. Peter and his successors by the immense power of the Eternal King, excels all the power of earthly princes; it passes uncontrollable sentence upon them all; and if it finds any of them resisting the ordinance of God, it takes a more severe vengeance upon them, casting them down from their throne, however powerful they may be, and tumbling them to the lowest parts of the earth, as the ministers of aspiring Lucifer. We deprive them and their posterity of their dominions forever. By the authority of these presents, we absolve and free all persons from their oath (of allegiance), and from all duty whatever relating to dominion, fealty, and obedience; and we charge and forbid all from presuming to obey them, or any of their admonitions, laws or commands.—Bulla Sexti V contra Hen. Navarr. Rex. (Barrow); The Papacy, Wylie, p. 104.**

The Protestant world, of course, denies these claims in totum. The church, they claim, through its wandering from the Gospel, its usurpations, its fiendish exploits through the centuries, has lost all semblance of ecclesiastical authority. The Pope, they say, is in no sense Christ's Vicar; the church is wholly apostate and is without power or authority to function as the Church of Jesus Christ.

Assuming this indictment to be true, what power or authority did the branches that cut themselves off from the Catholic tree take with them. When they left the "Mother" tree they claimed it had forfeited all; then what did they have to take with them? If the tree itself had no life what life could there be in its branches? Protestantism does not, as we understand, claim the authority of new revelation from God. Glorious as are the fruits of the Reformation, and noble as were many of the Reformers, yet those who followed them by organizing societies and churches, did so without divine authority, rendering them as impotent, so far as authority is concerned, as they claim for the "Mother" church.

When Luther was excommunicated by the Catholic church, he took with him nothing more than he had as a Catholic; and if the Catholic church was dead when he left it, he, himself was without life to carry on the Church of God. From whence, then, came the authority, after his death, to set up the Lutheran church? When King Henry VIII broke with the Catholic church in order to be able to re-adjust his family affairs, and the Church of England was born, what more did the new church possess than the Catholic church possessed, and if the Catholic church had the right to the Chair of St. Peter, what gain did England's church make by breaking away from it?

The conclusion must be inevitable that if the Catholic church was the Church of God, all the Protestant factions that left it are without any divine authority or standing, unless the Lord has given it to them by direct revelation, which they do not claim. If the "Mother" church had lost its Priesthood, its children who ran away from it gained nothing in their act, by way of establishing divine authority.

While there are many churches in the world, there can be only one Church of Jesus Christ. Only two churches today, as we are informed, lay claim to the honor of being Christ's church—the Catholic church and the Church of Jesus Christ of Latter-day Saints, known as the "Mormon" Church. The one claims uninterrupted authority from Apostle Peter, while the other claims the direct authority from Jesus Christ in person. Both cannot be right.

The problems of Christendom today is to examine the two claims and decide whether either of them is correct, and if so, which. We can conceive of no Church of God having existence except by the authority of God based upon revelations from Him

When Peter was asked by Jesus, **"But whom say ye that I am?" Peter's answer was, "Thou art the Christ, the Son of the living God". Jesus answered, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."** No one could possibly know the Christ except the Father revealed him. The principle stands good today.

"No man taketh this honor unto himself, but he that is called of God as was Aaron". (Heb. 5:4.) What honor? The honor of the holy Priesthood—the honor of being Christ's Vicar on earth, the honor of organizing and directing God's Church. How was Aaron called? He was called to be a priest and a help to Moses by God in person.

To set up the Church of Christ today, as always, one must be called by Jesus Christ—called as "was Aaron" to help the Prophet Moses and, finally, to assume the office of Priest. Would it not be mere presumption to try to organize the Church of Christ without permission and direction from Him after whose name it is to be called?

Mormonism claims a like call with Aaron. Sectarianism or Protestantism makes no such claim.

We see logic in the call of the "Mother church" to her children to return to her bosom. Away from their mother they have no standing before the Lord; with their Mother, if that church be right, they may regain any Priesthood lost by the severance. This then would leave the two main contestants to have their standing before the Lord clarified in His due time and way.

PROPRIETY IN DRESS

More and more, as time marches on, we find the female of the species adopting the habiliment of the male. As one walks down the business streets he discovers women dressed in trousers such as men have worn for centuries past. With a corpulant man trousers attract no special attention, but when a corpulent woman forsakes her protective skirts for overalls she displays a figure that is anything but attractive. Her feminine charms have forsaken her.

This is true of all women whose special adornment should express modesty, delicacy, tenderness, tact, etc. The female cannot wear man's attire and display to the world those finer and more sensitive qualities that crown her with beauty and grace known only to her sex.

The Lord, knowing this situation nearly six thousand years ago, through His servant Moses, proclaimed the following law, which should govern mankind today:

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."—Deut. 22:5.

The feminine cannot add to her charms by adopting masculine ways,

nor can the latter be effeminate and uphold the dignity of his position in life. Their status is fixed. When one encroaches into the field of the other there is natural conflict. An effiminately attired man is quite as obnoxious as a masculinely dressed woman. Both are out of order.

THE LAND NOBODY WANTED

Speaking of Utah in its early state, as the "Land nobody wanted", and as a sequence to "This Is the Place", instead of pressing ahead to the salubrious coasts of California, Wallace Stegner said:

> **This was the country the Mormons settled, the country which, as Brigham Young with some reason hoped, no one else wanted. Its destiny was plain on its face, its contempt of man and his history and his theological immortality, his Millennium, his Heaven on Earth, was monumentally obvious. Its distances were terrifying, its cloudbursts catastrophic, its beauty flamboyant and bizarre and allied with death. Its droughts and its heat were withering. Almost more than the Great Basin deserts, it was a dead land. The ages lay dead in its brilliant strata, and the mud houses of the Ho-ho-kim rotted dryly in caves and gulches. In the teeth of that—perhaps because of that—it may have seemed close to God. It was Sanctuary, it was Refuge. Nobody else wanted it, nobody but a determined and God-supported people could live in it. Settle it then, in God's name, and build the Kingdom under the very eaves of that geological carnal-house.—Mormon Country.**

Speaking on the floor of the United States Senate, some years before the Mormon hegira to the Rocky Mountains, and referring to this whole western region, Daniel Webster spoke in opposition to establishing a mail route from Independence, Missouri, to the mouth of the Columbia river. Said this great orator:

> **What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or those endless mountain ranges, impenetrable, and covered to their very base with eternal snow? What can we ever hope to do with the Western coast, a coast of three thousand miles, rock-bound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer to Boston than it now is.—History of Utah, Whitney.**

Joseph Smith, a Prophet of God, prophesied, August 6, 1842:

> **I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, and many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and SOME OF YOU WILL LIVE TO GO AND ASSIST IN MAKING SETTLEMENTS AND BUILDING CITIES AND SEE THE SAINTS BECOME A MIGHTY PEOPLE IN THE MIDST OF THE ROCKY MOUNTAINS.—Scrap Book of Mormon Literature, 2:32.**

Department of Legend and Tradition

Creation Legends

Earth Magician shaped this world,
Behold what can He do!
Round and smooth He molds it,
Behold what can he do!

Earth Magician makes the mountains,
Heed what he has to say!
He it is that makes the mesas,
Heed what he has to say!

Earth Magician shapes the world,
Earth Magician makes its mountains;
Makes all larger, larger, larger.
Into the earth the Magician glances;
Into its mountains he may see.
—Pima Indian Poem.

As with all other Indian Legends we find in these legends of creation a similarity to the true record of creation. We must realize, of course, that the Indians do not have the true record of their fathers. In view of this, their legends are not entirely correct. They do, however, bear some resemblance to the true story of life, proving that in the far distant past, their fathers were taught by the proph-

ets the fulness of the gospel of Jesus Christ.

The following legends are taken from Bancroft's Native Races, and Baldwin's Ancient America.

"In Guatamala, it was believed, there was a time when nothing existed but a certain Divine Father called Xchmel, and a Divine Mother called Xtchmana. Two sons, Huncheran and Hanavan, prayed their parents for permission to make the earth. They were granted leave and being told that inasmuch as they had humbled themselves, they would succeed in their undertaking. Then they made the heavens and the earth, with the plants thereon, and fire and air, and out of the earth itself they made a man and a woman, presumably the parents of the human race.

"The Pericues of Lower California call the Creator Niparaya and say that the heavens are his dwelling place. The Indians of Southern California say that two great beings made the world and filled it with grass, trees, gave form, life and motion to the various animals that people land and sea. When this was done, the Elder Creator went up to the heaven and left his brother alone on the earth."

The Pima Indians believe that the Creator, "Made a man like himself out of his shadow who was to assist him in making the trees, other persons and all things on the earth, and to this person was given great power." * * * Chuita-Makai made two people out of a substance which he took from his person. They looked like two dolls and were put upon the earth. These were human beings, man and woman. When they were made then Chuita-Makai disappeared or left them. The names of two of the persons who first came to the earth was See-ur-huh (which means Elder Brother) and Ee-ee-toy." * * *

These first parents were perfect, did not get sick, but lived a long time. Did not seem to die. Then they increased until they filled the earth. Then they began to kill each other. In the first place people became very old before thy became gray, then their children became gray younger; and their children younger still, until finally children became gray in the cradle."

The Quiche legend says, "Four men were created, and they could reason, speak and see in such a manner as to know all things at once. They worshiped the Creator with thanks for their existence, but the Gods, dismayed and scared, breathed clouds on their eyes to limit their vision, and caused them to be men and not Gods. Afterwards while the four were asleep, the Gods made for them beautiful wives, and from these came all the tribes and families of the earth. * * *

"The persons of the Godhead, having counseled together regarding the creation of the more perfect man, on the fourth attempt succeeded, so that 'Ver'ly, at last, were there found men worthy of their origin and their destiny; verily, at last did the Gods look upon beings who could see with their eyes and handle with their hands and understand with their hearts; grand of countenance and broad of limb, the four lives of our race stood up under the white rays of the morning star—sole light of the primeval world—stood up and looked. Their great eyes swept rapidly over all; they saw the woods and rocks, the lakes and the sea, the mountains and the valleys, and the heavens that were above all; and they comprehended all and admired exceedingly.' Then they returned thanks to those who made the world and all therein was: 'We offer up our thanks, twice, yea, verily, thrice; we have received life, we speak, we walk, we taste, we hear and understand, we know both that which is near and that which is far off; we see all things, great and small, in all the heaven and the earth. Thanks, then, Maker and Former, Father and Moth-

er of our life, we have been created, we are!' ''

The Quiche's Prayer

''With loving and obedient hearts, they addressed their prayers to Heaven for the gift of offspring. 'Hail, Creator and Maker! regard us, attend us. Heart of Heaven, Heart of Earth, do not forsake us, do not leave us. God of Heaven and Earth, consider our posterity always. Accord us repose, a glorious repose, peace and prosperity, justice, life and our being. Grant us, Hurakan, enlightened and fruitful, Thou who comprehendest all things, great and small.' ''

—Taken from The Popol Vuh of the Quiches.

FAREWELL ADDRESS

By ORSON SPENCER
Late President of the European Churches

Beloved Saints—The time is at hand when, by the permission of the first presidency in Zion, I shall be fully discharged from the duties of my mission to the British nation. I shall return to the bosom of my family, and to the priesthood in Zion, after an absence of near three years.

I go to the place of gathering for all nations, pointed out by nearly all the prophets which have spoken since the world began. I go to the Saints' hiding place, there to contemplate from the heights of the mountains of Israel the glory of that kingdom which is the Lord's, with the Savior's thereof; and also the ''consumption that is decreed upon the whole earth.''

There shall a priesthood of ''Saviors'' stand up in holy places and judge the nations of the earth. From thence shall the word of the Lord go forth, and the kingdom shall be given to the people of the Saints of the most High God. Lively sensations thrill through my bosom, in view of the day when I shall greet the nobles of Israel in the heights of the earth, and once more press my little ones to the paternal breast.

Saints of England! when I came among you, I found you barely convalescent from a severe attack of apostasy. Under the skilful treatment of three of the faculty from Zion, the foul disease was, indeed, brought to a head, and the crisis was passed, followed with most favorable symptoms of early recovery under proper care and regimen. And, to the admiration and astonishment of all, strength has taken the place of weakness, and bloom and vigor the place of paleness and languor. And an extraordinary appetite, the occasional effect of rapid convalescence has been very observable. And furthermore, the disease which assumed the most malignant type, being on the vitals and at the seat of life in this hemisphere, has been so thoroughly mastered, and is now so well understood, that there is little danger that can arise from its approach in future.

It is only in extreme and rare cases that the head is ever diseased; and coldness and mortification in the extremeties and lesser members can never prove formidable so long as the head and vitals are sound. Joseph, the first apostle of the last dispensation, was never diseased with the contagion of apostasy, but kept the faith unto the end, resisting sin even to the shedding of his blood.

But all others have not been equally fortunate. Apostles and Presidents have not all so run as to obtain. **But the foundation of God standeth sure, and to Joseph and the line of his priesthood shall the gathering of the people be. No weapon that has been formed against Zion has yet prospered, or indeed ever will prosper, because the promise of God is sure. And no contagion or type of apostasy, however malignant, ever will overthrow the latter-day kingdom, concerning the perpetuity of which there are so many immutable promises.**

The primitive saints might as soon have expected the defection of the personal priesthood of Jesus himself, as modern saints can reasonably look for the overthrow of that line of priesthood established by Joseph. Both priesthoods are equally secured by the promises of God; and both have the promised aid of an adequate measure of the Spirit, in order to secure their perpetuity and ultimate triumph. If the line of priesthood established by Joseph, should (by supposition) apostatize and depart from the faith, an entirely new and distinct dispensation and kingdom would then become requisite, which would overthrow the testimony of the prophets, and make the oath of God a nullity.

Because, if the kingdom of God can be overthrown contrary to the prediction of prophets and the immutable promise of God in one instance, then, the same overthrow can take place any number of times, and consequently, all certainty of even ultimate triumph vanishes forever. But, beloved brethren, uncertainty is no feature of the latter-day kingdom; but apostasy and the apocalyptic beast of mobocracy can do nothing against the truth, but for it. They cannot overthrow the kingdom any sooner than they can demolish the throne of the King eternal. They have indeed already driven Zion up into the high mountain.

Not one tittle of the prophets could be unfulfilled. The sword of violence, the fire of the incendiary, and a pestilential climate that are destined "to plead with all flesh", must first of all plead with the Saints to get up into the high mountain, and hide themselves in the valley of the rocks till the indignation of the Lord be passed by.

The consecrated fat valley welcomes the exiled fugitives, and spreads a lap of plenty; and the barren wilderness becomes a fruitful field, and the inhabitants of the rock sing and shout for joy.

But while God is gathering Zion, with songs of everlasting joy, and the honest hearted are learning righteousness, let us not fear the judgments that are abroad in the earth. These things must needs be before the end shall come; by them we know that our redemption draweth near. Although the signs of the times cause the hope of the hypocrite to perish, yet the righteous are confirmed in the truth thereby. Judgments are a saver of life or death; they are an evident token of perdition to them that perish. The past year has been distinguished for two things; the extraordinary prosperity of the kingdom of God; and for wonderful commotions and revolutions among the nations of the earth.

Strange things have become so common as to produce but little excitement. The dethronement of kings, and the revolutions of mighty governments, are no longer unexpected events. The migratory spirit of protestantism, so given to the mania of dissent that her limbs threaten to become larger than her body, have led her to indulge a lingering wish to return to the papal homestead of her birth. But the unexpected ruin of the papal roof and chimney has checked her homeward tendency, and caused a general gloom to pervade both the mother and daughter.

As evidence that the signs of the times are producing general alarm, I extract a few lines from the speech of a learned judge, Baron Alderson, at the Chester Assises. Says the judge:

"I speak as unto wise men, judge ye what I say. He must have looked on with a careless eye who had not observed the transition state in which society now was, who had failed to perceive the imminent peril which was now hanging over the whole civilized world. In the language of prophecy, to which at this peculiar season of the year the Church called their attention,

they heard of wars and rumors of wars, nation was rising against nation, and kingdom against kingdom, and the powers of the world seemed to be shaken. Europe, during the last year, had been convulsed to its center. Ancient dynasties had been overthrown and their rulers had to seek a refuge from the fury of those over whom they had swayed the sceptre. Even the most venerable fabric amongst the ecclesiastical powers seemed to be crumbling to pieces, and he who had claimed to give and take away kingdoms was now a fugitive from his own people."

Thus it appears that the power of the beast is storming the bulwarks of modern christianity, and will, before many years have past away, make desolate this corrupt and abominable church, so that no man will buy her merchandise.

The beast and the false prophet must have their day, and when the great Babel of modern christianity has fallen before their vengeful arm, they will make war against the Lamb. But the Lord shall come forth from his hiding place, and gird himself as a man of war in the day of battle and make an end of wickedness, and the kingdom shall be the Lord's under the whole heaven. But the usurpation and reign of the beast will evidently be a period of terror and mourning among many nations. From the plague of that day, beloved brethren, we have been faithfully counselled and exhorted to make a timely escape, without needless delay.

The language of the General Epistle of the Twelve requires the Saints throughout the British dominions to make all diligence to effect a prompt and speedy emigration to Zion. Great fixedness of purpose and contempt of difficulties must nerve up your efforts, or many will never reach the city of refuge. But let not the poor be discouraged, who are laboring with their might to build up the kingdom. The Lord knows their works, their patience, and their sufferings; and their salvation is continually in remembrance before him.

Your deliverance from this land where perils hang in portentous darkness over your heads, will often come under the serious consideration of the council in Zion; and your humble servant will not be forgetful to plead your cause in that council where he has for years had the honor to act a humble part. Your kindness to me during my residence among you, will not only obligate me to be your unflinching friend in Zion, but continually enhance my delight in contributing my best efforts for your well-being to the day of my death.

I have endeavored, during my presidency among you, to treat all Saints without partiality or hypocrisy, and with courtesy and unfeigned love. And your reciprocal bearing towards me has embalmed you in my memory so long as truth and gratitude are my light and waymark. If I have erred in discipline, I think it has been on the side of excessive forbearance. The cloak of charity has sometimes been stretched in order to hide folly and save a soul from death.

It has been my happy lot to see the British churches enjoy great prosperity in the most exciting and eventful part of the nineteenth century. Famine and cholera, insurrection and revolution, and depression of trade, have paralyzed the growth of sectarian churches, but the power of godliness has been strikingly manifest in the enlargement of the kingdom of God and his Saints.

About 10,000 have been added to Christ by baptism, and near 30,000 souls have been brought to adhere to the kingdom of God during the two last years. The Presidents of conferences and Priesthood generally, have wrought diligently and in perfect un-

ion with counsel, and the result has been a great harvest of souls. With little exception, I have never had occasion to reprove a president of a conference, but their co-operation with me has been spontaneous, free, and liberal, and I have the satisfaction to add that my own labors have received the explicit approbation of the first presidency in Zion, by whose faith and prayer, in common with that of all Saints, I have been continually sustained, and trust in God that I shall be able to stand without rebuke unto the end, through your faith and prayer in my behalf. The fellowship of the Saints is better to me than gold and silver; and a good name among the faithful is more precious than rubies. Better may I sleep untimely in death than forfeit the confidence of those who are faithful and chosen.

Beloved Saints, suffer a little exhortation before I leave you! Keep the fellowship of the faithful, lest being alone you are beguiled from your steadfastness in Christ, and are cast out with the fearful and unbelieving. Let not the things that you cannot understand prevent you from maintaining, unitedly with your brethren, the truths that you do understand. Walk in the light so far as you comprehend it, and you will never be in darkness—worlds without end.

Keep your bodies in subjection to the law of righteousness, lest being defiled you become a prey to Satan. While there is a great prize before you worthy of your loftiest ambition, strive for it, but strive "lawfully". What is lawful for one, is not necessarily so for another. Let every man walk in his own light and not in another's. The spirit if given to every man to profit withal, and the spirit will not lead men to commit folly and wickedness, or indulge in surfeiting and drunkenness, or wantonness, envy, and evil-surmising. The spirit will not lead men to condemn a matter or principle in contrariety to those who are set in the church to perfect it. Seducing spirits will be let loose, in order to sift men as wheat, practicing all deceivableness of unrighteousness in and through them that perish. Beware of such, for their reward is from beneath. Rest assured, also, that sincerity alone is no proof of rectitude.

Persons who have a standing in the church may be deeply and truly sincere, while they are at the same time rotten with the spirit of apostasy. The engine of sincerity may drag the car of ignorance, blindness, and self-righteousness, and turn many from the path of righteousness into the abyss of destruction. The doctrines of devils are destined, before many years shall pass away, to be confirmed by lying wonders; and the false miracles of the beast will bewilder and confound those who know not God and obey not his gospel.

The hour of temptation that is to come upon all the earth is at hand. Therefore, WATCH! I give you an infallible key by which you may always know the true order from the false. Bear it in mind.

The Priesthood which God once established upon the earth can never apostatize, neither can it ever be overthrown. Such a priesthood never did apostatize, neither was it ever overthrown. It may be removed from the earth by reason of opposing wickedness, which has probably been the case so far as we are permitted to know. Eli's priesthood was not destroyed or abolished through the transgression of his sons, but it was legally transmitted by his own hand to others whom God approved. If God once established Joseph Smith's priesthood, He did it upon the principle of endless life. This principle always accompanies His priesthood; consequently, it cannot be overthrown or abolished. If this priesthood should be removed from the earth, the same would have to be restored whenever God should again set

up the kingdom. If Peter's priesthood is withdrawn from the earth for 1700 years, it is his identical priesthood that must be recognized in the restoration at the end of that period. If Joseph's priesthood were removed from the earth for a season, the same authority that was removed would reinstate a similar order of priesthood.

Hence, brethren, the foundation that has been laid in Zion remaineth sure; and another foundation can no man lay than that which is laid, which is the priesthood of Joseph, which is the priesthood of the Son of God, which has the power of endless life. If this foundation is removed, the hopes of righteous men are blasted, until the same is restored; "if the foundations be destroyed, what shall the righteous do?" The men who seek to overthrow the priesthood of Joseph and of Brigham, thereby seek to blot out the light of life, and shroud the world in darkness, and fill the inhabitants with mourning and woe. But success can never attend their efforts; but confusion, and dismay, and anguish will follow upon the heels of all such.

Listen not to their seducing arts and lying tales. Their destruction will not slumber. But God has made promise that He will not again take his kingdom from the earth until the end shall come. "**And the kingdom and dominion, and the greatness of the kingdom under the whole heavens, 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.**" (Daniel, 7: 27). Glory be to his name: and blessed is he that shall abide faithful and true to the end. I say these things, beloved Saints, not because there is any want of steadfastness at the present time.

In the day of prosperity consider; "for many shall be purified, and tried, and made white; but the wicked shall not understand, and do wickedly; but the wise shall understand." Confide unfeignedly in your president, whom God has set over you for the work of the ministry, and the perfecting of the Saints in Europe; he is eminently qualified by the gift of the Spirit, and by the wisdom, fidelity, and experience of eighteen years' membership in the kingdom of God. A work of great care and toil, and responsibility is committed to his charge. If the Saints co-operate with him in vigorous union, it will lighten his burthens, and cause copious blessings to descend upon their own heads. Elders and Saints throughout England! we part but for a little season, and then we shall all repair as pilgrims and strangers, not to seek a heavenly country, for such a country has already been sought out and found, but we go to possess the recompense of reward—a promised inheritance—the keys of revelation, and to enjoy communion with the spirits of the just, where the rich man's gold will not canker and rust, while the poor are famishing for lack of bread; where no ten-hours bill will be needed to mitigate the force of the oppressor's rod. We go to enjoy the fruit of our own vine, and breathe the pure air of freedom, which the breath of treason and rebellion against God and the inalienable rights of man will never be allowed to taint. Brethren, farewell.

That grace, mercy, and peace may be multiplied unto you all, through Jesus Christ, is the prayer of

Your humble servant,

ORSON SPENCER.

(Mill. Star, Vol. 11:1.)

If you can leave your home and friends and children
If you can be to all the earth a brother
To do the Higher will, defending Right;
And carry hope to all—a child of Light;
If you can bless mankind with joy and gladness
If to the stricken world you can bring Peace,
"Yours is the earth and everything that's in it",
And now, for you, the war and strife shall cease.

—Bessie B. Decker.

A TRIBUTE TO BRIGHAM YOUNG

Brigham Young was a colonizer without equal in the history of America. In a desert that nobody wanted and that was universally considered a fit home only for coyotes and rattlesnakes, he planted in thirty years over three hundred and fifty towns and created the technique and made the surveys for others. One hundred of those towns were colonized in the first ten years, when transportation was fearfully difficult and expensive, when the nearest source of many essential supplies was over a thousand miles away. Methodically, as if he were sticking pins in a map, he founded villages at all the strategic points of his empire, and by 1855, eight years after the arrival of the first pioneers, he had virtually taken possession of a territory larger than Texas. He had spread the town out from Salt Lake City through Salt Lake and Weber valleys, reached down into Utah valley, jumped the Wasatch to colonize Sanpete valley southeast of Salt Lake.

He had planted a precarious outpost on the Colorado river at what is now Moab, had overleaped the Weber valley settlements by two hundred and fifty miles to establish a mission colony at Fort Lemhi in the Salmon river mountains of Idaho. He had frozen out Jim Bridger and the mountain men and founded a pair of supply stations, Fort Bridger and Fort Supply, on the transcontinental trail in Wyoming, thereby assuring himself control of the eastern approach to Zion.

He had sprung clear across the Great Basin deserts to locate the Mormon station, now Genoa, under the shadow of the Sierra on the emigrant road to California. More important than any of these was the string of settlements running south and west from Salt Lake City along the Spanish Trail, later known as the Mormon Road and now Highway 91 from Salt Lake to Los Angeles.

There was a special reason for the colonies and missions at Fillmore, Parowan, Paragonah, Cedar City, Harmony, Santa Clara, Las Vegas, and San Bernardino. Most of them were stages in the Mormon Corridor, the outlet to the sea.

San Bernardino had been planned as an outfitting point for Saints journeying to Zion. The trip by wagon across the plains was difficult and dangerous, slow and expensive. Brigham conceived of a route by boat to Panama, across the Isthmus by whatever means could be made available, and by boat again up to San Diego, which would be the principle port serving the Mormon Empire. The trail from San Diego to Salt Lake City was comparatively easy and reasonably safe, and could be traveled at any time of the year. By means of its use, Brigham hoped to keep the influx of Saints steady, instead of having the heavy immigration arrive in the valley during a few weeks of the late summer and fall.—Wallace Stegner in "Mormon Country".

EXCELLENCE AGAINST MEDIOCRITY

The cardinal error of our professional moral mentors is that in deference to prevailing public opinion they sanction a legalized method of marketing sex as the ultimate in sane and dignified family setup. Too bad! Such leadership reminds me of something read in a much cited book about blind leaders leading the blind.

A new superior behavior pattern for our nation's family life is needed, as a standard of excellence. Its basic rules must be: (a) Every fit woman is entitled to motherhood. (b) True decency between man and woman does not begin till the use of sex for economic ends, whether on the marriage market or otherwise, has been completely renounced. This indeed means a new deal from both sides in our homes.

EDWARD MIDGARD
551 22nd Ave. North
Seattle 2, Washington.

A SIGN I'D GIVE ALL THE WORLD TO SEE

(New Mexico, June 16, 1945)

By Sir Thomas White, G. C. M. G.

Athwart the heaven the angry lightnings ran
And from the whirlwind God spake unto man:
"Account me now for what I gave to thee
For thine own use and thy posterity;
Set forth full-tale the produce of the fields,
Thy flocks and herds and harvests' bounteous yields;
Gain from thy cities' marts and industry
And garnered wealth from past prosperity;
Tolls from the mine and trade by land and sea,
And hold in trust the tithes reserved for Me,
To spread My word; relieve the poor's distress,
Comfort the widow and the fatherless,
To heal the sick; restore the blind and lame,
That all may bless and glorify My Name."

Then man, low-grovelling in the dust, replied:
"Oh, how may we Thy righteous wrath abide?
What answer make to Thy most just demand
Save pity us, the creatures of Thy hand,
Destined by sin Thy laws to disobey,
Defy Thy mandates and Thy trust betray?
Thou knowest all—Thy fields in ruin spread,
Untilled and waste, while millions starve for bread;
Thy cities' homes of wealth and marts of trade
By hand of war in dust and ashes laid;
Through man's vile envy, lust of power and hate,
Our sons lie dead; our world is desolate!
Yet though Thy wrath may justly doom to die
Man, made by Thee Thy works to glorify,
Yet for the righteous' sake, we pray, forbear
And of Thy grace thy sinful Creature spare.
Denied Thy face, beset by mystery,
Men walk by sight with lessened faith in Thee;
Give them a sign that all may plainly see
With mortal eye Thy power and Majesty!"

Then, as again the angry lightnings ran,
God from the whirlwind answer made to man:
"O wretched man, unfit in peace to live,
How oft must I forbear, how oft forgive?
Blood of thy guiltless sons, in battle slain,
Cries from the ground against the crime of Cain.
Yet, as I did before, in ancient day
At Abraham's prayer, the hand of vengeance stay,
So now again I shall my wrath forbear
And, for the righteous' sake, in mercy spare.
Ye ask a sign that may men's doubt remove;
Signs man hath always had My power to prove—
Signs that he daily sees with naked eye—
Creator's frame of earth and sea and sky;
Sun, moon and stars harmonious held in place
And equipoise exact in time and space:
Day, season, year alike his doubt confute—
Renewal sure, succession absolute.
And, crown of all My work since time began,
Evolved from dust—the hand and brain of man.
But as old custom dulls the power to see,
And veils the plainest truths in mystery,
As thou has asked, so now thou shalt receive
That none may plead just ground to disbelieve.

"A sign I give for all the world to see
That I am God and that man lives by Me.
This sign to man a mighty light shall show
Tenfold the strength of fire's intensest glow:
Pour forth a heat unknown on earth before,
More fervent than the sun's condescent core;
Release a power mankind to bless or curse,
The atom power that binds the universe.
This power is thine for man's weal to employ,
Or, used for war, thee and thy world destroy.
O wilful man who dared my laws defy,
Behold and tremble: live in peace or die!"

IF WE KNEW

(The person so self-centered that he sees life only from his own point of view and makes no allowances for the problems and burdens of others has yet to learn what true religion is.)

If we knew the cares and crosses
  Crowding round our neighbor's way;
If we knew the little losses,
  Sorely grievous day by day,
Would we then so often chide him
  For the lack of thrift and gain—
Casting o'er his life a shadow,
  Leaving on his heart a stain?

If we knew the silent story
  Quivering through the heart of pain,
Would our womanhood dare doom them
  Back to haunts of guilt again?
Life hath many a tangled crossing,
  Joy hath many a break of woe,
And the cheeks tear-washed seem whitest—
  This the blessed angels know.

Let us reach into our bosoms
  For the key to other lives,
And with love to erring nature,
  Cherish good that still survives;
So that when our disrobed spirits
  Soar to realms of light again,
We may say, "Dear Father, judge us
  As we judged our fellow-men."

—Anonymous.

Two men who had been bachelor cronies met for the first time in 10 years. "Tell me, Tom", said one, "did you marry that girl or do you still darn your own socks and do your own cooking?"

"Yes", was Tom's laconic reply.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 12. JULY, 1946. NO. 2.

The Economic Order of Heaven

In accordance with previous announcement (June TRUTH), we are presenting additional thoughts on the subject of the Economic Order of Heaven as revealed by the Lord in the present dispensation. While we appreciate the difficulties in trying to give the complete plan of the Lord to the understanding of all people, we are certain that He has revealed enough to initiate the work now, and are assured that as the exigencies arise the Lord will give further light to His servants. We are now sure of one promise: Those who have arrived at a point to acknowledge the ownership of God over all they possess or may acquire in the future, and when the Lord knows they are sufficiently grounded in that principle, He will open up the windows of heaven and pour the riches of earth into their laps.—Editors.

CHAPTER 2

Discourse by

ELDER JOHN TAYLOR

Delivered in the Meeting House, at Nephi, Juab County, Sunday Morning, April 19, 1874

The United Order—We Want the Most Perfect Union—The Working of the Order to Be Such That All Honest Men Can Sustain It—Home Manufacture.

We have heard a good deal since we have assembled, in relation to what is called the Order of Enoch, the New Order, the United Order, or whatever name we may give to it. It is new and then it is old, for it is everlasting as I understand it. I am asked sometimes—"Do you understand it?" Yes, I do, no, I do not, yes, I do, no I don't, and both are true. We know that such an order must be introduced, but are not informed in relation to the details, and I guess it is about the same with most of you.

We have been talking about an order that is to be introduced and established among the Saints of God for the last forty-two years, but we have very little information given us concerning it, either in the scriptures or in the Book of Mormon. The fullest detail that we have of it is in the Book of Doctrine and Covenants, and that is the case with almost everything pertaining to the kingdom of God on the earth; and hence I have said, and say now, that I believe that Joseph Smith revealed more in relation to the kingdom of God, and was a greater Prophet than perhaps any other man who ever lived except Jesus.

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

I do not know how far Enoch and perhaps some others on this continent went; if we had further records from the Book of Mormon they might throw more light on subjects with which we are not at present very well acquainted.

We occupy a very remarkable position; we are living in a peculiar day and age of the world, in the dispensation of the fulness of times. When the President communicated with us a little before starting from the south, about this new order, I really did not know what shape it would assume or how it would be introduced, but it had got to come; and then, on the other hand, I do not know that we need have very much anxiety in relation to the matter, for if it be of God, it must be right, and its introduction is only a question of time.

As to the modus operandi, that is another question. I have sometimes thought, to tell the truth, that we might have different orders, perhaps the patriarchal order, perhaps the order of Enoch, and perhaps an all-things-in-common order, all operating under one head; but I do not know anything definitely about it, and it is not my business. I have had reflections of that kind running through my mind, inasmuch as it is "the dispensation of the fulness of times when God will gather together all things in one."

The greatest embarrassment that we have to contend with at the present time is not in knowing what to do, but knowing how to do it, and the circumstances with which we are surrounded, not so much among our own people as outsiders, and then again among our own people, for we find all kinds of persons amongst us now, as we always have done.

Some will start right into anything of this kind, perhaps with a determination to do right, or at least half right; but when they get started in the operation, something or other comes up and they back up, break the traces and play the devil generally. I expect there will be a good deal of the same kind of thing associated with this, as there has been with other things that have been started. I do not expect that everyone that is loud-mouthed and seemingly very anxious that this thing should be introduced is going to stick by it forever and ever, any more than many others have done in other things. At the same time I think it is very proper that the servants of God should be brought under an influence which emanates from him, and that that influence should govern them in all things, temporal as well as spiritual.

For my part, I cannot see why it is that men should be so much attached to the things of this world, and why they are so extremely desirous to have their own way in relation to them: that is a thing I never could understand. We like freedom, God has put it in our bosoms; and as I said to President George A., the other day, in talking about this matter, in organizing the Order of Enoch, as it may be called, **we want on the one hand the most perfect union; and on the other hand the most extended personal liberty that it is possible for men to enjoy consonant with carrying out the principles of unity. Not the liberty to trample on other people's rights; not the liberty to take from people that which belongs to them; not the liberty to infringe upon public interests or the public benefit, but personal liberty so far as we can enjoy it.**

These are my ideas and feelings in relation to these matters, based upon the principles of truth and, as it is said,—"If the truth shall make you free, then shall you be free indeed, sons of God without rebuke in the midst of a crooked and perverse generation."

In relation to religious matters I would not have a religion that I could not sustain, and that God would not sustain me in; I do not want it, nor to have anything to do with it. One thing I have always felt proud of, and that is, that the principles of the Gospel of Jesus Christ were so plain, clear, pointed, definite and incontrovertible that they defied the whole world, and so far as I have gone, and the servants of God around me, no man has ever been able to successfully gain-say one solitary principle connected with the Church and kingdom of God upon the earth, that is, in regard to what we term sometimes spiritual things. I want to see the same principle established in relation to our temporal matters, and I believe, from what little conversation I have had with the brethren, that that is their feeling.

In relation to these matters I do not want to see one solitary principle that an honest, honorable man cannot sustain; but let everything be so that it can be dragged right forth to the daylight, and turned over and over and over and examined all sides up, and inside out, and see that it is true, good, honorable, upright and honest in every particular. That is the kind of thing we want, as honest men, and we want to get at things in that kind of a way; and if they will not bear investigation of that kind, I should have just the same opinion of them as I have about unsound religious matters, and I should not want anything to do with them. I do not want anything that cannot be sustained in the face of open day, and in the face of God, angels, men and devils.

It is asked—"Well, what is the Order?" We do not know exactly, we know it in part; it is just as Paul said in his day—"We see in part, and we prophesy in part", etc. But to begin with, unless some change does take place in relation to our temporal matters, our situation is anything but pleasant. The fact of the matter is, we are all of us on the highway to financial or temporal ruin. **The world is going to the devil just as fast as it can go. Corruption, fraud, chicanery, deception, evil and iniquity of every kind prevail, so that you cannot trust a man in any place, you cannot rely upon his word, you cannot rely upon any instrument of writing that he gets up, and there is nothing you can rely upon. Every day's news brings accounts of defalcations, frauds, infamies, rottenness and corruptions of every kind, enough to sink a nation from the presence of God and all honorable beings. And this is not only so in the United States, but other nations, in ours especially.**

We, as a people, have come out from Babylon, but we have brought a great amount of these infernal principles with us, and we have been grabbing grasping, pinching, squeezing, hauling, horning and hooking on every side, and it seems as though every man was for himself and the devil for us all. That is about the position we are in today. We want a change in these things. We have come to Zion. What to do? Why to do the will of God, to accomplish his purpose, to save ourselves, our progenitors and our posterity, and we have come because the Spirit of God led us here through the instrumentality of the holy Priesthood of God.

Jesus says—"**My sheep hear my voice, and they know me and they will follow me, and a stranger they will not follow, because they know not the voice of a stranger.**" We who have gathered here have been going in a curious, crooked kind of a way, but we have nevertheless started to build up the kingdom of God and to establish correct principles upon the earth and to help to redeem it. Can we accomplish this by continuing in the course we have hitherto pursued? No, verily, no.

But I will tell you how I have always felt, both in Joseph's day and since then, whenever the Lord has wrought upon the man who stands at the head of his people to introduce anything for the welfare of his kingdom, it is time to look out, and to carry out the counsels that are given; and yesterday, after I arrived here, and had seen President Young, and conversed with him, and then heard him and others speak on these principles, I said to him, "The old fiddle is in tune, the sacred fire is glowing and burning", and I think so still. The old fiddle is in tune, the right feeling, spirit and influence are operating, and we all feel them.

A great deal has been said about the evils that exist, and we might talk for days about the necessity of something being introduced for the welfare and happiness of the Saints of God here in Zion. I suppose, on a reasonable calculation, that there are ten thousand men out of employment in this Territory, perhaps for five months in a year. Now, if they were at work, and only got one dollar a day, there would be ten thousand dollars a day earned, which in five months would make a very large sum, one million three hundred thousand dollars, I think.

We are bringing in here all kinds of things that we ought to make ourselves. What are our broom makers and coopers doing? What are you doing with your molasses mills, and where do you get your cloth, shoes, hats, shirts and things of this kind from? It takes quite an amount to supply them, they must come from somewhere and the question is, where do they all come from?

At a Bishops' meeting in Salt Lake City I said I wanted to get a well bucket, but I could not tell where to get it, and I wished some of them would tell me where; but they could not tell me, although there were a good many Bishops present. This is a pretty state of things. It is true that we have made some advances in some branches of manufacture. There is a big factory in Provo, some near Salt Lake City, one at Ogden, one at Box Elder and one in the South. It has required great efforts on the part of President Young and others to establish these institutions, and when we get them we do not want the cloth. We do not want our shoes made here—we would rather send off our hides, and get somebody east to make them, they can make shoes so much better there than here. Then we do not want leather shoes here, we must send off and get a lot of paper things, with heels high enough to put anybody's ankles out of joint.

Well, my opinion is, that with home labor properly directed and applied, we shall have all the bread, butter, cheese, shoes, cloth, hats, bonnets, shawls and everything that we need, and I think, as the President has said, if we behave ourselves, we shall get pretty rich. That is all right enough, though riches are only a little thing, in comparison to the great principles of eternal lives and exaltation in the kingdom of God, the riches of eternity. But my time has expired and I must close. Amen.—J. of D., Vol. 17:47-50.

Words of Apostle Orson Hyde:

Why does Brother Wight teach and enforce a doctrine that Joseph Smith never did, nor never would sanction? Namely: a community of goods, or property thrown in together as common stock. Though this doctrine has sometimes been practiced by good men, but the original purpose and design of God was to make men accountable for their stewardship, and therefore, "to one he gave five talents, to another two, and to another one; and to every man according to his several ability."

The whole course and order of nature—the constitutional organization

of man—the voice of the martyred Prophet of the last days, and the eternal purpose of God, all stand opposed to Brother Wight's "common stock" principles; and no people can prosper that enforce this as a law among themselves. I call upon heaven and earth, angels and men, for my "indemnity", but let my communications be yea, yea, and nay, nay; and leave the remainder to Brother Lyman (Wight).—Mill. Star, 10:318.

Brigham Young on Order of Enoch

We are trying to unite the people together in the order that the Lord revealed to Enoch, which will be observed and sustained in the latter days in redeeming and building up Zion; this is the very order that will do it, and nothing short of it. We are trying to organize the Latter-day Saints into this order; but I want to tell you, my brethren and sisters, that I have not come here to say that you have got to join this order or we will cut you off the Church, or you must join this order or we will consider you apostates; no such thing, oh, no, the Saints are not prepared to see everything at once. They have got to learn little by little, and to receive a little here and a little there.

Since we commenced to organize at St. George, I have not had a feeling in my heart but to say to those who cannot see this order—Try to live your religion; get the Spirit of the Lord and keep it; humble yourselves before the Lord and get His Spirit; ask the Father in the name of Jesus to open your minds and let you see things as they are, and you will delight in it. * * * I will say to you, who want to be organized in this Order, we will not take one red cent from you, but the Lord will add to you riches and honor, if you will take counsel.

As we have said from the beginning, we do not want a man's farm, we do not want his gold and his silver, and nothing in the world but just his time. We want to dictate the time of the Latter-day Saints, to show them that we can come into the Order of God, and that we will be that people that the Lord has said with regard to temporal things. Speaking of the Latter-day Saints, the Lord has said: "I will make you the richest people on the earth", and He can do it just as well as not, if we have a mind to let Him. It is the time of the people we want to dictate.—J. of D., 18:245-6.

ANSWERS BY JOSEPH SMITH TO SUNDRY QUESTIONS

Tuesday, May 8, 1838: "I spent the day with Elder Rigdon in visiting Elder Cahoon at the place he had selected for his residence, and in attending to some of our private, personal affairs; also in the afternoon I answered the questions which were frequently asked me, while on my last journey but one from Kirtland to Missouri, as printed in the Elders' Journal, Vol. 1, Number II, pages 28 and 29, as follows": (Brackets as listed below, ours).

First—"Do you believe the Bible?"

If we do, we are the only people under the heaven that does, for there are none of the religious sects of the day that do.

Second—"Wherein do you differ from other sects?

In that we believe the Bible, and all other sects profess to believe their interpretations of the Bible, and their creeds.

Third—"Will everybody be damned, but Mormons?"

Yes, and a great portion of them, unless they repent, and work righteously.

Fourth—"How and where did you obtain the Book of Mormon?"

Moroni, who deposited the plates in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me, and told me where they were, and gave me directions how to obtain them. I

obtained them, and the Urim and Thummin with them, by the means of which I translated the plates; and thus came the Book of Mormon.

Fifth—"Do you believe Joseph, Jun., to be a Prophet?"

Yes, and every other man who has the testimony of Jesus. For the testimony of Jesus is the Spirit of Prophecy. —Rev. XIX:10th verse.

Sixth—"Do the Mormons believe in having all things in common?"

No, (not in the sense the term is generally uderstood).

Seventh—"Do the Mormons believe in having more wives than one?"

No, not at the same time. But they do believe that if their companion dies, they have a right to marry again. But we do disprove of the custom, which has gained in the world, and has been practiced among us, to our great mortification, in marrying in five or six weeks, or even in two or three months, after the death of their companion. We believe that due respect ought to be had to the memory of the dead, and the feelings of both friends and children. (This answer was given before the principle of celestial or plural marriage was announced to the Church: the revelation on which (Doc. & Cov. 132) was first reduced to writing, July 12, 1843).

Eighth—"Can they (the Mormons) raise the dead?"

No, nor can any other people that now lives, or ever did live. But God can raise the dead, through man as an instrument.

Ninth—"What signs does Joseph Smith give of his divine mission?"

The signs which God is pleased to let him give, according as His wisdom thinks best, in order that He may judge the world agreeable to His own plan.

Tenth—"Was Joseph Smith a money digger?"

Yes, but it was never a profitable job for him, as he only got $14.00 a month for it.

Eleventh—"Did not Joseph steal his wife?"

Ask her. She was of age, she can answer for herself.

Twelfth—"Do the people have to give up their money when they join his church?"

No other requirement than to bear their proportion of the expenses of the Church, and support the poor.

Thirteenth—Are the Mormons abolitionists?"

No, unless delivering the people from priestcraft, and the priests from the power of Satan, should be considered abolition. But we do not believe in setting negroes free. (Joseph Smith advocated the purchasing of the negro slaves from their masters, and setting them free, the government raising the money for such purchase from the sale of public lands. This procedure would have averted the civil war with its great horrors and its enormous expense.)

Fourteenth—"Do they not stir up the Indians to war, and to commit depredations?"

No, and they who reported the story knew it was false when they put it into circulation. These and similar reports are palmed upon the people by the priests, and this is the only reason why we ever thought of answering them.

Fifteenth—"Do the Mormons baptize in the name of 'Joe' Smith?"

No, but if they did, it would be as valid as the baptism administered by the sectarian priests.

Sixteenth—"If the Mormon doctrine is true, what has become of all those who died since the days of the Apostles?"

All those who have not had an opportunity of hearing the Gospel, and being administered unto by an inspired man in the flesh, must have it hereafter, before they can be finally judged.

Seventeenth — "Does not 'Joe' Smith profess to be Jesus Christ?"

No, but he professes to be His brother, as all other Saints have done and now do: Matt. XII:49, 50, "And He stretched forth His hand towards His disciples and said, Behold my mother and my brethren; for whosoever shall do the will of my Father, which is is heaven, the same is my brother, and sister and mother.

Eighteenth—"Is there anything in the Bible which licenses you to believe in revelation now-a-days?"

Is there anything that does not authorize us to believe so? If there is, we have, as yet, not been able to find it?

Nineteenth—"Is not the canon of Scripture full?"

If it is, there is a great defect in the book, or else it would have said so.

Twentieth—"What are the fundamental principles of your religion?"

The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it. But in connection with these, we believe in the gift of the Holy Ghost, the power of faith, the enjoyment of the spiritual gifts according to the will of God, the restoration of the house of Israel, and the final triumph of truth.

I published the foregoing answers to save myself the trouble of repeating the same a thousand times over and over again.—Doc. Hist. of Church, 3:28-30.

CONVERSION

Our foreparents clung tenaciously to the faith in the teeth of fierce and powerful opposition because they had an ideal of character, a pattern of life, a design for living—and because they had become changed, converted.

In the spiritual birth, Love is the important factor—for religion is love of God and love of neighbor. Really this conversion, or spiritual awakening is a quickening, a coming to life, in the spiritual sense. The mind opens to a new world, the eyes see new objects, the ear hears new sounds.

Always, thinking and behavior are changed. The objective in life is not happiness but perfection of character. "Be ye therefore perfect—" Happiness, joy results from the struggle to become perfect. There is exhilaration of spirit that comes from putting down a power that opposes progress in any field. **"To him that overcometh will I give to eat of the Fruit of the Tree of life".**

What is the force that brings about a change in us, that makes for righteousness? The Holy Ghost, a source of pure intelligence manifesting itself in various gifts: wisdom, knowledge, faith, healing, prophecy, tongues, etc.

Religion is love—love of God and love of man. Love makes us do and be. Love is power. There are three forms of love: 1. Sex love; 2. Mother love; 3. God love. A man and woman to be together will leave father and mother, brothers and sisters, home and country, wealth and position, everything desirable in life. Mothers to bring children into the world, go down each time into the Valley of the Shad-

ow of Death, and spend themselves freely to surround those children with whatever they deem necessary to safeguard their happiness, their lives. And a love of God has driven husbands and wives to forsake each other and mothers to abandon their children. That is how powerful Love is.—John Henry Evans in Step a Little Higher.

THE FIRST PRAYER IN CONGRESS

In Thatcher's Military Journal, under date of December, 1777, is found a note containing the identical "First Prayer in Congress", made by the Rev. Jacob Douche, a gentleman of great eloquence. Here it is, an historical curiosity:

"O Lord, our Heavenly Father, high and mighty King of kings and Lord of lords, who dost from thy throne behold all the dwellers on earth, and reignest with power supreme and uncontrolled over all the kingdoms, empires and governments; look down in mercy we beseech thee on these American States, who have fled to thee from the rod of the oppressor, and thrown themselves on thy gracious protection, desiring to be henceforth dependent only on thee; to thee they have appealed for the righteousness of their cause; to thee do they now look up for that countenance and support which thou alone can'st give: take them, therefore, Heavenly Father, under thy nurturing care; give them wisdom in counsel, and valor in the field; defeat the malicious designs of our cruel adversaries; convince them of the unrighteousness of their cause; and if they still persist in their sanguinary purposes, O let the voice of thine own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle! Be thou present, O God of wisdom, and direct the councils of this honorable assembly; enable them to settle things on the best and surest foundation that the scene of blood may be speedily closed; that order, harmony and peace may be effectually restored; and truth and justice, religion and piety, prevail and flourish among thy people. Preserve the health of their bodies and the vigor of their minds; shower down on them and the millions they here represent, such temporal blessings as thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the same and through the merits of Jesus Christ, thy Son, our Savior: Amen."—Deseret News, Vol. 10, p. 203.

TEA, COFFEE, OR LIQUOR NOT FOR BABIES

Again, a little hot tea, coffee, or slung, is generally given to a babe as soon as it comes into the world, to quiet the nerves, and make it sleep better; and I have seen my own wives almost whip their little ones to make them drink liquor. When I happen to see them, I say, "Stop that, that is something you may very well dispense with; do not put a drop of liquor into that child's mouth."

Some mothers, when bearing children, long for tea and coffee, or for brandy and other strong drinks, and if they give way to that influence the next time they will want more, and the next still more, and thus lay the foundation for drunkenness in their offspring. An appetite is engendered, bred, and born in the child, and it is a miracle if it does not grow up a confirmed drunkard. * * *

The satisfying of these desires lays the foundation of sickness, disease and short life. But if any one really desires a particular kind of food, or drink, and feels as though she could not do without it, let it be obtained, if possible; though it is far better to have faith to overcome such desires.—Brigham Young, J. D., 2:270.

EARLY MORMON POLITICS

Speaking regarding the Church and politics, President Wilford Woodruff, at one session of his 90th birthday anniversary, held in the Tabernacle, Salt Lake City, March 2, 1897, said:

"I was acquainted with Joseph Smith and associated with him from 1833 until his martyrdom. I have been acquainted with Brigham Young and associated with him for forty years of my life, at home and abroad, under many circumstances. I have also been acquainted with John Taylor and labored with him in every capacity in which he was called to act.

I have also been a member of the Quorum of Twelve Apostles for upwards of fifty-six years of my life; and I have been presiding over the Church itself for a few years. I have been associated with my counselors and with the present Twelve Apostles, and I want to say upon this occasion, before God, angels and all men that are before me, that I never in one instance have ever known any leader of this Church ever attempt to dictate and direct the affairs of the State as a member of the Church.

"At the same time, when any man, so matter who he is—Mormon, Jew or Gentile—goes forth and uses money or any means to hire men to vote for him, I think he steps outside of his right, and stands in a measure responsible. * * *

"I have officiated for twenty sessions in the legislative council of this Territory of Utah, and one session as a member of the House, and it never cost me one farthing for any office I ever held in the Church or in the State or Territory. And I never asked any mortal man on the face of the earth to cast a vote for me that I have any recollection of."—Journal of Jos. W. Musser, No. 3; 127-8.

BE A MAN

What a noble thing it is to be a man! The world is full of counterfeits. It is a grand thing to stand up in defense of truth and principle. When persecution comes some hide their faces until the storm passes by, others can be bought for a mess of pottage; from all such turn away—do not run away when danger threatens to overwhelm you.

Think for yourself, read books and men's faces. Remember the eye is the window of the soul; use your eye and hold your tongue, when men court favors. Select some calling and make it honorable. When you have espoused a cause which you are sure is right, maintain it at all hazards. Make up your mind to succeed by fair means and good will. Brush the difficulties away one at a time. If opposition comes, meet it manfully; if success crowns your efforts, bear it quietly. Hasten not into a quarrel, but when you are compelled to accept an alternative, stand up and show yourself a full-grown man.

Do your own thinking. Keep your own secrets. Worship no man for his wealth or illustrious lineage; fine feathers do not always make fine birds. Do not live for yourself alone; the world needs reformers as much today as ever. If you have a new idea, endeavor to develop it into words and deeds. Be sober, be honest, be true. Policy men are dangerous; they will sell you for money or popularity. Don't trust them. Wear but one face, and let that be an honest one.—Contributor 1:155.

Acted, spoken, or written insincerity is PER SE destructive of personality and comes to negative results. The more we try to seem what we are not, the smaller our chance becomes of fully being what we really can grow to be.—Dinmit

DO NOT PROCRASTINATE

Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; **and this the final state of the wicked.** —Book of Mormon, Alma, 34:31-35.

FROM FATHER TO MISSIONARY SON

Be humble, prayerful and clean in mind and body, my dear son, and the Eternal Elohim will always extend to you the needed fortitude and help.—A Milton Musser.

HENRY WARD BEECHER

Extracts from a letter written by Henry Ward Beecher to his son:

"You must not go into debt. Avoid debts as you would the devil. Make it a fundamental rule: No debt—cash or nothing.

"Make few promises. Religiously observe the smallest promise. A man who means to keep his promises cannot afford to make many.

"Be scrupulously careful in all statements. Accuracy and perfect frankness. No guesswork. Either nothing or accurate truth.

"When working for others sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you, by industry, fidelity and scrupulous integrity. Selfishness is fatal.

"Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else."

THE BIBLE

John Wesley said a very profound thing about the Bible: "It must be", he said, "the invention of either good men or angels, bad men or devils, or of God. It couldn't be the invention of good men or angels for they neither could or would write a book and tell lies all the time they were writing it saying, 'Thus saith the Lord.' It could not be of bad men or devils for they would not and could not write a book which commands all duties, forbids all sins and condemns their own souls to a lost eternity. Therefore, we must admit it is from God."

When knaves betray each other, one can scarce be blamed or the other pitied.—Benjamin Franklin.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious
PUBLISHED MONTHLY
By Truth Publishing Company, 1153 Third Avenue, Salt Lake City, Utah
Phone 3-7368

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 12. JULY, 1946. No. 2.

EDITORIAL THOUGHT

THE MARTYRS

ONE HUNDRED AND TWO years ago (June 27th), Joseph and Hyrum Smith were martyred in Carthage jail by a mob of fiends, presumably acting with the knowledge and consent of the Governor of the State of Illinois. This was done in a civilization called Christian. Joseph was God's Prophet in this last dispensation, while Hyrum was His Patriarch, each holding a fulness of the Priesthood including the Apostolic and Patriarchal callings.

As Jesus Christ gave his life for the salvation of all men, these two servants of God gave their lives for the establishment of the Gospel in this the last dispensation of the fulness of times, when all things are to be gathered together as in one.

"Henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this Book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified." (Doc. & Cov., Sec. 135).

We conceive that in some future time, June 27th will become a national holiday, in memory of the death of two of the noblest of the Almighty.

PRIESTHOOD ORDINATIONS

Editor of TRUTH:

It has come to my notice that at least in one Ward of the Church, the Bishop is insisting on the Priesthood being conferred upon individuals as instructed by Joseph F. Smith (Improvement Era, Vol. 4, page 394). As this procedure is against the policy of the Church established after the death of President Smith, I am wondering if the Church has made a new ruling conforming its Priesthood procedure to that which was formerly practiced; if so, what will the new practice lead to?

One must assume that under the order of ordaining to office and not conferring the Priesthood, followed during the last 25 years, many hundreds of brethren holding offices in the Church are without Priesthood, though they assume to have it.

Many of these brethren are engaged in baptisms and other ordinance work which, for lack of Priesthood authority, must necessarily be void; and now to attempt to have the Priesthood conferred by these same brethren, having no Priesthood themselves—but simply holding an office, it seems to me will jumble things up worse than at present. Where will the new departure lead to?

—A TRUTH Reader.

Our correspondent is properly concerned. TRUTH is being flooded with questions similar to this one. Many Latter-day Saints are disturbed in their feelings, since it appears to them that, under present Church procedure, the Priesthood is not actually being conferred. Men are being ordained to an office in the Church, but no conference of Priesthood accompanies such ordinations, unless one can confer a fractional part of the Priesthood, which President Smith said could not be done.

We here give President Smith's words upon the subject:

"CONFERRING THE AARONIC PRIESTHOOD:

"A subscriber submits this question:

"In ordaining a person to the office of a Deacon, should the words be used: We confer upon you the Aaronic Priesthood?

"Answer: See Section 107, Book of Doctrine and Covenants, verse 1,—There are, in the Church two Priesthoods. Namely, the Melchisedek and Aaronic, including the Levitical Priesthood.

"Verses 5 and 6—All other authorities or offices in the Church are appendages to this (The Melchisedek) Priesthood.

"Verse 7—The office of an Elder comes under the Priesthood of Melchisedek.

"Verse 21—Of necessity there are Presidents, or presiding officers, growing out of, or appointed of, or from among those who are ordained to the several offices in these two Priesthoods.

"The revelation clearly points out that the Priesthood is a general authority or qualification, with certain offices or authorities appended thereto. Consequently the giving of the Priesthood SHOULD PRECEDE AND ACCOMPANY ORDINATION TO OFFICE, unless it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he cannot obtain unless it be authoritatively conferred upon him.

"Take, for instance, the office of a Deacon, to which 'Subscriber' refers; the person ordained should have the Aaronic Priesthood conferred upon him in connection with his ordination. HE CANNOT RECEIVE A PORTION OR FRAGMENT OF THE AARONIC PRIESTHOOD, because that would be acting on the idea that either or both of the Priesthoods were subject to subdivision, which is contrary to revelation.

"In ordaining those who have not yet received the Aaronic Priesthood to any office therein, the words of John the Baptist to Joseph Smith, Jr., and Oliver Cowdery, would be appropriate to immediately precede the act of ordination. They are:

" 'Upon you my fellow servants (servant), in the name of Messiah, I confer the Priesthood of Aaron.'

"Of course it would not necessarily follow that the exact words should be used, but the language should be consistent with the act of conferring the Aaronic Priesthood."

The above admits of but one conclusion: That, under the present church rule, Priesthood is not being given; nor is it functioning in the acts of many of the brethren who are presumed to have the authority. Such a conclusion, to the thinking Saint, must be irresistible. But some argue that while the present method does not specifically confer Priesthood, yet the Lord will take the "will for the deed", and permit Priesthood to function even though it may not be properly conferred.

We admit that the unintentional omission of a word needed to convey the full sense of the ordinance conferring Priesthood, would not necessarily vitiate the attempt. In such an event the Lord would doubtless take

cognizance of the intention and place His stamp of approval upon the act; but when the intention is left entirely unexpressed another question arises.

Suppose, for instance, a man is ordained to the office of Elder when it was intended to make a Seventy of him; will the Lord overlook the mistake and consider him a Seventy when he was ordained to the office of an Elder? Then again, suppose John Brown is baptized under the ritual of the Baptist church. Both he and the brother performing the ceremony are honest and sincere in the belief that the baptism is legal; suppose John Brown later became converted to the Gospel of Jesus Christ and applies for membership in the Mormon Church; will his former baptism by one without authority be sufficient or must he be baptized by one having authority? There can be no argument here. The question is answered in D. & C., Sec. 22.

Another case: Suppose John Brown is baptized by a member of the Mormon Church who thinks he holds the Priesthood, but does not hold it—under a deliberately adopted rule of the Church it has not been conferred upon him, then what will be the status? It is this latter situation the Church faces today.

Under the administration of the Prophet Joseph Smith, as the record discloses, men were given the Priesthood much as he, himself, had received it: "**Upon you my fellow servant, in the name of Messiah, I (or we) confer the Priesthood of Aaron (or Melchisedek).**" This method was, in the main, followed until after the death of Joseph F. Smith, when it was changed. We are informed that an attempt by one of the leading brethren to change it was made during President Snow's administration, but that this effort proved abortive, President Smith, doubtless with the approval of President Snow, nipping the effort in the bud by publishing the article which we have quoted above from the Improvement Era.

After President Smith's death, the same forces operating in President Snow's day, gained the ascendancy and accomplished the change; the argument being, that when the Priesthood is conferred on an individual who may later be excommunicated from the Church, he will still hold the Priesthood, since the Church has no power to divest him of it. The Church may take from him his church office and church standing, but cannot disturb his Priesthood. Therefore, under the new rule, where no Priesthood is given, none is held, and an "un-churched" person is divested of all.

This argument is sound only in part. One cannot legally be excommunicated from the Church except for apostasy or other sin which he refuses to repent of; and such a breach automatically takes from him his Priesthood, for "**when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man.**" (D. & C., 121:37).

Since Priesthood is God and ranks above the Church, no formal action by the Church can interfere with one's Priesthood calling; only as the Church may produce evidence to God that the person in question is not entitled longer to enjoy the rights of the same. In which event the Lord, and not the Church must act and issue the decree, "**Amen to the Priesthood or the authority of that man.**"

We have given the formula of Priesthood ordinations as proclaimed by President Joseph F. Smith, who but expressed the order as established by Joseph Smith the Prophet and followed by his successors in the Priesthood. That order has been followed in the mission fields; it is the order outlined in the Booklet, "Keeler on Lesser Priesthood and Church Government", published "with the approval and sanction of the First Presidency of the Church, June, 1904, by Dr. Joseph B. Keeler, from which we extract the following:

> **Offices belonging to the Priesthood: Appended to and growing out of the two Priesthoods, are the various offices. The offices are not parts of the Priesthood as is sometimes erroneously said. Office means the service or duty to be performed; that is a definite line of work to be followed. * * ***
>
> **Ordinations to the Priesthood: There is no set form for ordinations to the Priesthood. But when it is understood that a person CANNOT RECEIVE A FRACTIONAL PART OF THE PRIESTHOOD, the wording of an ordination may be directed in accordance with the object in view; namely, to confer whatsoever authority is intended. Joseph Smith and Oliver Cowdery held the Priesthood several months, before they were ordained to the office of Elder.—Keeler, p. 21.**

This is the order which Brigham Young testified the Prophet taught to himself and others. At a meeting held May 25, 1877, at Logan, President Young declared that in ordaining men to the office of Seventy, the Prophet came to us **many times, saying, "Brethren you are going to ordain Seventies. Do not forget to confer the High Priesthood upon them and to be one of the seventy Apostles." That was my language in the ordination of the Seventies, and that is the way I ordain them now."** (Des. Weekly News, Vol. 26:274.)

In the "Elders Manual" issued over the signatures of eight mission presidents, during President Joseph F. Smith's regime, these words were recommended to be used in such cases:

> **In the name of Jesus Christ, and by authorty of the Melchisedek Priesthood vested in us, we lay our hands upon your head and confer upon you the Melchisedek Priesthood, and ordain you an Elder in the Church of Jesus Christ of Latter-day Saints.**

The method of ordaining to Priesthood, now is:

> **By (or in) the authority of the Holy Priesthood, I (or we) lay my (or our) hands upon your head and and ordain you a deacon (or other office in the Aaronic Priesthood) in the Church of Jesus Christ of Latter-day Saints, and we confer upon you all the rights, powers and authority pertaining to this offise and calling in the Aaronic Priesthood, in the name of the Lord Jesus Christ, Amen.—Handbook of Instructions, 1940, pp. 17-18.**

This form, to mean anything, must mean that the Priesthood is divisible —a man may hold only a portion of it, that portion that is fitted to the office, and no more. President Smith said this is impossible, and in this he expressed the teachings of all his predecessors in the Priesthood. The Priesthood is incapable of subdivision. Priesthood gives the power, while the office or appointment under the Priesthood gives authority to act. The Elder holds all the Priesthood that an High Priest or an Apostle possesses, but the appointment is different. We are informed that if every other officer in the Church but one Elder were to be put to death, the Elder could, under the power of his Priesthood, go ahead and reorganize the Church, provided, of course, the Lord authorized him to do so. The Elder, holding the fulness of Priesthood, but not the fulness of authority, could function when the Lord gave him the authority to act.

A Deacon possesses all the Priesthood in the Aaronic order that a Teacher or Priest is endowed with, but it is the appointment that gives authority to act. Hence the Priest-

hood must first be conferred, then follows the office in which the brother is to function. This, being the Lord's plan, it must be followed.

The Priesthood, as President Smith states, is not divisible. But the present plan of the Church attempts to confer only a part of the Priesthood. Another part is conferred when ordaining a Seventy, still another in the case of a High Priest or Apostle, etc. The fallacy in the situation must be apparent to all normal thinking Latter-day Saints. One might as reasonably argue that American citizenship is divisible, and that a man may be part citizen and part alien.

True, when an alien presents his first papers declaring his intention of becoming a citizen, he has taken a step towards obtaining citizenship and certain benefits may accrue as a result; but not until he has become a full-fledged citizen can he receive the benefits of citizenship; and when he becomes a citizen he has as much authority, as such, as a Supreme Court Judge, a Senator, or any other man in the United States, except that under the Constitution, he cannot be elected to the office of President of the United States. His citizenship, however, is complete.

So it is when a man properly receives the Priesthood. Though he only be made a Deacon, the division of the Priesthood is complete and no more can be given him in the Aaronic order. The same, of course, applies to the Melchisedek order of the Priesthood, the Elder possessing as much Priesthood as any person holding a higher office or authority.

Under the present practice of the Church, in the light of the foregoing, there are many in the Church who are supposed to receive the Priesthood but who do not get it. These in turn pretend to confer it upon others, who likewise fail to receive it. And these pretend to perform baptisms which cannot be valid for lack of Priesthood authority, and thus the gumbled up condition pyramids.

We are not aware of any order being enunciated by the Church directing the conference of Priesthood as President Joseph F. Smith outlined the order. Certain Bishops, convinced of the error in the present system, as we are informed, are still following President Smith's instructions. But however well intentioned such actions may be the situation becomes more puzzling.

Our correspondent states the case: One not holding the Priesthood tries to confer it upon others. It cannot be done; nor can a baptism be regarded as legal, as we view the case, when performed by one who does not hold the Priesthood authority to do so. One can understand in the light of these facts, how temple ordinances may be deficient, and in the end, all authority may justly be questioned as for decades Latter-day Saint Elders have questioned the authority of Sectarian Priests.

This situation—lacking Priesthood authority—is not new. In all dispensations men have arrogated to themselves prerogatives to which they were not rightly entitled. A prominent example is recorded in Acts 19:1-6. Since the baptized converts had not "so much as heard whether there be any Holy Ghost", it was natural to assume that they had been baptized by one not having authority to do so—not holding the Priesthood. A situation doubtless existed in the Church then similar to present conditions; men assuming authority they did not possess. Paul did the only logical thing; he baptized them in the name of the Lord Jesus Christ and gave them the gift of the Holy Ghost. Had this situation not been detected those disciples may have gone on, under a spurious authority, doing all kinds of

things unlawful and jumbled the situation as it is now being done.

The Egyptians, we are told, claimed the Priesthood by descent from their father Ham, through Noah. They established a government "to initiate that order established by the fathers in the first generations, in the days of the first patriarchal reign." (Book of Abraham, Chap. 1). But, though the ruling head—Pharaoh—was a righteous man and **"established his kingdom and judged his people wisely and justly all his days"**, he was without the Priesthood, for it had not been given him.

And in the present day, we conceive that many faithful brethren are functioning without the Priesthood, though their worthiness for same may be unquestioned; our young men are sent upon missions without the Priesthood. The majority of them, we must assume, neither bear the Holy Priesthood, nor do they wear the garments of the Priesthood, substituting for them other vesture not appointed by the Lord.

In part of the edition (only in part) of "Gospel Doctrines", published as "Sermons and Writings of President Joseph F. Smith", page 686, an "Addenda" is attached, signed by Heber J. Grant, Anthon H. Lund and Charles W. Penrose, from which we quote:

> **In reference to the form of procedure mentioned on page 169, and that set forth in this addendum as adopted by the leading authorities of the Church from the beginning, our beloved and departed President, Joseph F. Smith, when questioned concerning them, decided, as of record, "it is a distinction without a difference", and "either will do."**

The correction does not sound like President Joseph F. Smith, nor does it conform to his positive language given in the Improvement Era article quoted. Upon the subject of Priesthood President Smith was most positive, and knowing the nature and integrity of the man as we did, we cannot now conceive of his agreeing to the statement, "It is a distinction without a difference", and "either will do". Nor have the authorities been able to provide, properly authenticated, the record of such a reversal; nor can the authorities now show that the form cited in the Addendum, and which is now being followed by the Church, was the form "adopted by the leading authorities of the Church from the beginning."

We believe this is another instance where President Smith was misquoted, as he evidently was in his reported dying words given out over the signature of his son David A. Smith, at the annual conference of the Church, April, 1934. (Con. Report, p. 12), as follows:

By President Heber J. Grant:

"I will read the following statement —and have no recollection of having done so before—written BY MY REQUEST, by Bishop David A. Smith, November 19, 1918":

> **President Grant came into the Beehive House yesterday afternoon to inquire as to father's condition, and I suggested that he go in and speak to him, but he said he did not want to disturb him. I said, "You had better wait and see him, as it may be your last chance to speak to him."**
>
> **Father being awake, I told him Brother Grant was there, and he directed me to tell Brother Grant that he wanted to see him, and when Brother Grant entered the room he took him by the hand and said:**
>
> **"The Lord bless you, my boy, the Lord bless you, you have got a great responsibility. Always remember this is the Lord's work, and not man's. The Lord is greater than any man. He knows whom he wants to lead His Church, and never makes any mistake. The Lord bless you."**
>
> **This was the last message that President Smith delivered to anyone.**

Assuming this alleged statement of President Smith's to be correct, and we are reliably informed it is not,

there is nothing in it that justifies the conclusion that he was voicing the will of the Lord in choosing his successor in the Presidency of the Church.

The situation today is tragic. Speaking of the present time, President George Q. Cannon, at a meeting in Draper shortly before his death, said:

> **The day will come when men's Priesthood and authority will be called into question, and you will find out that there will be hundreds who have no Priesthood, but who believe they hold it, they holding only an office in the Church.**

President John Taylor, a Prophet of God, on the occasion of a certain meeting held at Centerville, September, 1886, spoke as follows:

> **I would be surprised if ten per cent of those who claim to hold the Melchisedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh President, and that there would be thousands that think they held the Priesthood, who would not have it properly conferred upon them.**

The writer heard President Joseph F. Smith, in a meeting in the Temple at Salt Lake City, some thirty years ago, say:

> **The time is here when the Saints cannot come to Joseph F. Smith, Francis M. Lyman, or Charles W. Penrose, or others, for counsel, but they must go to the Lord and not depend upon the arm of flesh for guidance.**

We are now living in this time. Men's Priesthood is being called into question. There can be no doubt of it. The order of the Church has been changed, Temple ordinances have been changed. There is a right and a wrong way in all matters pertaining to the Gospel. The present leaders of the Church have proclaimed that there is no essential difference in the two methods of conferring Priesthood—that advocated by President Joseph F. Smith and the present formula of trying to divide the Priesthood and confer only part at a time; and yet the leaders will not countenance the use of the formula set out by President Smith, and which, in meaning, has been followed from the beginning. Why, then, is the new formula insisted upon—that of ordaining to office, but not to Priesthood?

The Prophet Joseph Smith said:

> **God purposed in Himself that there should not be an eternal fulness until every dispensation should be fulfilled, and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; therefore he SET THE ORDINANCES TO BE THE SAME FOREVER AND EVER, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them.—Teachings of the Prophet Joseph Smith, p. 168.**

UTILITIES THAT MAN CANNOT CONTROL

Who owns the air? To whom do the oceans belong? Suppose it were possible to monopolize the air, place it on meter service and sell rights to its use, what would be the reaction of the people to such an aggression? The proposition, of course, is unthinkable. Air and water belong to the race of man. Both are essential to life. Neither was created by man, and without them man cannot live.

True, where water is conveyed to the home or the land in conduits or by other means the people must pay the expense of such conveyance, but the water, so far as human consumption is concerned, is the free gift of God to man.

What about wood, gas and coal—the fuel of the world? Are they not as universal in their application to the life of man as water, and are they not near kin to air? In earth's great laboratory the manufacturing of gas is continuously going on and it is sealed in the bowels of the earth awaiting man's use, as discovered and needed. By a different chemical process wood

is created, and so is coal. These are all essential to man. Human and industrial progress are dependent upon their use. Not being as universally distributed as air, there is expense attached to their development and use, but the elements themselves belong to the people. Who created or organized them? God, our Eternal Father. Then they must belong to God the Creator, who has passed them on to His children.

Our thoughts are now upon the recent bituminous coal strike. Some 400,000 men closed the soft coal mines of the nation. They stopped the railroads, the steel plants, automobile manufacturers, the schools, etc., playing general havoc with life. The coal did not belong to these strikers. They were hired to dig it out of the earth. They decided that their efforts were worth more than that which they were getting. Probably they were right. Why should they not get the value of their labors. "The laborer is worthy his hire".

To whom does the coal belong? First to God and through him to the people. Through government regulations man has usurped the use of it. The title to it has cost him but little and he is now developing it at a tremendous profit. Do the operators deny this charge? Very well, let them turn their pseudo claims back to the government and let the mines be developed by the government for and in behalf of the people. This will, of course, not be done.

But why should an essential element like coal be left to the caprice of man? Does man own it? Was it not here before man was created? Was it not created in the earth for the use of man? Then why not man enjoy its benefits as he enjoys the blessings of air and water.

But it costs money to get the coal out of the ground. Certainly it does, and those who use it should pay the cost. But why place a public commodity in the hands of a few people to be developed to their individual advantage. If these men wish to develop the nation's coal with the use of help they should expect to pay that help a reasonable wage and surround it with proper safeguards. Mining of any kind is hazardous. Why should you or I, or anyone else accept a hazardous job without commensurate pay? Quoting from the United States News:

> **Let us ask ourselves a question individually. How many of us would do a miner's work for $35 a week, or for 54 hours—at $63? How many of us would refuse to accept such employment at any price unless we were assured that our families would have adequate compensation if anything happened to us in the mines?**

This question should cause us to stop and think. If an occupation is too hazardous for me to accept what right have I to expect my neighbor to take it?

We castigate John L. Lewis for bringing this strike upon the nation. But why blame him? He only used the tactics that the coal barons would have used in defeating the will of the workers or the public. He was working for the "under dog". True, he is not sprouting wings, but at least he was loyal to his clientele, the miners, whose lives are little considered in the economics of the world. And he won a victory for them.

We prate about a democracy; but when, under our laws, 400,000 men can cut the life-line of a nation of 140,000,000 people there is little left for democracy to boast of. We agree with David Lawrence, that—

> **The coal under ground is needed by the American people. It belongs to them as much as it does to any group of owners.**
>
> **Property rights are sacred only when those who hold them do not exploit or unduly burden their fellow men.**
>
> **With ownership, as well as with labor, there must be a sense of responsibility. With government there must be a sense of**

fairness, and always there must be good faith. The government must act in behalf of the people and with justice and equity to all.

We are informed that of the 68,000,000 gainfully employed people in the United States, only 14,000,000 belong to Union organizations. Surely this small minority, if treated justly, will not be able to destroy our nation, even should they wish to do so.

While these industrial strikes are costly and in some degree senseless, it would appear that under our laws this is the only weapon the workers have for the protection of their rights. It is the one weapon that is calculated to force a "square deal", and while it may often be overworked its existence should continue, at least, until our loquacious statesmen in Washington can hatch a better batch of laws—laws more in harmony with the economic order of heaven.

GATHERING

And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in UNTO ONE PLACE upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.

For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.—Doc. & Cov., 29:7-11.

Why the gathering? What impulses the faithful to want to gather to Zion or to the congregations of the Saints, "unto one place?" At the present time the Saints are being advised to remain in their own countries, form associations there, mingle with the people not of their faith with the hope of also bringing them into the light. A very natural inclination to be sure. There their language is the same; their habits, their likes and dislikes agree. Germans like to associate with Germans; Hollanders like Hollanders, Swedes are partial to Swedes as the Danes love Danes, etc. Then, why should not these different nationalities remain by themselves and build up the Church of God among themselves? But the Lord said:

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto high heaven, and God hath remembered her iniquities. — Revelations, 18:4-5.

And since that is the word of the Lord to all who come into the fold, it is important the warning be heeded.

But why come to America? Because America is the present gathering place. America is the land of Joseph, whose sons, Ephraim and Manasseh are now being gathered from the countries of the world. True, many nations are concentrating in America, but the land has been given to Joseph. We speak of the Gentile nations as though all Americans were Gentiles; but Ephraim and Manasseh are not Gentiles. They are the sons of Joseph, one of the ruling fathers of Israel. (Doc. & Cov., 27:10).

Since the Gospel is now gathering the tribes of Joseph, and since the land of America is their rightful home, it is but natural that these people want to be home. There is an inward longing 'mid the noise of battle and the storms of confusion, to get home and settle down to peaceful pursuits. Manasseh, in the main, is already here, represented by the Indians of North and South America. So the call is now to Ephraim. As soon as the

voice of the Shepherd reaches the ears of Ephraim his first desire is to "come to Zion" in America. He wants to come home; he is homesick. America is his haven—his sanctuary. America is referred to by the Nephite Prophet, as a land which is "choice above all other lands", a land flowing with "milk and honey", a land of opportunities.

It will be recalled that in blessing Ephraim and Manasseh, Jacob, their grandfather, gave Ephraim the greater blessing; "And his seed", said he, "shall become a multitude of nations". Ephraim is now being gathered from all the nations of the world, and is being brought to America. Truly, then, he has become a multitude of nations.

It is little wonder, then, that Ephraim has his eye fixed upon the land of his inheritance. It belongs to him. Here he is at home. It is the Canaan land that ends his long wanderings, the spot where at the sunset of life his mortal remains will find rest and peace. As the land of Palestine is to Judah and Israel, so is America to Ephraim. And the word of the Lord in the present dispensation is:

Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my Church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews.

And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about.

Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord.

Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house.

Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. * * *

Wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him. For behold, he shall stand upon the mount of Olives, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion.

And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found.

He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.

And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. And their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.

And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence. And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

And they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the RICHER BLESSINGS upon the HEAD OF EPHRAIM and his fellows. * * *—Doc. & Cov., 133:7-14, 19-34.

RAVAGES OF HUMAN CONFLICT

A U. P. news dispatch from Tokyo states, "44 Japanese cities were almost completely wiped out and 10,000,000 killed, injured, or rendered homeless, by Allied air raids on Japan throughout the war."

When we take into account the cities in Russia, Poland, Germany, Holland, France, England, etc., that have been literally wiped out we are wondering why any nation hesitates entering into an honorable peace settlement. Is it not time for the nations to reflect upon the predictions of God's Prophets with reference to the present day?

When Joseph Smith, in 1832, predicted wars that would make "A full end of ALL nations" (Doc. & Cov., 87:6), he was answered by the guns of the mob; **still that prediction voiced the decree of heaven and it will be fulfilled.**

While performing a mission in Europe, March, 1879, Elder Orson Pratt, speaking of the destruction that was decreed upon that country, stated:

When that day shall come there shall be wars, not such as have come in centuries and years that are past and gone, but a desolating war. When I say DESOLATING I mean it will lay these European nations in waste. Cities will be left vacated, WITHOUT INHABITANTS. The people will be destroyed by the sword of their own hands. Not only this but many other cities will be burned. * * * There will be no quarter given, no prisoners taken, but a war of destruction, of desolation, of the burning of the cities and villages, until the land is laid desolate.—J. of D., 20:150-151.

How literally that prediction has been fulfilled. Scarcely nothing is lacking: and that which may be lacking will come as sure as the words were spoken. Continuing, the speaker said:

What about my own nation—the American nation? * * * What will then be the condition of that people when this great and terrible war shall come? * * * It will be a war of neighborhood against neighborhood, city against city, town against town, county against county, state against state, and they will go forth destroying and being destroyed, and manufacturing in a great measure will cease, for a time, among the American nation. Why? Because in these terrible wars, they will not be privileged to manufacture, there will be too much bloodshed—too much mobocracy, too much going forth in bands and destroying and pillaging the land to suffer people to pursue any local vocation with any degree of safety. What will become of millions of farmers upon that land? They will leave their farms and they will remain uncultivated, and they will flee before the ravaging armies from place to place, and thus they will go forth burning and pillaging the whole country; and that great and powerful nation, now consisting of some 40,000,000 of people (now over 130,000,000) will be wasted away unless they repent.—Ib.

This last prediction is about to be fulfilled. It requires only the fanning of the flames already kindled in the hearts of the people to bring about its full fruition. The death struggle between Capital and Labor is ominous. A general revolution will set in. We expect to see rail communication disrupted, many of the tracks torn up, electric lines dead, coal bins empty, gas mains out of commission, empty pantry shelves in practically every section of the country; except where the Saints of God reside, and even there the hand of scarcity will lie heavily upon the people.

There is no sense in the present conflicts. They are due to the prejudice, greed, and hatred now in the hearts of men. And since they will not repent and acknowledge Christ as their king there is no alternative but total destruction. Wickedness must cease in the land.

LIBERTY AND LAW

(By S. W. Richards—Contributor 9:237-9)

Liberty and law sustain relations to each other which should be understood by every member of society. Independence, liberty and freedom are words so frequently heard and commonly used as to produce little consideration of their real importance or worth, even in this "land of liberty" and "home of the free".

As there is no such condition as independence—absolute independence for man, it being only a relative term, and seldom appropriately used, it will not be considered here—but liberty and freedom, essentials to our happiness, are worth inquiring after. They are what all wish to enjoy, what all live for, frequently fight for, and for which many die. "Give me liberty or give me death", is claimed to be the wisest saying of a brave patriot. If death is actually preferable to life without liberty, our very nature demands that we search after liberty while life lasts.

This treasure, indispensable to man's happiness, can only be found inside the limits prescribed by law; never outside of them. Liberty is bounded by law, and this fact determines their true relation.

If a person is ever free and in the enjoyment of liberty, it is because law or something superior to the law has made him so. All are amenable to law. There is no freedom from this condition. It is applicable to all intelligent beings, and to all material things. Law prescribes our bounds, limits our actions, determines and guarantees our liberties. A knowledge of law, therefore, is necessary to the enjoyment and due appreciation of liberty. If we keep the law it has no other demands upon us, and we are secured all the liberty and happiness the law provides for.

So far as our political liberties are concerned, they are secured to us by human enactments, and these laws framed by humanity in all its many stages or grades of civilization and experience, partake only of that degree of perfection that belongs to the people, tribe or nation from which they may emanate. They consequently differ very materially in the extent of the liberty guaranteed, and the freedom which attaches to the exercise of those liberties. Those enjoyed under a republican form of government, such as that of the American people and nation, are generally esteemed above all others, as being best suited to the highest state and condition of civilized society. But while recognized as the best that humanity affords, it is not what is claimed for that higher law which is perfect and competent to secure all the liberty and freedom suited to a much higher state of civilization and intelligence than belong to earth.

As one form of human government on earth is superior to another in affording and securing these blessings to man, he is wise, and justified only when he chooses the best that comes to his knowledge and is attainable.

It is written "the law of God is perfect"—a perfect law of liberty;—that, then, is the law we are bound to choose, and no intelligent being can ask or desire more. Liberty and law, perfect, full and complete in their application to humanity is the law we need to learn and the liberty we wish to enjoy. This law being perfect, will certainly give to man the full enjoyment of all his natural rights, develop to the highest possible degree his love of liberty, and make him as free as truth and law are free.

Paul's exhortation to the people to "stand fast in the liberty wherewith Christ hath made you free", partook largely of the spirit and inspiration of Him who preferred death to life without liberty. Those made free by the Son, who was the lawgiver, He declared free indeed.

Now this great apostle was learned in the law, and reasoned with great force of argument to demonstrate the fact that there was a law of the spirit, adapted to the spiritual in man, superior to the law which governed the flesh; that one brought life and peace, while the other tended to death.

One law governs the spiritually-minded, and another law the carnally-minded. The law of the spirit is God's law, and when reason in man accepts the law and forms its judgment, he feels under obligations to obey it. In this matter of obedience or disobedience no question of motives can justify disobedience. The law requires obedience, and when a man begins to look about for motives to obey or disobey, he is guilty of disobedience, since he undertakes to decide whether he will or will not obey. The law precludes all question of motives. Law is God's reason for human action. Motives are the devil's reasons. The one degrades, the other lifts up into the spiritual and the eternal. Motives have to do with legislation, the law-making, but not with law-abiding. There may be reasons for changing law; but while in force it demands obedience. A free will, therefore, acting according to the true idea of liberty, will always conform to the admitted law of right, to the law of the spirit.

Those who are governed by law—if by the law of God—may enjoy all the liberty of sons of God, and be perfected and sanctified by the same. This is the highest condition attainable and is only secured by submitting to law, within the dominion of which liberty and freedom are complete.

Life, liberty and the pursuit of happiness—the important essentials of human existence—are not to be found outside of law. There you can find chaos, anarchy, the reign of passion, the bondage of sin, and sorrow, of death from all of which man may be free by making law his shield and keeping within its bounds.

The laws relating to one's being, of both body and mind, the laws of society, of communities and nations, but above all, the law of God—that law which implants divinity in man, should be the study of every one who would see humanity developed, man perfected, and dwelling, where liberty and love are supreme, where wisdom and intelligence combined make sons and daughters of God.

Department of Legend and Tradition

Among the tall tales and legends bearing on Indian-White relations, we've seen worse stories than the following from the files of the Utah Writers' project, WPA.

" . . . and Influence People"

According to the legend, Joe Walker, not, however, the most famous mountain man of the name, was an old time Indian scout, whom the years had treated rather harshly. He had lost an eye from a Shoshone arrow; his hair and part of his scalp had been neatly removed when Joe once bet he could "throw" a grizzly with his bare hands; and old Joe was a "gummer", his teeth having one by one departed this life.

One day Joe decided to spruce up a bit, and when he appeared in a new wig, a glass eye, and with a set of "store" teeth, even his best friends admitted to improvement. In '73 the Indian Agent from the Uintah Basin sought a treaty with the Chivi-Utes, and sent for old Joe to act as interpreter.

A few days later the "pow wow" came off, and the peace pipe went slowly around the circle of solemn

faces. At length an old chief arose and said, "ugh, ugh" a few times, which Joe interpreted as a pretty hostile argument. As words went back and forth, Joe could see that the conference was getting nowhere fast, the Indians evidently preferring scalps to peace. So at last Joe decided he'd "show them Indians a thing or two not down is sacred history."

Sitting down casually, he ran his hand several times under his hair. The younger bucks began to turn green and sidle away, but Joe called the meeting back to order and the confab went on. Still with perfect nonchalance, Joe suddenly ran his store teeth out on his tongue a few times. In color, you couldn't tell Indians from Whites, and the lesser among them sneaked away. With a great effort the chief wobbled to his feet. Joe rose to translate but instead calmly plucked out his glass eye and began to polish it with a bandanna.

"Ugh! Ugh!" yelled the chief, and this time it meant something like "run for your lives, boys!" Three Indians were crippled in the rush. Joe always maintained quite a reputation with the Chivi-Utes.

Indians Quickly Master White Trickery

The following story is attributed to a Captain Boggs, a Virginian, who in early days contracted to supply military posts in Utah with fuel. According to the story, Boggs was one day riding along the shores of one of the Uintah lakes, when he came upon a dozen Indians engaged in a shooting match.

The target was a partially submerged log at a considerable distance out in the lake. The Indians were betting a quarter each, then taking three shots at the log. Misses were noted by the splash in the water, while hits were, of course, buried in the log and made no splash.

Boggs watched the match for a time then challenged the Indians, but owing to his fame as a marksman, he was forced to put up half a dollar against a quarter for each Indian. Loading his repeating rifle secretly, Boggs removed the leads from each of his first three bullets. Of course no splashes followed the firing of these "blanks", and he won.

Carefully alternating between blanks and real cartridges, in order to keep the Indians at the contest, Boggs was successful in winning eighteen dollars from the redmen before they refused to shoot further. Boggs then showed them the trick, later buying them presents with the money he had won. The Indians concluded that they had been swindled fairly and took the deception in good part.

A week or so later, Boggs again made the trip around the lake, and found a great shooting match in progress, where his former opponents were cleaning a neighboring tribe out of everything they owned. As the story goes, these Indians "skinned" every tribesmen in the region and attained great fame as marksmen.

WILL ROGERS SAYS:

Beverly Hills, Cal., June 30, 1935.—It's getting the time of year in Washington, D. C., when the old senator or congressman begins to wonder if **his opponent wasn't really the winner after all. If those babies oozed knowledge like they will perspiration for the next month, we would be a great nation.** Mr. Roosevelt's got the laugh on 'em. He has a swimming pool in the White House, and he just sends 'em a message and then dives off in a nice cool pool while they sweat and cuss and **fight off the professors. You know this administration has shown that there is no insect that can bother a statesman like a professor.** Yours,

WILL ROGERS

HARD TIMES

The times which try the hearts of men also build fresh hopes, new determination and greater goals for them.

The lightning-bolt which cracks the tree also uproots the soil where fresh roots spring into being. A greater and stronger tree comes to stand where the old one stood.

In still waters there is stagnation. In clear, cold, rushing waters where fish fight against swift currents, the angler finds the true test for his powers.

Man and beast need the spur of challenge and the threat of defeat. Only in this way do they learn to extend themselves; to find themselves; to discover the true sensation and vibration called Life. Thus, the will to live is born.

Life is change. It is the death of the old and the birth of the new. And birth is always filled with pain, for mothers who bring new life, for men who must be re-born and adjust themselves to the new, lest they perish.

Loosely, we call such periods "hard times". Out of each period a new world is born, new names eclipse the old on the horizon. The cobwebs of stagnation, indifference, easy contentment and spurious satisfaction are swept by a giant broom.

But the will of Man is to Survive. To go on. Even as he always has, in war, in pestilence, in flood, in fire, in famine and in hurricane.

Even now the new world of tomorrow is being born. Even now the lightning flashes light upon the better world which will come out of the storm. Whatever man wills—will be. —The Louis Allis Messenger.

"It is the other fellow's side of the question that brings on all the argument."

A man there was, and they called him mad; the more he gave the more he had.—Bunyan.

TESTIMONIAL

Just one in hundreds.

One of our good Los Angeles friends, sending his renewal fee for **TRUTH**, states:

"Keep up the good work brethren; the time is fast approaching when bigotry, hatred and self-exaltation will cease to hold the ascendancy over servants of God having a testimony of the living Christ and His inspired Prophet of this latter day.

"Your magazine is the **ONLY** source of information accessible today covering vital information long since held from the eyes of the masses. I for one appreciate your efforts, your fearlessness, and your soundness of doctrine. May God bless you."

A reader of **TRUTH** writes:

"Here is something that makes sense to me: Archbishop Ireland wrote: 'The enemies of the Church have been inside the Church, not outside of it. The supreme blunders of churchmen have been in suppressing strong men—in thwarting individuality. All the good law and all the good order which the state or the Church enjoys today may be traced back over some route to the words and deeds of men who rebelled against the kind of law and the kind of order that they found administered by its "Constituted guardians"; by men who dared to appeal from the "Keepers of divine truth" to divine truth itself—from the "Trustees of God" to God himself'."

THE CHURCH NOT MAN-MADE

We believe in God, the Father of our Lord and Savior Jesus Christ, the Maker of heaven and earth, the Father of our spirits. We believe in him without reserve, we accept him in our hearts, in our religious faith, in our very being. We know that he loves us, and we accept him as the Father of our Spirits and the Father of our Lord and Savior Jesus Christ.

We believe in the Lord Jesus Christ and in his divine, saving mission into the world, and in the redemption, the marvelous, glorious redemption, that he wrought for the salvation of men. We believe in him and this constitutes the foundation of our faith. He is the foundation and chief cornerstone of our religion. We are his by adoption, by being buried with Christ in baptism, by being born of the water and of the Spirit anew into the world, through the ordinances of the gospel of Christ and we are thereby God's children, heirs of God and joint heirs with Jesus Christ through our adoption and faith.

One of our brethren who spoke today gave out the idea that he knew who was to lead the Church. I also know who will lead this Church, and I tell you that it will be no man who will lead the Church of Jesus Christ of Latter-day Saints; I don't care in what time nor in what generation. No man will lead God's people nor his work. God may choose men and make them instruments in his hands for accomplishing his purposes, but the glory and honor and power will be due to the Father, in whom rests the wisdom and the might to lead his people and take care of his Zion.

I am not leading the Church of Jesus Christ, nor the Latter-day Saints, and I want this distinctly understood. No man does. Joseph did not do it; Brigham did not do it; neither did John Taylor. Neither did Wilford Woodruff, nor Lorenzo Snow; and Joseph F. Smith, least of all, is not leading the Church of Jesus Christ of Latter-day Saints, and will not lead it. They were instruments in God's hands in accomplishing what they did. God did it through them. The honor and glory is due to the Lord and not to them. We are only instruments whom God may choose and use to do his work. All that we can do we should do to strengthen them in the midst of weakness, in the great calling to which they are called.

But remember that God leads the work. It is his. It is not man's work. If it had been the work of Joseph Smith, or of Brigham Young, or of John Taylor, Wilford Woodruff, or Lorenzo Snow, it would not have endured the tests to which it has been subjected; it would have been brought to naught long ago. But if it had been merely the work of men, it never would have been subjected to such tests, for the whole world has been arrayed against it. If it had been the work of Brigham Young or Joseph Smith, with such determined opposition as it has met with, it would have come to naught. But it was not theirs; it was God's work. Thank God for that. It is the power of God unto salvation, and I want my boys and girls to take my testimony upon this point.

And yet, while we give the honor and glory unto the Lord God Almighty for the accomplishment of his purposes, let us not altogether despise the instrument that he chooses to accomplish the work by. We do not worship him; we worship God, and we call upon his holy name, as we have been directed in the gospel, in the name of his Son. We call for mercy in the name of Jesus; we ask for blessings in the name of Jesus. We are baptized in the name of the Father and of the Son and of the Holy Ghost. We are initiated into the Church and Kingdom of God in the name of the Father and of the Son

and of the Holy Ghost, and we worship the Father. We seek to obey the Son and follow in his footsteps. He will lead—no man will ever lead—his Church.

If the time or condition should ever come to pass that a man, possessing human weaknesses, shall lead the Church, woe be to the Church, for it will then become like the churches of the world, man-made, and man-led, and have no power of God or of life eternal and salvation connected with it, only the wisdom, the judgment and intelligence of man. I pity the world, because this is their condition.—Gospel Doctrine, pp. 171-173.

THE CIRCUS OF LIFE

Did you know that the deadliest species of the African jungle isn't the lion or tiger, but the driver ants, which, swarming in millions will even attack and destroy a live elephant?

—That the baby zebra, a few hours after birth, can run as fast as its mother or dad—and that's fast traveling?

—that the owl isn't as wise as some folks think? It's so dumb that when attacking its prey, it always lets out a cry of joy too soon, warning the prey and often allowing it to escape.

—that only the female polar bear hibernates, and while she's asleep over the winter months, her two cubs are born? In fact, when mama bear wakes up, her cubs are already eight weeks old.

—that a species of firefly found in Paraguay flashes a red light at the end of its body and a green light along its sides?

—that the octopus, with its eight tentacles is anything but slow and lumbering—instead, it's one of the swiftest things in water. By filling the cylinders of its lungs with water, then ejecting the aqua, its propels itself backward at a bewildering speed.

This is a story which friends in the legal field say can be verified:

In a coast city lawsuit, Judge Cosgrave asked the first defendant his name.

"Marvin Coates."

"And your name?" the judge asked of the next.

"Tony Panz", was the reply.

"Well, well", remarked the judge, "Coates and Panz. And now, I suppose your name is Hat or Shoes", he continued, pointing to a third defendant.

"No, your honor, it's Harold Shurtz", replied the last of the trio.

Judge Cosgrave took a drink of water. Then in a sterner tone he asked whether the defendants had a lawyer to represent them. The three looked at one another with serious faces, but said nothing. Then the prosecuting attorney, John Powell, volunteered the information that Charles Vest was their attorney but he was not present at the time.

After the uproar in court had died down, Judge Cosgrave announced postponement of the case for one week when Coates, Panz, Shurtz, and their attorney, Vest, could all be in court together.

'TWAS SINCERE PRAISE BUILDER HAD FOR HIS SON

McPherson started to build a small outhouse. He worked from the inside and, having the materials close at hand, the walls were rising fast when dinner-time arrived, and with it his son Jock.

With honest pride in his eye, McPherson looked at Jock over the wall and asked: "Hoo d'ye think I'm getting on?"

"Famous, feyther, but hoo dae ye get out? Ye've forgot the door."

One look showed McPherson that his son was right, but, looking kindly at him, he said: "Jock, you've got a grand heid on ye! Ye'll be an architect yet, as sure as your father's a builder."

UNCALLED FOR HELP

Missus (rousing husband)—I believe a burglar's trying to open the living room window.

Mister—Good! I haven't been able to move it since the painter was here.

SPECIAL

Those wishing their TRUTH volumes bound may mail or deliver them to Guy H. Musser, Asst. Manager, 2157 Lincoln Street, Salt Lake City, when they will be given prompt attention. After considerable delay we have succeeded in arranging with a Salt Lake firm to do the work. Due to the general rise in prices the price of the binding will now be $1.50 per book. Two volumes may be bound in one cover at the same price.

TRUTH PUBLISHING COMPANY

TO ALL PARENTS

(With apologies to Edgar A. Guest and Ivy W. Stone)

"I'll lend you for a little time a child of Mine", he said,
"For you to love the while he lives and mourn for when he's dead.
It may be six or seven months, or twenty-two or three,
But will you, till I call him back, take care of him for Me?
He'll bring his charms to gladden you, and shall his stay be brief,
You'll have his lovely memories as solace for your grief."

"I cannot promise he will stay, since all from earth return,
But there are lessons taught down there I want this child to learn.
I've looked the wide world over in my search for teachers true,
And from the throngs that crowd life's lanes I have selected you.
Now, will you give him all your love, nor think the labor vain,
Nor hate Me when I come to call to take him back again?"

I fancied that I heard them say: "Dear Lord, Thy will be done!
For all the joy Thy child shall bring, the risk of grief we'll run.
We'll shelter him with tenderness, we'll love him while we may,
And for the happiness we've known forever grateful stay.
But shall the angels call for him much sooner than we've planned,
We'll brave the bitter grief that comes, and try to understand."

We will not think that he is dead, but merely that he's gone ahead;
We will not think his life is done, but that, with death, its well begun!
With laughing eyes and happy smile, he went ahead—a little while.
His passing was no idle chance, he gave this life no backward glance,
With just the faintest clasp of hand he slipped into that other land.
With kindly deeds and quiet mein, we needs must fill the years between,
At night we pray—Lord is he dead? And the answer comes: Just gone ahead!

We know not life, we know not death, we cannot lift our eyes
Beyond the human range of sight, horizon of the skies.
In FAITH alone we dry our tears; in FAITH we kiss the rod;
In FAITH we raise our heads and see—the unchanging love of God.

ARE YOU AN "ANANIAS"?

(By Susie S. Barlow)

A man named Ananias just loved the Lord a lot.
And so within himself he said, I'll give him all I've got.
So he counted up his treasures and found them not a few,
Then wondered if he really could part with all he had in view.

He sold his land, then took a look at the gold he had in store,
His dear wife sat beside him and they counted it o'er and o'er.
I really do not see, said she, why we need give it all;
There's far more here than Joses gave, I think we might recall
A little for a rainy day, and so they did decide
Upon a neat and tidy sum, which straightway they did hide.

The rest they took to Peter and laid it at his feet,
Saying, "Our all we give unto the Lord that all his flock may eat."
"Ananias", said Peter, "why hath Satan filled thine heart,
To lie to the Holy Ghost, by keeping back a part?
While it remained, was it not thine own to hold,
And was it not within thy power after it was sold?
Why hast thou conceived this thing within thine heart to hide?
It is not unto men, but unto God that thou hast lied."

And Ananias gave up the Ghost when Peter spake this word,
And fear came upon the hearts of all that stood by and saw and heard.
The wife of Ananias, who had helped conceive the plan,
Was also smitten by the Lord for the part she she played therein.

Now many men just kid themselves and think they serve the Lord.
And horde unto themselves their wealth while shouting loud his word.
"If ye are not one", he said, "ye really are not mine.
You must be equal in earthly things, or ye cannot in divine."

There never was yet a truly great man that was not at the same time truly virtuous.—Franklin.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE AND AS THEY ARE TO COME.

VOL. 12. AUGUST, 1946. NO. 3.

Thoughts on Soviet Foreign Policy and What to Do About It

An international expert analyzes Russia's motives in seeking a "Pax Sovietica" and the methods by which she would impose it on the world.

By J. Foster Dulles

In line with our educational program, we publish the following from the pen of John Foster Dulles, by permission of "LIFE"; taken from "LIFE" issue of June 3, 1946.—Editors.

John Foster Dulles' grandfather, John Watson Foster, was Secretary of State, under Benjamin Harrison. Mr. Dulles is a renowned lawyer, a leading Protestant churchman, amateur tree surgeon in his leisure, but above all a citizen of the world. At 19 while still an undergraduate at Princeton, he served as secretary to China's delegation at the Second Hague Peace Conference. At 30 he was Wilson's legal counsel at Versailles. He later became a senior partner of Sullivan & Cromwell, a top law firm in New York. Dulles helped nine countries reorganize their finances in the years after the first World War. He helped father the Dawes Plan. Foreseeing a new war in 1937, he became chairman of the Federal Council of Churches Commission on a Just and Durable Peace. During the last presidential campaign he was Dewey's adviser on foreign affairs and the likely secretary of state had Dewey won. Last spring he was one of the American delegates at the San Francisco Conference where the United Nations Charter was drawn. Last fall he was an adviser to Secretary of State Byrnes at the London Conference of Foreign Ministers. Most recently he has been a U. S. delegate to the United Nations.

THE AUTHOR'S FOREWORD

The most urgent task of American statesmanship is to find the policies which will avert a serious clash with the Soviet Union.

There can now be little doubt that such a clash is a possibility. Indeed, the more closely Soviet policies are studied, and the more intimately they are known, the greater does that danger appear.

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

Soviet leaders assume that peace and security depend upon quickly achieving worldwide acceptance of Soviet political philosophy, which suppresses certain personal freedoms in the interest of achieving social harmony. The personal freedoms which they would take away constitute our most cherished political and religious heritage. We have, in the past, fought to defend them when they seemed in jeopardy. The methods which Soviet leaders use are repugnant to our ideas of humanity and fair play.

It would be foolish to rest our hope of peace on any genuine reconciliation of our faith with that now held by Soviet leadership. The differences are fundamental. But peace does not really require that men everywhere accept a common faith, as Soviet leaders seem to believe. Peace can prevail, despite our differences, if Soviet leadership will abandon the intolerant methods by which they now seek to eradicate those differences.

That is a practical goal. Soviet leaders are shrewd and realistic politicians. If we demonstrate to them that our freedoms have such vigor and worth that to uproot them is an impossible task, we can expect that they will, as a matter of expediency, desist from methods which cannot succeed and which probably will provoke disaster.

This first article seeks to show what Soviet foreign policy really is. A second article will consider what this calls for in the way of American policy and in the way of United Nations activity.

—John Foster Dulles

No nation's foreign policy can be ascertained merely from what its officials say. More important are the philosophy of its leaders and the actual manifestations of that philosophy in what is done. By putting together such pieces, a reliable conclusion can usually be reached. In the case of the Soviet Union there are many pieces and they fit neatly together to form a coherent and logical whole.

The makers of Soviet foreign policy take seriously the fact that the world **is** "one world" and that peace **is** "indivisible". These phrases, which are catchwords and slogans for us, are the basic premises of Soviet foreign policy. The primary purpose of that policy is to achieve peace, security and opportunity for the Soviet Union. Those are the usual goals of every foreign policy. But since, to the Soviet leaders, the world is one world and since peace is indivisible, peace and security are considered by them to depend upon eradicating the non-Soviet type of society which now dangerously divides the one world into incompatible halves. That also, they think, will be good for the world; for the Soviet type of proletariat dictatorship, originated to promote the welfare of the masses and to end the exploitation of man by man, is considered the ideal kind of government. That, in their thinking, is true "democracy". Political thinking or spiritual belief antagonistic to that is called "fascist" and "unfriendly".

It is necessary to understand the meaning which Soviet speakers and writers give to the words "democracy", "fascist" and "friendly". Failure to understand that explains why we so often agree with what Soviet leaders say and then find it difficult to reconcile their acts with what we thought they mean. Thus Soviet leaders say that the goal of their foreign policy is to have everywhere **democratic** governments which will be **friendly** and which will eradicate

fascist thinking. That seems to be reasonable and nothing to which we could properly take exception—until we realize that:

"Democracy", in Russian, means Soviet type of proletariat dictatorship;

"Fascist", in Russian, is a word of reproach applied to all non-Soviet faiths;

"Friendly", in Russian, is a word of approval reserved for those who profess belief in Soviet ideals and who prove their sincerity by working to promote them.

So interpreted, Soviet poicy is one admittedly intolerant. It seeks to eliminate what, to us, are the essentials of a free society. It seeks this with urgency because Soviet leaders believe that, until this is done, peace is in jeopardy Tolerance of non-Soviet thinking is, to them, weakness which is dangerous.

As Mr. Vishinsky said in his powerful refugee speech at the first session of the United Nations, "We do not want to accept tolerance. We paid too much for it." Therefore, he concludes. even the most obscure and helpless refugee, fleeing over the face of the earth, is a potential threat to Soviet peace and security if he harbors thoughts antagonistic to Soviet communism.

Soviet leaders think that the quick way to eradicate such potential threats is to have governments everywhere which accept the political philosophy of the Soviet Union. Such governments will maintain an intensive censorship and secret police to detect those who persist in other political beliefs and will make such thinkers harmless by removing them from a normal place in society. By bringing such governments into power throughout the world, the leaders of the Soviet Union would create world harmony, a great political calm which will be the **Pax Sovietica.**

The Soviet Program

For the purpose of achieving Soviet policy, the world is divided roughly into three zones. These three zones are: 1) an Inner Zone, the U.S.S.R. itself; 2) a Middle Zone, representing a belt or **cordon sanitaire** surrounding the Inner Zone; 3) an Outer Zone, representing the rest of the world.

THE INNER ZONE

The Soviet Inner Zone comprises territory incorporated into the U.S. S.R. It now comprehends the Soviet Union as originally established in 1917, plus adjacent territories subsequently incorporated on the basis of historic, strategic or ideological considerations. This Inner Zone has been largely expanded. If one starts at the northwest corner of the Soviet Union as of 1917 and swings in a great arc south and east to the Vladivostok area, it will be seen that the following have been added:

The north of Finland.

The strategic areas of south Finland which abut on the Gulf of Finland and control access to the Baltic Sea.

Esthonia.

Latvia.

Lithuania.

The northern part of German East Prussia.

The eastern half of Poland.

The eastern part of Czechloslovakia (represented by the Carpatho-Ukraine).

That part of Rumania which comprised Bessarabia and Bukovina.

Tannu Tuva.

Port Arthur.

The southern half of Sakhalin Island.

The Kurile Islands.

The Soviet system operates as a

federal system under a constitution designed to make it easy to add new peoples and new territories. There is no reason to believe that expansion has come to an end. At the moment, the Kars and Erzurum provinces are sought to be recovered from Turkey, and various semiautonomous adjacent states in the Middle Zone are looked on as ultimate additions to the U.S. S.R.

THE MIDDLE ZONE

The Middle Zone is territory which surrounds the Inner Zone which is not yet ripe for incorporation into the U.S.S.R. but which is close enough to it to be amenable to the influence of Soviet military power. This zone is, or recently has been, occupied by elements of the Soviet army. Where there is no present occupation, there is fear of it, and the governments there, while nominally independent and in some respects actually independent, are under strong inducement to put their foreign policy, their armies and most important of all, their secret police and censorship into the hands of persons who take much guidance from Moscow. Thus the Soviet leaders assure that the character of these governments will be "friendly".

"Middle Zone" conditions exist in varying intensity in Continetal Europe east of a line running roughly from the Baltic, just east of Denmark, through the middle of Germany to the Adriatic and then south to the borders of Greece. This Central European part of the Middle Zone includes:

Poland.
The eastern half of Germany.
Czechoslovakia.
Eastern Austria.
Hungary.
Rumania.
Bulgaria.
Yugoslavia.
Albania.

In Asia, the Middle Zone includes:

Outer Mongolia.

Manchuria (where the U.S.S.R. has rights in Dairen and in the Manchurian trunk railway lines).

The northern half of Korea.

Sinkiang Province of China (where there has been considerable penetration from the Soviet Union, but as to which little reliable up-to-date information is available).

There is no reason to believe that the Middle Zone is fixed.

There are current efforts to extend it in relation to:

Greece (where there is a bitter struggle for ascendancy between the Soviet-sponsored E.A.M. and other Greek parties).

Iran (Persia, where its northern province of Azerbaijan, which the Soviet has been occupying, is in revolt).

Turkey (which is under Soviet pressure).

Kurdistan (where the Kurds are being encouraged to establish an autonomous state under Soviet protection).

The southern part of Korea (where there is Soviet sponsorship of local political groups).

THE OUTER ZONE

The third zone is the Outer Zone. It comprises the balance of the world. These areas are sufficiently distant, physically, from Soviet land power so that "friendly" governments cannot be achieved by direct power methods. The methods which are used vary, particularly as between self-governing and nonself-governing areas.

In colonial areas, which have an aggregate population of some 750,000,000, Soviet leaders stimulate the

independence movements and give them moral leadership. They encourage revolution, rather than evolution, as being apt to result in governments which will break completely with those who now govern.

Countries which are fully self-governing constitute the other half of the Outer Zone. In some of these, as in France, strong Communist parties have been built up which cooperate with Soviet leaders. In other countries it is not possible to have communist or extreme left parties strong enough to be influential in their own right. Under those conditions influence is exerted through small, well-disciplined minorities. These work their way into positions of influence in large factional blocs and can even be a balance of power where major political parties closely divide the voting strength.

Soviet objectives are also sought to be advanced by use of freedom of the press and of speech to put into circulation "smears" of those who have a strong faith which conflicts with Soviet ideology and whose moral or political influence is feared. The threat of such smear will, it is hoped, deter such persons from public activity or make them seem to be a liability to any political party.

Some illustrations of Soviet methods in the Outer Zone are:

1. One of the developments which the Soviet Union wishes to prevent is a political or economic union of the Western European powers which lie just beyond the Midde Zone, i. e., France, Belgium, Holland and the United Kingdom. It wishes to keep these nations divided lest, united, they develop an influence which might counter that of the Soviet Union in the European Middle Zone. Within these countries there have grown up communist parties which coperate closely with Soviet communism. Some months ago a French official, speaking of increased economic unity between France and some of her neighboring countries, said that it would not be possible because it would be displeasing to the Soviet which, through Communist influence, could bring about such strikes in France as would seriously impede her economic recovery.

2. The colonial peoples have natural grievances and unrealized aspirations. These have been stimulated by war conditions and Japanese-German propaganda. The unrest readily takes the form of violent independence movements. Soviet leaders encourage that resort to violence rather than reliance on the peaceful processes of the United Nations Charter. At the first session of the United Nations they did not want the Assembly to recognize as meritorious the voluntary steps taken by mandatory powers to turn their mandated areas over to United Nations trusteeship. At the London and Paris meetings of the Council of Foreign Ministers, they apposed the U. S. plan for Italian colonies, which would pledge early independence and, in the meantime, entrust administration to a Trusteeship Council of the United Nations.

3. A part of the Outer Zone area upon which Soviet diplomacy and propaganda is centered is the Mediterranean area, which constitutes the historic "life line" of Britain to India and the Far East. The Soviet Union is seeking to take from Britain control of this area. Its efforts touch upon the entire Mediteranean coastline.

Spain, with Spanish Morocco, controls the Western portals to the Mediterranean. It is now the scene of a critically important political contest. There is agreement by all the great powers that Franco ought to go. But the issue is: How? And what will succeed him? Great Britain and the U. S. are working for a peaceful succession which would be liberal in char-

acter, not communistic. The Soviet leaders are not averse to civil war which would put communism into control. France has vacillated between these two pressures, but now inclines toward the Soviet program.

Soviet leaders are making strong efforts to get control of French foreign policy. At the London meetings of the Council of Foreign Ministers and of the Security Council, the Soviet delegates seemed to make special efforts to embarrass M. Bidault, French Minister of Foreign Affairs and leader of the French Catholic Party (M.R.P.). Recently the Soviet Union, as an exceptional measure and despite their own taking of help from UNRRA, gave wheat for distribution in France through the French Communists to help them gain political influence.

In Italy, communism is being promoted as against the middle parties, and constant efforts are made to capitalize on the mistakes of Anglo-American military government.

The Arab world is being wooed. The Soviet went to extremes, before the Security Council, in proposing measures to eliminate French and British troops from Syria and Lebanon. It encourages unrest in French Morocco, Algiers and Tunisia. It seeks advantage from Arab opposition to a Palestine policy favored by many in the U. S.

4. In Latin America, many of the republics face very difficult problems of postwar economic adjustment and many of their workers—industrial and agricultural—do not enjoy good standards of living. This offers opportunity for communistic propaganda. Extreme left-wing agitators are using it to break up the hemisphere solidarity which the U. S. has sought to develop.

5. The Soviet Union is seeking to develop the recently organized World Federation of Trade Unions as a mechanism for exerting worldwide political influence. At present the W.F.T.U. has important constituent bodies in more than 50 nations. The national labor unions which are constituents of the W.F.T.U. represent, in the main, the left wing of labor (in the U. S. it is the C.I.O.) and the Communists and Communist sympathizers among them exert concerted influence along lines favored by the Soviet Union.

6. An illustration of the "smear" method is the case of Sr. Ezequiel Padilla, recently Minister of Foreign Affairs of Mexico. At the San Francisco Conference he was a stalwart supporter of the U. S. in its policies and largely contributed to hemispheric unity. Upon his return to Mexico, he was viciously attacked in the left-wing press as having been bribed or having sold out to the U. S. for political support. The slander became widespread and was an inducing cause of his prompt retirement from the Ministry of Foreign Affairs. His successor saw to it that, at the London meeting of the United Nations, Mexico frequently voted with the Soviet Union and against the U. S. Thereby he became immune from a fate like Padilla's.

Techniques

Soviet techniques are those of a society which deals with an outer world which it deems impure and dangerous. Non-intercourse is the general rule and fraternization is forbidden, except as part of a planned penetration.

Between the Inner Zone and Outer Zone an "iron curtain" is maintained. This serves two purposes, one domestic and the other foreign. From a domestic standpoint it is needed to preserve that inner "purity" of political thinking which has been achieved through nearly 30 years of propaganda and purge. It also prevents internal discontent which might arise were the working people of the Soviet Union to know of better conditions of workers in many other countries, such as the U. S. and Great Britain.

From the external standpoint, the iron curtain permits Soviet propaganda and influence to be more effective than if the actual conditions within the Soviet Union were fully known. Economic conditions within parts of the Soviet Union untouched by invasion compare favorably with conditions in backward areas of the Middle and Far East. But intimate knowledge of the way of life within the Soviet Union would, on net balance, reduce Soviet prestige. As it is, discontented people and idealists find it easy to attribute to the Soviet experiment an exaggerated possibility of realizing their hopes and aspirations. They measure that possibility by their imagination or by a few carefully staged exhibits, not by realities. That is, for the Soviet Union, an asset of inestimable value.

To the Soviet people the iron curtain is pictured as necessary defense against an unfriendly outer world. In this connection the Soviet leaders welcome and, indeed, seek occasions which seem to show that that unfriendliness is not merely a matter of the past, but of the present. At the San Francisco Conference and at meetings of the Assembly and Security Council of the United Nations, the Soviet delegation has almost always pressed their proposals to public debate and voting, even where defeat was inevitable. That makes it easier for them to dramatize, at home and to their followers abroad, what they call the "unfriendly" and "fascist" attitude of the outer world.

When the necessities of diplomacy or business take Soviet nationals abroad, Soviet policy requires them to observe rigorously the thesis that Soviet "democracy" cannot be tolerant of, or emerge with, alien thinking. Soviet diplomats and, indeed, all Soviet nationals abroad, are not to mingle freely with those of opposite faith. They occasionally participate genially in purely social events, but they rarely discuss political, social and cultural matters. If, as an exception, some seem to become intimate with, or influenced by, adherents of a different system, they are apt to be called home.

In further application of its policy, the Soviet Union moves very slowly about joining functional organizations for international cooperation. Thus, it has not yet joined the International Monetary Fund and the International Bank for Reconstruction and Development, the United Nations Food and Agricultural Organization, the Provisional International Civil Aviation Organization, the United Nations Educational Scientific and Cultural Organization, the Emergency Economic Committee for Europe, and the European Coal Organization. It has not so far accepted our State Department's invitation to attend a conference preparatory to the establishment of an International Trade Organization.

An apparent exception is the membership of the Soviet Union in the United Nations. Beginning with the Moscow Conference of October, 1943, the Soviet Union has taken part in steps to create a world organization of which it would be a leading member. At San Francisco the Soviet delegation, under instructions from Mr. Stalin, accepted certain Charter provisions which they strongly disliked (notably those permitting free discussion in the Security Council and Assembly and the "peaceful adjustment" Article 14) rather than have no general international organization or, perhaps, one without them.

The indications are that the Soviet leaders originally thought of world organization as a means whereby they, with the U. S. and Britain, would rule the world. That idea of perpetuating the war-time rule of the Big Three has had to be abandoned. But Soviet leaders were still glad to have a world organization which would be a pre-

ventive of an association limited to the Western democracies and which would provide a means whereby the Soviet could promote, in the Outer Zone, its conception of world peace. Soviet leaders hope to take over from the Western democracies their present preponderant influence in the United Nations. To this end they seek to develop the role of W.F.T.U. in the United Nations and in the member nations. Meantime the United Nations can do no major harm to Soviet plans because the "veto power" of the permanent members of the Security Council largely insures against that. Soviet leaders have consistently sought to increase that insurance by making the veto all-embracing, even extending to discussion within the Security Council.

The ultimate reliance of Soviet foreign policy is its military power. There has been some demobilization. But the leaders of the Soviet Union have made it clear that they intend to maintain a strong land power, develop their air power and, as rapidly as practicable, to develop navies for use in the various waterways to which they have now obtained access, notably the Baltic Sea, the Mediterranean and the Yellow Sea. They are working hard to learn how to use atomic energy. The leaders of the Soviet Union look upon military force as the core of sovereignty. Mr. Stalin, in his 1946 May Day statement, said it was to be guarded as "the apple of one's eye". In the discussion of peace treaties the Soviet delegates have consistently shown strong opposition to the principle of international supervision, even in relation to ex-enemies.

Soviet foreign policy is carried out in a rigid, mechanistic and uncompromising way. The policy, both strategic and tactical, is made in and directed from Moscow, in considerable part by men who are personally ignorant of foreign conditions and foreign people and who map out moves on the basis of what, from the Soviet standpoint, seems logical. To them it is like playing a game of chess, the world being the chess board. Soviet diplomats and private agents abroad are the pieces who move as directed by the master mind. Soviet diplomats are given practically no discretion, and even the heads of the Foreign Office, Mr. Molotov and Mr. Vishinsky, do not act on any major matter without clearing with Moscow and, presumably, with Mr. Stalin and the ruling political council, the Politburo.

Points of Strength in Soviet Foreign Policy

Soviet foreign policy is powerful because it is a natural projection abroad of Soviet domestic policy. Within the Soviet Union political harmony is achieved by a governing group which, publicly committing itself to promote the welfare of the proletariat, takes in exchange a right to suppress intellectual freedoms which might lead to political disharmony.

In some matters, the Soviet system is tolerant. That is notably so in relation to ethnic differences between the inhabitants of its various states. Also, within the Soviet Union, men have considerable freedom to disagree and argue about science, astronomy, biology, the arts, music, the ballet, literature and like matters. **Religion is is tolerated so long as it is only a ritual of worship. But there is no tolerance about political matters. There the State is supreme, and when it speaks, that is law—not merely statute law, but moral law. Political or religious thinking which conflicts with that is considered to be evil, not to be tolerated.**

The means used to achieve internal political harmony are propaganda which persuades and force which intimidates and suppresses.

Soviet leaders now seek to do on a world-wide basis what they have done

at home. That is Soviet foreign policy. It is natural, it is simple, it is positive. Those are elements of great strength.

Soviet foreign policy also has the strength which comes from being revolutionary. Change is the law of life and those who seek change have the exhilaration of seeming to move with an irresistible current of history. Soviet foreign policy, because it is dynamic, attracts those who think that radical change is needed to make the world better; it attracts those who think they can gain personal advantage from overturning the existing order; it attracts the many who are discontented with their lot.

The dynamic aspect of Soviet foreign policy is the more effective because it moves into a world which seems largely a vacuum so far as faith and order are concerned. Asia, Africa and South America are lacking in healthy societies. Most of Continental Europe is in postwar demoralization, accentuated by indecisive and incoherent attitudes toward Germany. The capitalistic centers, notably the British Empire and the U. S., have developed some major defects. One of these is imperialism, with its by-product of racial intolerance. Another is the failure to maintain steady production and employment. As against these the Soviet leaders pronounce the slogans of "independence" and "full employment". It is interesting to recall that efforts to get those two phrases into the Charter of the United Nations gave rise to strong opposition, as against which the Soviet viewpoint prevailed—with some qualifications. Such episodes tend to confirm Soviet leaders in their view that the outer world is void of moral leadership and can readily be won to their new and vigorous faith.

Finally, Soviet policy has gained impetus from some spectacular successes. Internally, it developed in the brave and hardy Russian people a loyalty and discipline which, to the general amazement, threw back the German war machine. Externally, Soviet policy has already enlarged the Soviet Union so that it realizes most of the extreme aspirations of the czars, in some respects surpasses them, and is still expanding. The Middle Zone surrounds the Inner Zone with governments which are subservient to the will of the Soviet leaders. In the Outer Zone, Soviet influence is everywhere powerful. Few men in political life anywhere act without first thinking whether they will please or displease the leaders of the Soviet Union. Never in history have a few men in a single country achieved such worldwide influence. This has all occurred within a few years and has given to Soviet leadership an enormous prestige.

The Weaknesses of Soviet Foreign Policy

It is understandable that Soviet leaders and their followers in many lands should feel confident of peacefully achieving their **Pax Sovietica.** In fact, such a conclusion dangerously misjudges the situation. It overrates initial successes plucked out of war and postwar confusion and when men are spiritually and physically tired. It underrates internal deficiencies and external resistances.

The Soviet political setup is not adapted to carrying through grandiose, worldwide plans. The power of decision is too much concentrated at the top and there is not enough delegation of authority. Also, there is a serious shortage of personnel able to deal competently with foreign affairs.

In Europe the Soviet Middle Zone has been hastily put together under wartime conditions. It has not yet had to meet the full impact of intense nationalistic rivalries. Ambitious men have taken Soviet help to get or retain power. But they will not be

happy to serve indefinitely as Soviet lackeys. Some of them are already beginning to make that plain.

In the Outer Zone, Soviet foreign policy relies excessively on mass discontents. These are always useful to help pull down an existing social order. But the period of destruction must be succeeded by a period of construction. When that phase comes, Soviet leadership will lose much of its foreign following.

Another basic weakness is the dependence of Soviet policy upon the iron curtain. That temporarily helps the Soviet leaders to represent their Union as having found the way to solve all economic and social problems. But it will not always work that way. The barrier will increasingly create distrust and suspicion. More and more people will want to look behind the curtain. If they cannot, they will conclude that the Soviet system does not work well enough to stand impartial inspection and comparison. Heavy reliance upon such an artificial aid is a fundamental weakness.

Most surely of all, the Soviet calculation is wrong because it underestimates the Western world's repugnance to human suffering and its attachment to personal liberties.

The Soviet system is ruthless. That particularly shows itself during the transition period when the nonconformists are being eliminated. It is not possible to perform painlessly the operations needed to conform great masses of human beings to the Soviet pattern. Thus, within the Middle Zone, political assassinations are frequent and many are snatched away from their homes and families by the secret police because their political beliefs are suspect. Millions are uprooted and doomed to perish by privation. Millions seek to flee from the Soviet zones of occupation and many refugees commit suicide rather than be sent back to the Middle or Inner Zone. People who have partaken of a humane civilization are repelled by the low estimate of human life and callousness to human misery which is involved in Soviet measures for achieving conformity.

Programs are rightly judged not merely by their avowed ends, but by their methods. Today, because the peoples of the Soviet Union fought so gallantly when Hitler attacked them, we prefer to think of them in terms of their bravery and their self-sacrificial spirit and to draw a veil over what their armies, their politicians and their secret police (N.K.V.D.) are now doing in neighboring lands. But as those methods come to be seen more clearly, they will surely arouse a formidable resistance. Already, in Austria and Hungary, where Soviet methods are known first hand, the Communist parties have been overwhelmingly defeated in elections.

Most bitter of all will be the resistance to the surrender of freedoms which the Soviet program would exact. So far, Soviet successes have been primarily within countries where personal freedoms have never been widely enjoyed. Where those freedoms have been practiced, the proponents of Soviet policies dare talk only about increased freedoms from economic fear. They keep silent about the political and spiritual freedoms which would be taken away. As the repressive features of the Soviet program become more clearly revealed, the resistance will grow.

In the ranks of organized labor the Soviet is pushing its policies most actively and is promising the most. Yet it is there, and among Socialists, that the most effective resistance developed. The governments which now most strongly react against the intolerance of Soviet policy are the Labor governments of the British Commonwealth, as exemplified by Mr. Bevin of Great Britain, Mr. Evatt of Aus-

tralia and Mr. Frazer of New Zealand. Those American labor leaders who know and value American personal freedoms are carrying on a valiant and inadequately appreciated battle to prevent Communists from infiltrating into control of labor organizations. In other words, among the peoples who have had freedoms, the Soviet program is being opposed most strongly by those who are in most intimate touch with its methods, despite the fact that they belong to the proletariat class to which the Soviet program promises the most.

It can be taken as certain that as the full implications of the Soviet system come to be better understood by the American people, it will revive in them the spirit which led their forebears to pledge their lives, their fortunes and their sacred honor to secure their personal freedoms.

We must act on the assumption that the Soviet programs, if persisted in, will not peacefully succeed.

NEXT MONTH

A second article by Mr. Dulles on what the U. S. can do about Soviet Foreign Policy, published in LIFE, June 10, 1946, will be presented.

THE WHIPPING POST

President George Q. Cannon, speaking on punishments for crime, said he believed it would be a good thing to re-establish the whipping-post and kindred punishments for certain classes of offenders. He said he believes in moral as well as physical punishment, and the whipping-post would correct many crimes now common among the hoodlum class. Said he, "What's better than a good licking for a fellow who whips his wife?" He stated that in the first year in Utah the people had the whipping-post established, and it proved quite effectual.

THE BETTER WAY PREVAILS

Our friend, Edward Midgard, of Seattle, Washington, has begun a campaign for the social betterment of the nation. His adopted motto is "EXCELLENCE FOREVER AGAINST MEDIOCRITY". We have received Mr. Midgard's two Proclamations; one, "Vision Versus Illusion", and the other, "The Right to Motherhood", in which the author champions his crusade with rare skill. These messages should be in every home; and can, we understand, be procured for the writing.

By permission, we give our readers a reprint of the following letter addressed by Mr. Midgard to Miss Dorothy Thompson of New York City.

June 23, 1946.

Dorothy Thompson
New York City

Dear Miss Thompson:

Your profound understanding of human affairs will, I should think, let you recognize the beginning of a new era in human relations when its signs appear. Here they are—for you to do something about it.

Or what do you think could make a greater difference in our dealings with each other than raising the relations of man and woman from the level of a bargain (to secure personal gain) to the plane of true cooperative living where a joint task really becomes the main thing?

For that is what my two Proclamations are about which I am sending you separately. These are the initial pieces of my campaign offered on the orange stamped card here enclosed.

Free from preconceived notions, such as taught by religious dogma and established moral codes, I have analyzed the deal that our family life is based on and have found it ethically inferior. Moreover, what is still being praised and relied upon as a sacred institution, altho in an alarming state of instability and disintegration with us, this I find inadequate to serve our own kind so as to insure our sur-

vival in a world where competition, for our type, grows ever keener.

Now while it seems fairly certain that eventually the better way prevails, it is for us to make sure that WE will be the ones who survive by it, namely by adopting that better way ourselves in time. Consider on the other hand this faded idea of an earlier conceived superior family life that is now called the Christian home: What do you judge is its survival value for our breed in the world of today?

In years of hard struggle I have at last managed to produce what I am now sending out. The typography is mine, done with my own handset type. I have no press tho, and for that part it finally became necessary to go considerably in debt. However, it is my hope that those who appreciate my message and my printing will enable me to carry on.

Some forty-five thousand people, I heard, paid nearly two million dollars the other day to see one boxer knock out another, some paying as high as hundred dollars each for the primitive spectacle. Millions of others will probably spend millions more to see this fight on the screen. What will YOU give to see me get on with my task to knock domineering Mediocrity on the head and teach it to tolerate attempts at Excellence in human relations?

I come to challenge!

EDWARD MIDGARD
351 22nd Ave. North,
Seattle 2, Washington

RICH PEOPLE

Rich people have fewer cares than poor ones—that is the sober truth—but they are driven by their fellow men and women, drudges to organized nothingness and slaves to amusements. Their endless complaint is that they never have any time and are glad occasionally to be sick, in order to steal a little rest. Yet they dread solitude and their one antonym for amusement is boredom. Traveling teaches them something of the outside appearance of the world and social life give the best gifted of them a store of facts—though it is surprising to notice how little they know about human nature. But time for that they have not, the taste for serious conversation or serious books they seldom have or soon lose. They live on their most elementary instincts, seeking happiness in pleasure, affairs, or power.

Whatever they do, they try to sell oftener than they buy, not realizing that in the life of sentiment, egotism gives us the shadow for the substance. Soon their scales of value is falsified immediate fruition taking precedence over unsuspected deeper joys.—Ernest Dimnet, "The Art of Thinking".

"WORK"

My son, remember you have to work. Whether you handle pick or wheel barrow or a set of books, digging ditches or editing a newspaper, ringing an auction bell or writing funny things, you must work.

Don't be afraid of killing yourself by overworking on the sunny side of thirty. Men die sometimes, but it is because they quit at 9 p. m. and don't go home until 2 a. m. It's the intervals that kill, my son.

The work gives you appetite for your meals; it lends solidity to your slumber; it gives you a perfect appreciation of a holiday. So find out what you want to be and do.

Take off your coat and make dust in the world. The busier you are, the less harm you are apt to get into, the sweeter will be your sleep, the brighter your holidays, and the better satisfied the whole world will be with you.—Bob Burdette.

They that love beyond the world cannot be separated by it. Death cannot kill what never dies.—William Penn.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious
PUBLISHED MONTHLY
By Truth Publishing Company, 1153 Third Avenue, Salt Lake City 3, Utah
Phone 3-7368

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 12. **AUGUST, 1946.** **No. 3.**

EDITORIAL THOUGHT

NOTE: In his last public address, delivered August 19, 1877, President Brigham Young declared before the Saints in Brigham City, Utah, these biting words:

"And with regard to the conduct of this people—if an angel should come here and speak his feelings as plainly as I do, I think he would say, 'O Latter-day Saints! why don't you see, why don't you open your eyes and behold the great work resting upon you and that you have entered into? You are blind, you are stupid, you are in the dark, in the mist and fog, wandering to and fro like a boat upon the water without sail, rudder or oar, and you know not whither you are going'."—Deseret News.

The Economic Order of Heaven

Introductory—Chapter 1

In the present distress of nations it would be well for man to stop and ponder, and, particularly as it affects his economic life, take an inventory of his relationship to Deity. There are two general economic systems in vogue, one based upon the laws of heaven—God's system—the other, a counterfeit. The latter we designate as the world system, it being under the direct control of the "Prince of Darkness". As there is a positive and a negative in all the affairs of life, so the genuine is always followed by a counterfeit, the latter, of course, growing out of and existing because of the former.

God's economic system, so far as it has been revealed, (and enough has been revealed to arrest the attention of the nations of the world for the present) is clear, definite and understandable; while the world system, being of the world, is fickle, changeable, selfish, intricate and entirely unstable. The fruits of the world system are booms and depressions, inflations and deflations, bankruptcies, covetousness, thievery, murder and the like, inevitably resulting in disappointment, misery, poverty, famine and death; while the fruits of the Lord's system

are protection, plenty, peace, happiness, expansion and eternal lives. Under the world system frequent financial disruptions have occurred from the beginning of time, a recent one taking place during and following World War I, culminating in a financial collapse in 1929, and resulting in the loss to millions of people in the United States, through bank and other failures, of their life savings, until in March, 1933, every bank in the United States was closed by order of the President.

With bank failures came the depression against which an economic fight was waged costing the nation some fourteen and a half billion dollars, plus an enormously increased administrative expense. The total cost of government in the United States alone, including relief measures, for the years 1933 to April 12, 1938, according to government reports, amounted to over forty-five and a half billion dollars, while government revenues for the like period totaled only twenty-six and a half billion, creating an additional deficit of over nineteen billion dollars.

This state of affairs is not confined to the United States. The world at large is suffering financial strains, many nations being in a more serious plight than our own. And this is the world system. It is based upon selfishnness — "Every-man - for - himself - and-the-devil-take-the-hindmost" — it makes rich men of a few and decrees poverty and want to the masses. The system tends to the creation of economic misfits; millions of people, at times, compelled through business reverses and consequent poverty to engage in pursuits for which they are poorly equipped, and which enslave them to a condition of virtual peonage that at once embitters their lives and encourages criminal tendencies.

Since World War II a condition of chaos has arisen that is most alarming. Civilization itself is threatened. **It is reported that one-fourth of the people of the earth are threatened with starvation during the next few months in 1946; millions of these will surely die unless relief is gotten to them quickly. While this condition prevails abroad, the industrial situation at home is showing signs of a serious collapse. Strikes are occurring in unprecedented numbers. As wages are increased prices for commodities rise. Scores of thousands of service men mustered out of service since the end of hostilities are homeless. It would seem the bottom has fallen out of the housing situation. Homes being built for these men and their families that normally should not exceed $3000 to $3500 in cost, are skyrocketed from $8000 to $10,000, a price that few of the thousands of ex-service men never will be able to pay in a lifetime of toil and sweat.**

As these thoughts are being penned, as if the miseries of the last war were not enough to appall the world and resign the nations to sackcloth and ashes, the political leaders are talking about War III, and making preparations to meet it. There is no economic, social, political, cultural or religious stability in sight—nothing but darkness streaks the horizon and men's hearts are beginning to fail.

The Lord said, "Men are that they may have joy". (2 Nephi 2:25). Any system that makes for dissatisfaction and misery instead of happiness and peace is born of the world. God's system, when given full expression, while wisely providing that man must work for that which he consumes, fixes a proper niche, socially and economically for each individual. When the system is in full force every person will be privileged to gravitate to the place where his or her talents in legitimate enterprise may find and enjoy the fullest expression, resulting in the maximum of progress and contentment.

True, such an utopia may not be realized at once, even under the Lord's system, for perfection must come to imperfect mortals by degrees; but it will come as the Saints learn to accept and abide in the laws of heaven. The Lord has offered the law of Consecration and Stewardships, and his leaders on different occasions, have attempted to place it in operation; but with indifferent success, due, doubtless to human selfishness and blindness. However, the system is offered and the Saints are at liberty to accept it; and as they do accept and put forth a diligent effort to live the law, the Lord has promised to give such further direction as may be needed from time to time.

In the year 1863 the Prophet Heber C. Kimball said:

> **Perhaps you will not agree with me in what I am now going to state, but be this as it may, I am satisfied that it is true. This people will never improve in their minds or advance in spiritual intelligence until they improve and advance in temporal interests.—Deseret News, August 5, 1863.**

And Brigham Young remarked as follows:

> **Looking at matters in a temporal point of view, and in the light of strict economy, I am ashamed to see the poverty that exists among the Latter-day Saints. They ought to be worth millions and millions; and millions on millions where now they are not worth a dollar.—J. of D.—17:44.**

In God's plan to bring man up to the highest exaltation, he has provided certain orders, rules and laws by which those seeking the highest must be governed. The economics of heaven are as old as time. They fit into the lives and actions of the entire human race—that part of earth's inhabitants that are willing to make the effort and pay the price.

When Father Adam came into the garden of Eden, a resurrected being, he brought with him the laws of the Gospel. Having on another planet, sired the spirit children appointed to a mortal sphere on this planet, his purpose was to begin the work of providing mortal bodies for those spirit children. In this process, provision was also made that they, through compliance with eternal laws, **have equal opportunity to regain the presence of their Father, "receive of his fulness and of his grace", and be "equal in power, might and dominion with him". (D. & C. 76:94-95). Provision was also made for those mortal bodies to be fully sustained with the necessaries and comforts of life.** Thus the law of both spiritual and temporal equality was established in the beginning, and every son of Adam was awarded the right to this equality.

As time went on the Lord gave specific instructions and organized the faithful Saints into His economic order to enable them to live His higher laws. Thus the "Zion of Enoch" was established; and because of his faithful compliance with the laws of heaven, Enoch was favored by having the great Order named for him—the "Order of Enoch". The Saints in that day became so perfected by observing the laws of this holy order, along with God's other commandments, that the principle of translation was applied, and Enoch, with his city, was taken out of the wicked surroundings into the "bosom of the Father" to inhabit a terrestrial sphere, awaiting a time when earth's inhabitants should be purified and qualified to meet a return of this mighty congregation of Saints with Enoch at their head.

Other groups of people reached like perfection and were accorded like recognition.

In the Apostolic age the Saints adhered so closely to this great Order, that it is recorded: **"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."** (Acts

4:32). After the crucifixion of Christ and His resurrection, and the re-establishment of the Church among the Nephites, this divine order was introduced among them, and so faithful did the Saints remain to their covenants, it is recorded, "**There were no contentions or disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.** (4 Nephi, 2-3).

Contrasting the present situation with that in the Apostolic age and with the Nephite Saints: Speaking of the present spending capacity of the people of the United States the United States News gives these revealing figures:

The real poor, having only 3% of the savings of the nation number fifty per cent of the families. Another bracket of forty per cent have a slightly higher per cent of savings, while 60% of the savings are held by 10 per cent of the families.

The latter group, it must be remembered, are the small family group; they are the "Locker" group with provisions they purchase at wholesale stored under refrigeration. They ride in their limousines, while the nearly 90% are walking, riding on busses or pushing their antiqated "Model T". Under the Lord's plan there shall be no rich nor poor, but as will be seen the JUST wants and needs of all will be supplied.

The grand key to this Order among the Nephite and Lamanite Saints is that "every man did deal justly one with another". When justice reigns in the hearts of men, there the Spirit of the Lord resides. They will not then commit unrighteous acts for they are just in all their dealings and all have "an eye single to the glory of God". And, too, we apprehend, that in having "all things common", did not mean the doing away with individualism. The Saints possessed a common interest in the community property from which their just wants and needs were supplied by the servants of the Lord appointed from time to time to receive and disburse such property. Under this arrangement there could be no rich nor poor among the Saints, all being adequately provided for and equal.

Mankind, not willing to comply with the simple law of heaven, have contrived to get around the Gospel plan by adopting the Devil's plan, which is a counterfeit. Thus Socialism, Communism, Nazism, Fascism, and countless other "isms", with a large variety of co-operatives have been born; many of them good in their places, but falling far below the standards set by the Lord. The Malthusian theory of limiting populations to conform to earth's food production is strictly an economic system of Lucifer. This theory was combatted by Henry George and other noted publicists, who say, in effect, that since wealth is the result of labor, the more people on the earth who will labor the greater amount of food and wealth will be produced.

In his fallen and degraded condition man, having lost the true key to eternal life, is continually grasping at straws, seeking to enter perfection by other than the ordained way. This sort of individualism has resulted in enormous fortunes piled up by the few while the many are living in a poverty that in numerous instances is shockingly degrading. Millions of earth's inhabitants continuously face starvation and death. They live in filth and squalor, glad, when the opportunity affords, to eat from the garbage cans of the rich. They lack proper clothing to protect them from the rigors of the weather. In one country alone—India—the common complaint is that there are more births

than deaths—death, in the main, by starvation. While this condition has existed for centuries in many of the countries of the world, the Lord has proclaimed to His people that "**the earth is full and there is enough and to spare**". (D. & C. 104:17). And here in the land of Joseph—America—the earth has been aborted, crops of useful products plowed under, grain stacks burned by government order, fruit destroyed, livestock killed in the making and used as fertilizer. Men have been paid enormous sums for letting their lands lie idle. Idleness is rewarded and industry penalized.

No sane man can attribute this situation to the workings of the Lord or to an oversight on His part. It is the direct cause of disobedience of his children. The order of heaven has been ravished. Infidelity, selfishness, greed and hatred have entered into the hearts of men. The way of the Lord is clear; true, it involves some sacrifices and rigorous readjustments, yet it is based upon love and justice. Those prepared to adopt the plan will discover a joy and peace not before experienced. The plan evolves around the great commandments—

1. Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

2. Thou shalt love thy neighbor as thyself.

"Upon these two commandments hang all the law and the prophets."

God is just with all his children. If they serve Him He gives them equal opportunities. True, some may be endowed with greater business faculties than others, but none have a monopoly on His love and tender mercies, "For what man among you", said the Christ, "having twelve sons, and is no respecter of them, and they serve him diligently, and he saith unto one, be thou clothed in robes and sit thou here; and the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just." (D. & C. 38:26-27).

Fundamentally, man must learn that in God's great economy there is no such thing as private ownership of land. The earth, with all that it contains, belongs to Father. This must be accepted as a cardinal truth. Every child born in mortality makes his entrance into life with an equal ownership in the land. These children are God's children, the land belongs to Him, and He is just. He does not dress one in robes and another in rags; does not glut one with bounties and delicacies and assign the other to a life of despair and starvation. Such treatment comes from man guided under the spirit of Satan, by deceit, envy, falsehood, greed, pride and vanity.

"The silver, gold and precious stones",
Thus saith the Lord, "are Mine;
The cattle on a thousand hills
I own by right divine.

"The forests, rich-stored mountains, plains,
The fertile valleys, too,
The earth and all that is therein,
Are but my righteous due.

"And men themselves belong to Me—
They hold from Me a lease
Of health and strength, and even Life,
Which at My word may cease."

* * * * *

The bounties of earth, when God's children obey him, are prodigious. There is enough for all "and to spare". "For behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth is ordained for the use of man, for food and for raiment, **that he might have in abundance; but it is not given that one man should possess that which is above another; wherefore the whole world lieth in sin.**" (D. & C. 49:19-20).

We have seen the time when one ranch in the State of Texas, allegedly owned by one man, was practically as large in area as the mainland of Japan. The one caring for a small

group of relatives, while the latter was providing in a measly way for millions of God's children. Neither group was in the favor of the Lord.

Private ownership of land, whether by individuals or nations, has provided the cause for many of the great wars that have cursed the face of the earth from time immemorial. One man "only wants the land the jines his'n", and he schemes, barters, squeezes, lies, steals, and often murders to get possession of it; little realizing that after obtaining his pseudo title, he has nothing but temporary possession, the land belonging to the Almighty who can rid Himself of the the possessor by a breath. Likewise nations rise, flourish, acquire countries and peoples, become proud and boastful, then become extinct, making way for stronger nations.

When the first Saints arrived in the Salt Lake valley, a thousand miles from Christian civilization, land had no value. It bore only the gray sage, shad scale, greasewood and other wild and apparently useless vegetation. Large tracts of lands were acquired virtually for a song. It cost the first settlers little or nothing. Fifty years from then new settlers coming into the same section found the prices of land from ten to hundreds of dollars per acre, according to location. These settlers, in many instances, were just as deserving, as faithful and as destitute of material belongings as the pioneers had been. To obtain a small plot for a humble home and a garden, many of them were forced to scrimp and slave and accept bondage for years ahead. Why such discrimination? "Well", says one, "the pioneers killed the snakes and built the bridges, and in the sweat of their brows inhanced the value of the land, therefore they were entitled to the increase." But this is true only in part. When immigration built up large communities, and cities, railroads and manufacturies came into those sections, a valuation attached independent of the labors of the original owners. They could not help it even had they wanted to. It came in spite of them and their efforts.

But the land belongs to Father, and the laborers of the 11th hour were entitled to their heritage quite as much as the first laborers, for all were faithful and diligent. "But, should the pioneer go unrewarded?" Not at all, for, under the Lord's system of economics, as we will see, all will receive their just reward: the twelfth son as much as the first in accordance with his just wants and needs. None are discriminated against; none are left landless. Those coming in first were rewarded with experiences and blessings which later arrivals did not, nor could not receive. To be sure, later ones brought with them other values not enjoyed by the first. The law of compensation brings to each group a perfect equality on which to build. And by the principle of "love thy neighbor as thyself", none will want more than has his faithful neighbor. There will be no room for idlers, drones, or faithlessness; no captive spirits, no ravishing desire to excel will exist; only a desire to advance in the love of God and "make the grade".

It must be remembered that God, our Father, created or organized the earth on which we dwell. Then upon the principle of creatorship he owns the earth—is its sole proprietor. Men have endeavored to obtain title to parts of it by exercising the "Squatters" or "Homestead" rights, or by outright purchase. Such rights in the United States, under certain circumstances, have been recognized by the Government, but the Government itself has only a "Squatters" right, no title having passed to it from the original owner. Before the Pilgrim fathers came the tribes of Indians then occupying the land claimed it in fee simple. By force of arms and through

trading and trickery the white people finally obtained possession. But the Indian remnants had no title to relinquish. They were, it is true, permitted to use the surface of the land they inhabited, but the real title was not in them.

"In the beginning God created the heaven and the earth." (Gen. 1:1). He and his patriarchal successors occupied the earth; after the flood its sole proprietorship, under the Lord, rested in Noah and his sons. Segments of the earth were, from time to time, taken from the main body to home the people of God who were segregated from the wicked. To Abraham and his descendants God gave the land of Caanan, upon conditions of faithfulness. It still belongs to them when they qualify to receive possession. The Western continent—America—he gave to Joseph, the patriarchal head of Israel, which, under the conditions prescribed, they may possess forever. These conditions are comprehended in the revelations of the Lord through His Prophet Joseph Smith to whom he gave the keys to this last dispensation. The Lord told Joseph:

> **By these things we know that there is a God in heaven, * * * the framer of heaven and earth, and all things which are in them; and that he created man, male and female, after his own image and in his own likeness, created he them; and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.—D. & C. 20:17-19.**

The plan of salvation is comprehended in the Gospel of Jesus Christ. Brigham Young said the "fulness (or capstone—parenthesis ours) of the Gospel is the United Order and the Order of Plural Marriage". Why the capstone? Because these principles are the highest rungs in the gospel ladder. When they are gained one is literally living the fulness of the Gospel. One is the complement of the other. Both principles are foundationed upon the rock of love—**"Love the Lord thy God with all thy heart" and "love thy neighbor as thyself."**

It is this principle, as we shall see, that makes it possible to live the economic order of heaven. The word of the Lord, in this matter, is clear. We hope in future chapters to set it forth, thereby laying the foundation for all Saints to acquire the comforts, the joys and peace their capacities are prepared to receive, assimilate and thrive under.

(To be continued)

TOLERANCE

Dear Editor of the TRUTH:

I am being disciplined by my Bishop for having the TRUTH magazine in my home. I declare I can't understand why anyone should object to reading this magazine. I have never found anything but truth in it. I asked the Bishop if he had any objections to my going to another church besides the Mormon Church. He said, "None whatever." I asked if there could be any other church except the Mormon Church that could be the Church of Christ. He said, "Definitely no." Then I asked why he should object to my reading literature not published by the Church, but had no objection to my attending other churches. He said, "We don't want you to be led astray by false doctrines." I asked if he had ever read the TRUTH magazine. He said, "No, I haven't. I have been told not to have anything to do with it."

Now, is this Mormonism? Is it right to consider me on the road to apostasy because I read the TRUTH magazine, even though there may possibly be something in it that is not true, like there must be in all publications? Please let me know your feelings in the case.

Sincerely, ————————

For obvious reasons we do not give the name of our informant, but he has a genuine grievance. In some localities among Latter-day Saints a spirit of intolerance prevails to an alarming degree. This spirit is not justified under any standard of reasoning, either ecclesiastical or educational. We have, in vain, sought for teachings from the author of the Gospel plan, our Lord Jesus Christ, which might criticize the Saints for investigating any question pertaining to truth and the plan of life and salvation, let the information originate wherever it may.

Jesus Christ was the Apostle of tolerance and forbearance. We recall an incident where John the Apostle reported to the Master, "We saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us." But Jesus said, **"Forbid him not: for there is no man which shall do a miracle in my name that can speak evil of me. For he that is not against us is on our part."**

Such a teaching is sublime and should not be lost among the Saints of God.

We recall, too, when the Sadducees had Peter and associates placed in prison, from which they were delivered by an angel of the Lord; they were again apprehended and brought before the council. The High Priest asked them, "Did not we straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's (Jesus Christ's) blood upon us."

Then Peter and the other Apostles answered and said, "We ought to obey God rather than man. And we are witnesses of these things; and so is also the Holy Ghost, who God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them.

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

"For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

'And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Are these lessons in tolerance to be lost upon the Saints in the present dispensation? We cannot conceive of our present leader—a man with the breath of vision and forbearance which we credit to President George Albert Smith as possessing, taking such an intolerant stand against a group of Latter-day Saints whose very lives bear testimony of their devotion to the Gospel of Jesus Christ.

Our great Prophet taught, both by word and act, the sacred principles of mental and spiritual advancement. Says he, **"Seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith."** (D. & C. 88:118).

The writer is informed that in the early days of Utah, Brigham Young

sent his father, Amos Milton Musser, with Father Kelley, Bishop of the Catholic Diocese of Utah, to St. George, where the Rev. Bishop said Mass for those desiring to participate in the ritual. And Brigham Young and Daniel H. Wells, each are said to have contributed to the building of the church of St. Mary Magdalen in Salt Lake City. This certainly did not indicate a shrunken attitude of our leaders toward opposite religions in that day. Indeed, it is common knowledge that President Young invited church leaders of other faiths to occupy the Tabernacle pulpit and he invited the Saints to attend their services, and judge for themselves the value thereof.

We like the forthright attitude of our brother Marvin O. Ashton, of the Presiding Bishopric. In the Improvement Era for March, 1946 (p. 145), he defines a "Fillet of sole—or soul" in this language:

> **Not a "fillet of sole", but a "fillet of soul!" A "fillet of sole" is a fish with its backbone taken out. A "fillet of soul" is a man without any backbone. The world has never called so loudly for men who will stand on their own feet and do their own thinking. Men who will stand by their convictions against odds are at a premium. There is a tendency for men, instead of weighing a thing on the basis of its being right or wrong, to determine which way the "wind is blowing" and set their sails accordingly. They are more ambitious to go along with popular sentiment than set their jaw for what is right and fair. Men are more prone to go with the crowd than to dare to be brave enough to "sink or swim, survive or perish, to stand by their convictions. * * * Our church is meeting its destiny because we have had men and women of backbone. He who knows the weak are oppressed is a coward not to champion their cause."**

Mormonism has nothing to hide. It stands sublimely proud of its position and invites all men to its ever flowing fountains of "waters of eternal life".

In the mission field, fifty years ago, the writer proudly proclaimed to the leaders of sectarianism, who refused their meeting-houses to be occupied by Mormon Elders; also refusing to read their literature, to come to Utah and enjoy the freedom and tolerance of the Mormon homes and assembly houses in teaching their conception of the Gospel. "Instead of offering them the hickory lash", we told them "they would be given respectful audience, and if they had one truth that we were lacking, we would give it welcome sanctuary. And on the other hand, if they could prove one of our teachings to be false, we would give it up and thank them for their labors."

We cannot forget the pungent wail of the late President J. Golden Kimball, **"God! how I hate prejudice! A man who is prejudiced cannot be just."**

Our correspondent is rightfully indignant, that any person should seek to penalize him for reading such information as the TRUTH magazine disseminates.

Let the magazine alone. If it fails to tell the truth—if it fails to sustain the Gospel standards as established by the Prophet Joseph Smith, or as taught in the Meridian of Time by Jesus Christ, it will fall of its own weight. The advice of Gameliel to the Pharisee hypocrites of his day is still gospel to us. We commend it to the present-day Saint.

"What are those teeth for, grandmamma?" asked little Red Riding-Hood to the wolf. "What are these laws for?" might many a simple man ask in like manner of his rulers and governors, and, in sundry instances, I am afraid, the wolf's answer would not be far from the truth.—Guesses at Truth (Mill. Star, 14:292).

FIDELITY

Will Rogers said: "I am a little different from some people in Hollywood, for I have lived with the same wife for thirty years—and what's more, I LIKE IT!"

THE GREAT SANHEDRIN

BY E. P. WILLIAMS

Both sacred and profane history records many notable criminal trials. A few worthy of mention are: The trial of Alfred Dreyfus and his banishment to Devil's Island, doubtless the most notable in the annals of the French Republic. Another famous trial was that of Charles I of England, followed by his execution under the reign of Cromwell. The trial and subsequent acquittal of Aaron Burr in Richmond, Virginia, created considerable stir at the time. It will be remembered that Burr was charged with treason. The trial lasted six months and forms one of the darkest chapters in American history. Then there were the many trials, finally ending in martyrdom of the great latter-day Prophet, Joseph Smith. Time itself will not efface the stain his assassination cast upon the escutcheon of the State of Illinois.

But the most memorable trial in history, and one which stands out above all others, was the trial of Jesus of Nazareth, before the Jewish Sanhedrin. Walter M. Chandler, in his book, "The Trial of Jesus", writes:

> **The trial of the Nazarene was before the high tribunals of both Heaven and earth; before the great Sanhedrin, whose judges were the master spirits of a divinely commissioned race; before the court of the Roman Empire that controlled the legal and political rights of men throughout the known world, from Scotland to Judea and from Dacia to Abyssinia.**

It is difficult to conceive of an innocent man being unjustly tried and condemned to die by such a great tribunal that had such marvelous maxims and rules that made it almost impossible for a wrong conviction. Yet such was the case. As the Prophet Isaiah declared, judgment was here turned backward, justice stood afar off; truth had fallen in the street, and equity could not enter. "* * * and the Lord saw it and it displeased him that there was no judgment." Isaiah 59: 15). It is not the purpose of the narrative, however, to dwell on the legal aspects of jurisdictional procedure of the trial itself. Its details are so well known among Biblical students that further comment on the writer's part is deemed unnecessary. What we shall consider in this article is the Sanhedrin; its origin, its judicial and executive powers and the qualifications and ecclesiastical authority of the officers who comprised it.

As the Old Testament relates, the chief foundation of the laws of the ancient Hebrews, was the Mosaic code, embodied in the Pentateuch and referred to in the New Testament as "the law of Moses" and "the book of the law". Next in importance was the Talmud. Walter M. Chandler declares that "the Pentateuch was the foundation, the cornerstone; the Talmud was the superstructure, the gilded dome, of the great temple of Hebrew justice." (The Trial of Jesus", Vol. 1, p. 74). The word Talmud means "to teach", or as Chandler defines it, it is "an encyclopedia of the life and literature, law and religion, art and science, of the Hebrew people during a thousand years." To the Jews, the Talmud ranks equal, if not more so, than the Holy Scriptures.

With the Talmud as its guide, or law book, the Sanhedrin administered the law and enforced the ordinances thereof. To its sacred care was entrusted the three departments of government—the legislative, the judicial, and the executive. The word "Sanhedrin", is a Hebrew-Aramaic term, meaning "an assembly". It is derived from the Greek, and is a legislative assembly or ecclesiastical council. The Great Sanhedrin was also called "The Council of the Ancients", "The Grand Council", and "The Senate". In the New Testament it is referred to as the "Chamber of the Priests".

There were two other orders of the Sanhedrin. The second order was known as the "Minor Sanhedrin", which had 23 judges. Each town of 125 or more adult male inhabitants was entitled to a minor Sanhedrin. There were at least two in Jerusalem during the days of the Savior, which were next to the Great Sanhedrin in importance. The same qualifications applied to the judges of this tribunal as in the case of the Great Sanhedrin.

The third order of courts was known as The Lower Tribunal, or "The Court of Three", because it had but three judges. This court usually held session at the city gate or under a tree. It had only jurisdiction in minor civil matters and in petty criminal affenses. This Court was no doubt similar to our present-day Justice of the Peace.

Inasmuch as Jesus was tried before the Great Sanhedrin, it is our aim to devote our study to that tribunal.

The meeting place of the Great Sanhedrin was "in the hall of hewn stone", one of the buildings of the temple group. It was composed of 70 members and a presiding officer, making seventy-one in all. Its similitude is found in the present College of Cardinals in the Catholic Church which comprises 70 members and with the Pope presiding, makes 71 in all.

The Sanhedrin undoubtedly had its origin with Moses in the wilderness when seventy of the princes of Israel were chosen as his counselors.

> **And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.—Numbers 11:16.**

Some of the early Hebrew writers endeavor to trace the origin of the Sanhedrin to the days of Shem, but we have no biblical proof that it was established prior to the time of Moses, as stated. That it was a divinely established institution organized for the protection of the innocent and the punishment of the guilty, none can deny.

The membership of the Great Sanhedrin was divided into three groups or Chambers. Each group comprised 23 members, which, with the presiding officer and the vice-president, made up the seventy-one. The first and most important of the group was the "Chamber of Priests", or the "Chamber of High Priests". It contained also the ex-high Priests of whom there were 12 living at the time of Christ's trial. One of these, as mentioned in the Bible, was Annas, concerning whom more will be said later. The High Priest at the time of Jesus, was elected each year, subject to the approval of the Roma Procurator, the office usually going to the highest bidder. Each year as the time drew near for the appointment of the new High Priest much dissention, and usually ill-feeling was aroused; wealthy mothers, with sons having the necessary qualifications, vieing with each other for the appointment. Regarding this situation, Chandler writes:

> **A few priestly, aristocratic, powerful and vain families, who cared for neither the dignity nor the interest of the altar, quarreled with each other respecting appointments.**

The second group was the Chamber of Scribes, sometimes also called the College of Rabbis. It was the literary, or legal order. Gamaliel belonging to this order, as did also Saul of Tarsus, known after as Paul the Apostle. The title of 'Rabbi" was first introduced during the incumbency of Gamaliel. Nowhere in the Old Testament do we find this title applied to the ancient prophets, as for instance, Rabbi Isaiah, or Rabbi Jeremiah, etc. It was doubtless conferred upon Gamaliel in view of his greatness as a teacher and an expounder of the law. Says the Talmud, "**With the death of Rabbi Gamaliel the glory of the law has departed.**" The following precepts re-

corded in the Talmud show the reverence demanded by the rabbis, and throw light on some of Christ's scathing rebukes of this order:

"The honor due to a teacher borders on that due to God."

"The sayings of the scribes were weightier than those of the law."

"If any man think evil of his rabbi, it is as if he thought evil of the Eternal."

"If anyone quarrel with his rabbi, it is as if he contended with the living God."

"If anyone appose his rabbi, he is guilty in the same degree as if he opposed God Himself."

Jesus refused to give the scribes the respect they demanded; therefor they hated and persecuted Him.

The third division of the Great Sanhedrin was the Chamber of Elders This was the Patriarchal order, and represented the popular and democratic element of the nation. To this class belonged Nicodemus and Joseph of Arimathaca, the former being one of the three richest men in Jerusalem. The Talmud declares that "each of the three could have supported the whole city for ten years." This is also confirmed in the New Testament. See Matt. 27; 57, 58 and 59.

Before considering the qualifications for membership in the Great Sanhedrin, let us briefly consider some of the legal aspects of this Tribunal, as abridged from the Talmud:

The major aim of Hebrew jurisprudence was to save and protect human life because it belonged to God. The Talmud declares that **"the Sanhedrin, which so often as once in seven years, condemns a man to death, is a slaughterhouse."** Going a little further, Dr. Eliezer says that the Sanhedrin "deserves this appellation when it pronounces a like sentence once in seventy years". According to Hebrew law, at least two witnesses were required to bring conviction. The foundation for this is found in Deuteronomy 17:6, 2, "at the mouth of two witnesses, or three witnesses shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." Also see Numbers 35:30. Hebrew law did not permit any circumstantial evidence in a criminal case. "Hearsay evidence was barred equally in civil as in criminal cases, no matter how strongly the witness might believe in what he heard and however worthy and numerous were his informants." (Martyrdom of Jesus, by Rabbi Wise).

When a criminal was convicted of a capital offense, sentence could not be pronounced until the afternoon of the second day. After the first conviction, the judges left the hall of hewn stone and gathered in groups of five or six to discuss the case. They then walked home by twos, arm in arm, still seeking for argument in behalf of the accused. After sunset they made calls on one another to discuss the case further, and to pray for divine guidance. The next day was spent in prayer and fasting, nothing being eaten till the case was disposed of.

If the learned Rabbis and High Priests who sat in trial upon the Savior had complied strictly with the letter of the law, it is doubtful if a conviction would have resulted. For as previously stated the primary purpose of Hebrew jurisprudence was to protect life instead of destroying it. And the essentials of the law, if lived up to, would have protected the innocent and punished the guilty. Why then, in the case of the Nazarene, was judgment turned back and truth permitted to fall in the street? Certainly, it couldn't have been due to the letter of the law; neither to the interpretation thereof. The cause lies with the officers charged with the responsibility of administering the sacred ordinances, even the Great Sanhedrin itself! In their determination to convict the Christ and bring upon him the death penalty, these proud and merciless rulers of the people recklessly brushed aside all legal formalities. The entire proceedings was only a sem-

blance of Hebrew rules and regulations. In his work, "Jesus Before the Sanhedrin", Taylor G. Bunch, says, "Beginning with His arrest in the Garden of Gethsemane, and ending with the sentence of death by the Great Sanhedrin, the entire proceedings against Jesus were illegal on more than a score of different counts." He then proceeds to discuss them in their order, outlining more than a dozen illegalities indulged in. Space, however, will not permit of our reviewing them in detail here. (The reader is referred to this work, also to Walter M. Chandler's book, "The Trial of Jesus", herein referred to.)

As to the men who comprised the Great Sanhedrin, who were present during the trial of Jesus, and the qualifications for membership into this order, will now have our attention. According to Josephus and the Talmud, the members of the Sanhedrin that condemned Jesus, were, for the most part, haughty, ambitious, overbearing, who believed themselves infallible. It is true they believed in the Messiah, but according to the Talmud, their Messiah was one who would subdue unto themselves all their enemies, impose for their benefit a tax on all the nations, and one who would uphold them in all their petty failings and absurdities.

At the time of Christ, Caiaphas held the office of High Priest and presided at the Savior's trial. He was a son-in-law of Annas, who was no doubt instrumental in his having secured the position. Caiaphas held the office for eleven years during Pilate's administration. He often consulted his father-in-law, Annas, who held the office before him, on matter of importance and particularly when faced with a difficult task. The High-Priest office had remained in Annas' family for approximately fifty years, five of his sons having held it. In speaking of this family, Josephus says they were "haughty, audacious and cruel." One of Annas' sons Ananias by name, was a devoted Sadduce. His tenure of office, however, was short. After three months' incumbency he was deposed for having illegally condemned the Apostle James to be stoned. He incurred the Apostle Paul's wrath on one occasion, who, upon being struck in the mouth by his orders, vigorously rebuked him, saying, **"God shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"** (Acts 23:3.)

Then there was Sceva, who is spoken of in Acts in connection with his seven sons who gave themselves up to witchcraft. (Acts 14; 13, 14). Many more, together with their biographies, are mentioned in the Talmud, who were members of the Sanhedrin at the time of the Savior's trial. Josephus says that several of the High Priests personally dishonorably succeeded each other annually in the Aaronic office in utter disregard of the order established by God and were but miserable intruders, and further says that they oftentimes sent their servants to rob the tithes from the Priests. As before stated if the men who composed this saintly order, had been men of unquestioned integrity and men of God in the truest sense of the word, in justice in the ministering of the law would have been impossible.

Of the **numerous requirements** for memberships in the Great Sanhedrin, as listed in Hebrew literature, the following are the most prominent:

1st. To be eligible, a man must be a Hebrew and a lineal descendant of Hebrew parents. Paul referred to this when he said, he was "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews." (Phil. 3:5).

2nd. He must be "learned in the law." In other words well versed in the Talmud.

3rd. He must have had judicial experience in at least three offices of gradually increasing dignity, beginning with a local court and including two Minor Sanhedrin in Jerusalem.

4th. He must have a thorough knowledge of the known sciences of the time including that of medicine. He must be versed in the principles of chemistry and physiology.

5th. He must be an accomplished linguist, and be able to speak the languages of the surrounding nations. Paul, who was once a member of the Great Sanhedrin, could speak Greek, Latin and Hebrew fluently. (See "God's Covenant Race", p. 224).

6th. He must be modest, popular, of good appearance, and free from haughtiness.

7th. He must be pious, strong and courageous.

8th. He must have no physical blemishes, because he was a type of the Messiah. The Talmud lists one hundred forty bodily defects, any one of which would disqualify a man for the office. If Paul had any physical weaknesses, they must have developed later.

9th. The candidate for membership must have learned a trade, or occupation. From Acts 18:3 we learn that Paul had learned the trade of tent-making.

10th. He must be a married man and the father of a family. They "must be married men, and fathers, as being more likely than others to be humane and considerate." (The Desire of the Ages, p. 133). This would seem to explode the theory that many have that Paul was a single man.

11th. He must be over forty years of age. In Hebrew law a boy reached the years of accountability at twelve, became a man at twenty-five, a priest at thirty, and a counselor at forty.

Department of Legend and Tradition

TRADITIONS OF THE GREAT FLOOD

Mexican Tradition of the Flood

Connected with the great flood of water, there is a Mexican tradition presenting some analogies to the story of Noah and his ark. In most of the painted manuscripts supposed to relate to this event a kind of boat is represented floating over the waste water and containing a man and a woman. Even the Tlascaltecs, and Zapotecs and Miztecs, and the people of Michoacan are said to have such pictures. The man is variously called Coxcox, Teocipactli, Tezpi and Nata; and the woman Xochiquetzal and Nena.

The following has been usually accepted as the ordinary Mexican version of this myth: In Antonatiuh, the age of water, a great flood covered all the face of the earth, and the inhabitants thereof were turned to fishes. Only one man and one woman escaped, saving themselves in the hollow trunk of an ahahuete or bald cypress; the name of the man being Coxcox and that of his wife Xochiquetzal. On the waters abating a little, they grounded their ark on the peak of Colhuacan, the Ararat of Mexico. * * *

Only fifteen of the descendants of Coxcox, who afterwards became heads of families, spake the same language or at least could understand each other, and from these fifteen are descended the Toltecs, the Aztecs, and the Acolhuas. * * *

In Michuacan a tradition was preserved, following which the name of Noah was Tezpi. With better fortune than that ascribed to Coxcox, he was able to save in a spacious vessel not only himself and his wife, but also his

children, several animals and a quantity of grain for common use.

When the waters began to subside, he sent out a vulture that it might go to and fro throughout the earth and bring him word again when dry land began to appear. But the vulture fed upon the carcasses that were strewn in every part, and never returned. Then Tezpi sent out other birds, and among them was a humming bird. And when the sun began to cover the earth with a new verdure, the humming bird returned to its old refuge bearing green leaves. And Tezpi saw that his vessel was aground near the Mountains of Colhuacan and he landed there.—Native Races, Vol. 111, pp. 65-67.

Toltec Tradition

It is found in the histories of the Toltecs, that this age and first world, as they call it, lasted seventeen hundred and sixteen years; that men were destroyed by tremendous rains and lightnings from the sky, and even all the land, without exception of anything, and the highest mountains were covered up and submerged in water "caxtol moletli" for fifteen feet, and here they add other fables of how men came to multiply from the few who escaped from the destruction of a "toptlipetlacali", signifying a chest.

Guatamalian Tradition

The Guatamalians have among them knowledge of the flood and of the end of the world. They call it "butic", a name which signifies a flood of many waters. They also believe that another "butic" will come, not of water but of fire. They hold that certain persons who escaped from the flood populated their land; these were called the Great Father and Great Mother.

Peruvian Flood Story

The Peruvians were acquainted with the deluge and believed the rainbow was the sign that the earth would not again be destroyed with water. This is plain from the speech of Mango Copac, the reported founder of the Peruvian Empire, addressed to his companions on beholding the rainbow rising from a hill; which is thus recorded by Balbo in the ninth chapter of the third part of his Miscellanea Antartica: "They traveled on until a mountain named Guanacauri presented itself to their view, when on a certain morning they beheld the rainbow rising above the mountain, with one extremity resting upon it, when Mango Copac exclaimed to his companions, 'This is a propitious sign that the world will not be again destroyed by water; follow me, let us climb to the summit of the mountain, that we may thence have a view of the place which is destined for our future habitation'," — "Mexican Antiquities", Vol. 7, p. 25.

GETHSEMANE

In golden youth when seems the earth
A summer-land of singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden which we all must see—
The garden of Gethsemane.

With joyous steps we go our ways,
Love lends a halo to our days;
Light sorrows sail like clouds afar,
We laugh, and say how strong we are,
We hurry on; and hurrying go
Close to the border-land of woe,
That waits for you, and waits for me—
Forever waits Gethsemane.

Down shadowy lanes, across strange streams
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,
The garden lies. Strive as you may,
You cannot miss it in your way.
All paths that have been, or shall be,
Pass somewhere near Gethsemane.

All those who journey, soon or late,
Must pass within the garden's gate,
Must kneel alone in darkness there,
And battle with some fierce despair,
GOD pity those who cannot say,
"Not mine, but thine", who only pray.
"Let this cup pass", and cannot see
The purpose in Gethsemane.

ENVIRONMENT

Out of the murk and mire of things,
The purest, whitest lily springs.
And many a stony meadow yields
The fairest blossom of the fields.
And even on the coldest heights
The sweetest anemone delights
The border of a rocky trail,
Yet, there are some of us who fail.

Fail, why? Because we did not find
The world around us always kind.
Because our destiny was not
To grow within some sheltered spot.
Because we stood, it may have been,
Upon the very edge of sin.
Because to every breeze we bent
And talked about environment.

Among the stones some blossom blows,
And yet, the rose is still a rose.
The lily knows the touch of ill,
And yet, it is a lily still.
Surely among the base and mean,
We, too, can keep ourselves as clean.
Oh, let us have in some dark hour,
At least the courage of a flower.
—Unknown.

FIVE LITTLE WORDS

There are five little words, I'd have you to know;
They are: "Pardon me", "Thank you", and "Please".
Oh, use them quite often wherever you go;
There are few words more useful than these.
These five little words are filled with a power
That money or fame cannot give.
So commit them to memory this very hour
And use them as long as you live!

UNOBSERVING

Mother—Why did Johnny get such a bad mark in history?

Teacher—He didn't know when Caesar died.

Mother—How should he know? We live on a side street and never see any funerals go by.

DAFFYNITIONS

Adolescent: A person in his early nicoteens.

Guitar Player: A musician who has easy pickings.

Darkroom: Where many a girl with a negative personality is developed.

Fireman: A man who never takes his eyes off the hose.

Newsprint: A kind of paper which is neither news nor print.

Tip: The wages we pay other people's hired help.

Oyster: A fish that's built like a nut.

TWO RAINDROPS—A FABLE

(Joseph Morris)

Two little raindrops were born in a shower,
And one was so pompously proud of his power,
He got in his head an extravagant notion
He'd hustle right off and swallow the ocean.
A blade of grass that grew by the brook
Called for a drink, but no notice he took
Of such trifling things. He must hurry to be
Not a mere raindrop, but the whole sea.
A stranded ship needed water to float,
But he could not bother to help a boat.
He leaped in the sea with a puff and a blare—
And nobody even knew he was there!

But the other drop as along it went
Found the work to do for which it was sent:
It refreshed the lily that drooped its head,
And bathed the grass that was almost dead.
It got under the ships and helped them along,
And all the while sang a cheerful song.
It worked every step of the way it went,
Bringing joy to others, to itself content.
At last it came to its journey's end,
And welcomed the sea as an old-time friend.
"An ocean", it said, "there could not be
Except for the millions of drops like me."

WHO WON THE WAR?

. . . Now It Can Be Told

THE ATOMIC BOMB?? Hirohito said so (he ought to know) but where would it have been without . . .

THE AIR FORCE?? A great force as everybody knows, but what could it have accomplished without . . .

OPERATING BASES?? Sure, but how would we ever have captured bases without strategy supplied by . . .

BRASS HATS?? Oh yeah? And where would all the generals have been without manpower supplied by . . .

THE AMERICAN GI?? He's the world's finest, but how far would he have traveled without help from . . .

THE NAVY?? No finer fleet ever sailed the seas but would it ever have sailed at all except for . . .

THE U. S. WORKMAN?? He's the man behind the gun, all right, but the man who is back of him is . . .

JOHN Q. CITIZEN. He supplied the sons, the money and the vision of a better world that won the war.

Mountain Guide: "Be careful here. It's dangerous. But if you do fall, remember to look to the left. You get a wonderful view."

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 12. SEPTEMBER, 1946. NO. 4.

Remarks by President John Taylor

At the 51st Annual Conference of the Church, April 4, 1881

Many Are Called but Few Are Chosen—Satan and Christ Made Their Choice—Correct Course for Saints to Follow

With regard to the principles that have been advanced here this morning, they are things that demand our most serious consideration. We, as Latter-day Saints, profess to have come out of the world, gathered together to the land of Zion for the purpose of fulfilling the word, the will and the law of God. We are living in an eventful age, at a time when God has decreed to have a controversy with the nations, wherein he has determined to gather his people together, and wherein he has made manifest to them his will, his law, his Gospel, as it existed in other ages when God revealed himself to the human family.

And living as we are in this day and age of the world, having been gathered into the fold of God, having received the holy priesthood, and being placed in communication with the Lord, it behooves us as Saints to study and ponder well the path of our feet, to comprehend the position we occupy and our relationship to God, to each other, to our families, to the Church and the kingdom of God and to the world, that we may act wisely, intelligently, and understandingly, and that in all of our doings we may be under the guidance and influence of the Spirit of the living God, that we may walk in the paths of life and under the guidance and direction of the Almighty, carrying out the great and sacred principles he has committed to our care.

When men do this they will not apostatize as has been referred to; when men fear God and humble themselves before Him and place themselves under His influence and control, and seek the guidance of the Holy Spirit of God, they will not apostatize; but when men, under the cloak of the Gospel, introduce pernicious practices and permit themselves to be governed

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

by wrong influences, then they place themselves in a position to be led captive by the devil at his own will. Hence the necessity of the Saints being humble and prayerful and diligent in the performance of their duties, and in seeking to magnify their callings and to honor their God.

Especially are those duties more incumbent upon men in authority than upon others, and so far from men being puffed up in pride or with any ostentatious feelings because of any position they may occupy in the Church and Kingdom of God, all that a good man will seek to do will be to know the mind of his Heavenly Father and to do it, and to seek to prove himself worthy to be accepted of God and the holy angels, and be esteemed by all good, and honorable and upright men. We have a reason given us here (Book of Doctrine and Covenants) why men apostatize. I will read it·

> **Behold there are many called, but few are chosen. And why are they not chosen? (Here is the reason). Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood, or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks. to persecute the Saints and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.—D. & C., 121:34-39.**

Hear it ye Elders of Israel, you Presidents of Stakes, you Bishops and you men in authority, and you Elders everywhere! This is the reason why men have departed from the truth and have apostatized.

> **Hence many are called but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile.—Ib. 40-42.**

This is the reason why so many have stumbled, and I will say still further that unless the elders of Israel realize their position, whether they be presidents of stakes, or whether they be the Twelve, or the First Presidency, or whether they be Bishops, or whether they hold any office of authority in the Church and kingdom of God—no matter what position they may occupy, if they go to work to seek to aggrandize themselves at the expense of the Church and kingdom of God, **the spirit of God will be withdrawn from them and they will be left as others have been left to "kick against the pricks" and to fight against God, and they will find their way to perdition instead of to the celestial kingdom of God.**

When we have great rights, great intelligence and great blessings conferred upon us, the more need we have of being watchful and prayerful and diligent in the observance of our duties, and to feel that we are the representatives of God on the earth, the mouthpieces of Jehovah, to proclaim the will of God to men and to act as shepherds in Israel, and feel interested in the welfare of the people and the building up the Zion of our God. When we entertain feelings of another nature our minds become beclouded. we get led astray, as others have been led astray in former ages and other circumstances. This is not a new thing. We can trace it back to eternity, and we can follow it also with the times to come.

The Scriptures tell us that the angels who kept not their first estate, but rebelled against God and violated His law were cast out. How many of them? One-third of them, we are told. Who were they? The children of our Father as we are. Were they cast out? Yes, we are told they were, and we believe it. Why were they cast out? Well, I will go a little further on this point and show the reason:

When the plans of God in relation to this earth on which we live were presented before the intelligences of heaven, there were many there who thought, as some men frequenty think now, that they knew the proper course to pursue better than God our Heavenly Father knew; and hence we read of Satan presenting himself before the Lord and saying, "Father, I will be thy son." And what will you do? "I will redeem every soul of man, that there shall not one be lost"—just as people are trying to do now-a-days, as Brother Joseph F., has been telling us, and they would like to redeem your children, and redeem you, yes, and corrupt you and lead you astray —for we are told the devil was a liar from the beginning; and he keeps it up pretty well yet.

The Lord then turned to His well beloved Son who said, "Father, thy will be done. You have presented before us your plans, your ideas and views which are calculated to exalt and ennoble mankind; and believing in your intelligence and in your good motives, and in the instruction that comes from you, I shall be subject to you and your law. Father, thy will be done", while Satan said that he would go and save every soul, and then asked the Father to give him his honor. That is, in effect, "O Lord, thou art all powerful and great and magnanimous, bestow upon me thy power that I then, in thy name, may bring about the destruction of thy people."

Just as people now want to get in many instances the honor of the people and of the priesthood to bring about their own purposes and to lead us down into the path that leads to death. What did the Lord do? He knew the designs of the enemy and the course which he would pursue He wanted to do away with the free agency of men—like men do today in this broad republic, to deprive men of their liberty and their rights, God, being our helper, we will try to sustain from this time henceforth. (Amen, by the congregation.) And because he sought to take away their liberty, their free agency, going contrary to the law of God, he was cast out, and those also who clung to him, even one-third of the angels of heaven, before they had their bodies.

What followed after? There is a big field before me and I have not time to enter into the question; but I will briefly touch upon a few principles.

Man came to the earth, and when man came, Satan came also. You know the history in regard to this. God gave man a law, and Satan began to try to pervert that law; this was one of the first things he did. In process of time there were two men born—Cain and Abel, **and many others besides**; but these were representative men. One placed himself under the influence of God; the other under the influence of the devil, and he became the father of liars and deceivers, and was instructed by the enemy of all righteous to introduce murder and bloodshed and confusion, which we read of as having descended from Cain, passing through the different ages, and to many people of this age and continent; and it is now spreading among the nations of the earth in every form of terrorism and secret organizations; and murder, bloodshed and destruction are in their hearts. They hatch cocatrice eggs, and weave the spider's web; and those that eat of the eggs die; and the eggs that are hatched break forth into vipers.

We see this spirit in the earth; and that spirit would like to find a footing among us; and nothing but our adherence to God and His laws, our fidelity to truth and our integrity to correct principles, will preserve us from these infamies that are spreading themselves abroad in the world. And if we would secure to ourselves eternal lives and possess thrones and principalities and powers in the eternal worlds, it is for us to obey the Lord our God, to keep his commandments and square our lives according to the principles that God has revealed, be in communion with each other and with the holy priesthood on the earth, with God and the holy priesthood in the heavens, that we may be one with the Saints of God, one with the Apostles and Prophets and Presidency, one with the ancient apostles and prophets and men of God, one with God our heavenly Father and with Jesus the Mediator.

—Millennial Star, Vol. 43, pp. 279, 283-5.

The Economic Order of Heaven

Chapter 2

We have learned that God's economic system is subject to certain laws and orders.

First, what term or terms is this system known by? It was formerly called the Order of Enoch, the Order of all things in Common; it might be called the Order of Peleg, the Order of Melchisedek, the Order of Joseph, the Economic Order of the Son of God, the United Order—or Order of Unity, etc. Comprehended in the order are the principles of Tithing, Consecration, Stewardships and Inheritances.

The Order is often regarded as a temporary arrangement only, but this is an error. With God all things are spiritual. Father Adam brought this economic law with him from another planet. It was a spiritual law, a law to his spirit children, clearly known and fully understood by them before they advanced to mortality. God says:

> **Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men, neither Adam, your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal no sensual.—D. & C., 29:34-5.**

As before stated, this economic law was revealed to God's children in former dispensations. To the extent they received and lived it, to that extent did they prosper both temporally and spiritually. In the present dispensation the law was re-established in revelations from the Lord to the Prophet Joseph Smith. While given the opportunity, the Saints were not prepared to receive the law. They were deeply traditioned in the philosophy of the world. Selfishness, the spirit of aggrandizement, greed, competition, were too strongly imbedded in their natures to accept the sacred law in totum.

The settlement of the Saints in Jackson County, Missouri, was conditioned on obedience to this law, **for Zion can be built up on no other principle than adherence to the fulness of the Gospel of which this law is a part.** The Saints failed. Selfishness and greed overcame them. They forfeited their right to divine protection, hence were driven from their inheritances. Not all were faithless, but all were dispossessed.

After the Prophet's martydom and the Saints found sanctuary in the valleys of the Rockies they were again taught the great law. Many Or-

ders were organized, thrived and blossomed forth for a season, then, under the scorching sun of traditional weaknesses, the plant withered and died; and instead of the Saints becoming a mighty people economically, as will be their final destiny, they are now in bondage, both temporal and spiritual—they have become the "hewers of wood and drawers of water" to the Gentiles and to their commercial institutions.

Like the children of Israel under the leadership of the mighty Moses, they refused to take a course to "see the face of God", but sold their birthright for a mess of political pottage. And, like Israel of old, the privilege of entering into the promised land of priestly supremacy gloriously triumphant, is reserved for a lator generation.

It was as early as February, 1831, a few months after the organization of the Church, that the Lord began to unfold to the youthful mind of the Prophet his economic order. He said:

If thou lovest me thou shall serve me and keep all my commandments. And behold, thou wilt remember the poor and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken.

And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall appoint or has appointed and set apart for that purpose.

And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family.

And again, if there shall be properties in the hands of the church or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.

Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council; and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed—that my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people.

And it shall come to pass, that he that sinneth and repenteth not shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words unto me—for inasmuch as ye do it unto the least of these, ye do it unto me.

For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel.

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. * * *

Thou shalt stand in the place of thy stewardship. Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother. And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said.—D. & C., 42:29-42; 53-55.

Here the Lord sets forth for the guidance of his Saints:

(a) They should remember the poor and consecrate of their properties for their support. This to be done with a covenant and deed which cannot be broken.

(b) The consecrations shall be made to the bishopric of the Church.

(c) Each consecrator to receive a stewardship, by consecration, of sufficient for himself and family.

(d) If, after the first consecration, there be property in the Church or in possession of any individual more than is necessary for their support, it shall be devoted to administer to those who have not, according to their wants.

(e) This residue shall be kept in the Lord's storehouse, to be allotted to the poor and needy under the direction of the high council of the Church and the Bishopric.

(f) The residue shall also be used to purchase lands for the Church, building houses of worship and the New Jerusalem, to be revealed, contemplating the gathering of the Saints. and for the support of the families of the members of the Bishopric handling such consecrations.

(g) Consecrators who apostatize and do not repent shall be cast out of the Church and not receive back that which they have consecrated.

(h) Pride of heart and idleness are condemned; the garments of the Saints to be plain, their beauty the work of their own hands.

Thus the Saints were given the simple rudiments of this great economic Order—were given as much of the details of the law as their spiritual and mental capacities could receive at the time.

It should be remembered that this revelation was given the Prophet at Kirtland, Ohio, in fulfillment of a previous promise (D. & C., 38:32). In May, 1831, as the Saints were moving from New York to their new home in Kirtland, and as the law of Consecration belonged particularly to the Bishop's office to administer it, Bishop Edward Partridge sought additional instruction on the matter, when the Lord gave further revelation to the Prophet Joseph Smith in which the following instructions are noted:

Harken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people. For it must needs be that they be organized according to my laws; if otherwise, they will be cut off.

Wherefore, let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portions, EVERY MAN EQUAL according to his family, according to his circumstances and his wants and needs.

And let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church.

And if he shall transgress and is not accounted worthy to belong to the church he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him.

And thus all things shall be made sure, according to the laws of the land. And let that which belongs to this people be appointed unto this people. And the money which is left unto this people—let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people not be taken and given unto that of another church. Wherefore, if another church would receive money of this church, let them pay into this church again according as they shall agree; and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

And again, let the bishop appoint a storehouse unto this church; and let all things both in money and in meat, which are more than is needful for the wants of this people, be kept in the hands of the bishop. And

let him also reserve unto himself for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws. And I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them, wherefore let them act upon this land as for years, and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places in all churches. And whoso is found a faithful, a just, and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life.

Verily, I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so. Amen.—Ib. Sec. 51.

These instructions contemplate:

(a) That God's economic system must be organized strictly in accordance with His laws.

(b) Bishop Partridge and counselors were to appoint unto the Saints their portions, "every man equal according to his family, his circumstances, his wants and needs."

(c) Should a man transgress and become unworthy a membership in the Church, he cannot withdraw his consecration, but can hold only that which has been deeded, or given to him, as his personal property.

(d) One church group borrowing from another church group must repay the same as shall be agreed upon—the transactions being conducted through the Bishop or agent, which shall be appointed by the voice of the Church.

(e) The Bishop was to appoint a storehouse unto the Church in which all surplusses shall be kept by him, to be properly distributed by him, himself and family to be sustained therefrom.

(f) The Lord consecrated to the Saints the land in Ohio where they were then gathering, "for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence."

(g) These instructions were to be an example unto the Bishop to guide him in organizing in other places from time to time.

Quoting from D. & C. 82:17, the Lord further defines the term, "wants and needs", with the qualification "inasmuch as his wants are just".

In March, 1832, the Lord further elaborated on the subject of the storehouse in which surplus goods should be stored for distribution among the poor of His people, and on other important phases of the law. He says:

For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there must be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place (Hyrum, Ohio) and the land of Zion—or in other words, the city of Enoch (Joseph), for a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven; that you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you. And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order; * * *

Wherefore, a commandment I give unto you, to prepare and organize yourselves by a bond of everlasting covenant that cannot be broken.

And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption.

Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample which I give unto you, whereby

you may accomplish the commandments which are given you; that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world:

That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation, under the counsel and direction of the Holy One, who is without beginning of days or end of life.—Ib. 78:3-8, 11-16.

Idleness and other slothful and wicked habits are banned by the Lord:

Thou shalt not be idle; for he that is idle shall not eat the bread, nor wear the garments of the laborer.—Ib. 42:42.

And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion.—Ib. 68:30-32.

Let every man be diligent in all things. And the idler shall not have place in the Church, except he repent and mend his ways.—Ib. 75:29.

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires. Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace. —ib. 88:123-125.

(To be continued)

If you tell lies, people won't trust you; if you tell the truth, they won't like you.

A TESTIMONY

There is no salvation but in the way God has pointed out. There is no hope of everlasting life but through obedience to the law that has been affixed by the Father of Life, "with whom there is no variableness, neither shadow of turning"; and there is no other way by which we may obtain that light and exaltation. Those matters are beyond peradventure, beyond all doubt in my mind; I know them to be true. Therefore I bear my testimony to you, my brethren and sisters, that the Lord God Omnipotent reigneth, that he lives and that his Son lives, even he who died for the sins of the world, and that he arose from the dead; that he sits upon the right hand of the Father; that all power is given unto him; that we are directed to call upon God in the name of Jesus Christ.

We are told that we should remember him in our homes, keep his holy name fresh in our minds, and revere him in our hearts; we should call upon him from time to time, from day to day; in, in fact, every moment of our lives we should live so that the desires of our hearts will be a prayer unto God for righteousness, for truth, and for the salvation of the human family.

Let us guard ourselves so that there may not come into our souls a single drop of bitterness, by which our whole being might be corroded and poisoned with anger, with hatred, envy or malice, or any sort of evil. We should be free from all these evil things, that we may be filled with the love of God, the love of Truth, the love of fellowmen, that we may seek to do good unto all men all the days of our lives, and above all things be true to our covenants in the gospel of Jesus Christ.—President Joseph F. Smith.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious
PUBLISHED MONTHLY
By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 5, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 12. **SEPTEMBER, 1946** **No. 4.**

EDITORIAL THOUGHT

AND it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.—D. & C., Sec. 85.

THE WAR'S END

In May, 1945, the announcement was made that Germany had unconditionally capitulated. Italy had already surrendered, and on August 14, 1945, Japan gave her unconditional response to the Atomic Bomb experiment. The great world war was over for a second time. The shooting was ended—nothing to do but a few incidentals in deciding upon peace terms. This accomplished, the nations could settle down to normal life and everything would be hunkidori again.

But, wait a minute. What of the scars of war? Some 2,700,000 people dead among the Germans and Allies—your sons and mine; some 3,988,000 men wounded—many of them never again to live a normal life; not mentioning the dead of Italy, India, Japan and China; great cities devastated; Christian morals displaced by war morals; the desire to kill and destroy substituted for brotherly love; the victorious nations at war among themselves, trying to decide on which shall have the greater reparations—many demanding the "pound of flesh".

We learn that Poland was perhaps damaged the greatest. "Warsaw", announces the press, "is the most completely destroyed city in the world. Of 26,500 buildings some 10,000 were leveled." The minimum estimate of rebuilding this Polish capital is two billion dollars.

"The New Europe", says the WORLD REPORT, "will take decades, not years, to build. For the unforeseeable future the countries of Europe each year will spend millions of man-hours and billions of dollars in repairing war damage. It probably will be the year 2000 before the scars of World War II are gone."

A major catastrophe of the war is the wild inflations settling down like a damp and noisome fog upon the nations. The one country, Hungary, is crushed with the wildest inflation known in the world to date. In July one thousand billion trillions pengoes (the heretofore official rate was 5.13 pengoes to a dollar), was the price of a cup of coffee and a roll in Budapest. Paper money, of no possible value, was cluttering the streets.

Inflation, as an infectious disease, is damning all America, Asia and Europe. It is now a problem for the so-called statesmen of the world to wrestle with.

When Israel demanded a king as a substitute for the Priesthood of God, Samuel, under the direction of the Lord, gave them one, with the warning, however, of just what is now happening. Israel and the Gentile nations have been at war ever since. **And when God's modern Prophet, Joseph Smith, proclaimed these destructions would continue "until the consumption decreed hath made a full end of all nations; that the cry of the Saints and the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies"** (D. & C., 87:6-7), he was prophetically disclosing to the world their final doom. As we see it, no power other than that of King Christ will be able to restore peace to that part of the world which shall not be completely decimated by murderous conflict.

THE APPROACHING END

In vain men have speculated on and sought to understand the "end of the world" or of wickedness, and the second coming of Christ. At different times certain religious enthusiasts have set dates when they expected the Savior's advent in power and glory, when He should be enthroned as the King of kings and forever, thereafter, govern earth. These dates, however, have mis-fired. No man has yet been able to work the combination revealing the "day or the hour" when the mighty purposes of God are to be consummated. **"Therefore", said the Christ, "be ye also ready: for in such an hour as you think not the Son of man cometh."**

However, there are some mile-posts to which our attention may, with profit, be drawn, and which are very interesting. We present for a present article verses 12-17, Chapter 6 of Revelations. The text reads:

> **And I beheld when he opened the sixth seal, and, lo,**
>
> **There was a great earthquake:**
>
> **And the sun became black as sackcloth of hair,**
>
> **And the moon became as blood:**
>
> **And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.**
>
> **And the heaven departed as a scroll when it is rolled together;**
>
> **And every mountain and island were moved out of their places.**
>
> **And the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?**

In the main, we give impressions from the author of "Thoughts on the

Book of Daniel and the Revelation", by Uriah Smith, Professor of Biblical Exegesis in the Battle Creek College, author of "Man's Nature and Destiny", "The Sanctuary and Its Cleansing", "The United States in Prophecy", etc., and which we feel are well worth our attention:

Such are the solemn and sublime scenes that transpire under the sixth seal. And a thought well calculated to awaken in every heart an intense interest in divine things, is the consideration that we are now living amid the momentous events of this seal.

* * *

The Great Earthquake.—The first event under this seal, perhaps the one which marks its opening, is a great earthquake. As the more probable fulfillment of this prediction, we refer to the great earthquake of Nov. 1, 1755, known as the earthquake of Lisbon. Of this earthquake, Sears, in his "Wonders of the World", pp. 50, 58, 381, says:

"The great earthquake of Nov. 1, 1755, extended over a tract of at least 4,000,000 square miles. Its effects were even extended to the waters in many places, where the shocks were not perceptible. It pervaded the greater portion of Europe, Africa, and America; but its extreme violence was exercised on the southwestern part of the former. In Africa, this earthquake was felt almost as severely as it had been in Europe. A great part of Algiers was destroyed. Many houses were thrown down at Fez and Mequinez, and multitudes were buried beneath the ruins. Similar effects were realized at Morocco. Its effects were likewise felt at Tangier, at Tetuan, at Funchal in the Island of Madeira. It is probable that all Africa was shaken. At the north it extended to Norway and Sweden. Germany, Holland, France, Great Britain, and Ireland were all more or less agitated by the same great commotion of the elements. Lisbon (Portugal), previous to the earthquake in 1755, contained 150,000 inhabitants. Mr. Barretti says that 90,000 persons are supposed to have been lost on that fatal day."

On page 200 of the same work we again read: "The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'Misericordia; the world's at an end!' Mothers forgot their children, and ran about loaded with crucifixed images. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin."

The Encyclopedia Americana states that this earthquake extended into Greenland, and of its effects upon the city of Lisbon further says: "The city then contained about 150,000 inhabitants. The shock was instantly followed by the fall of every church and convent, almost all the large and public buildings, and more than one-fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence for the space of nearly three days that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped."

Sir Charles Lyell gives the following graphic description of this remarkable phenomenon:

"In no part of the volcanic region of Southern Europe has so tremendous an earthquake occurred in modern times as that which began on the 1st of November, 1755, at Lisbon. A sound of thunder was heard underground and immediately afterwards a violent shock threw down the greater part of that city. In the course of about six

minutes, sixty thousand persons perished. The sea first retired, and laid the bar dry; it then rolled in, rising fifty feet above its ordinary level. The mountains of Arrabida, Estrella, Julio, Marvan, and Cintra, being some of the largest in Portugal, were impetuously shaken, as it were from their very foundations; and some of them opened at their summits, which were split and rent in wonderful manner, huge masses of them being thrown down into the subjacent valleys. Flames are related to have issued from these mountains, which are supposed to have been electric; they are also said to have smoked; but vast clouds of dust may have given rise to the appearance.

"The most extraordinary circumstance which occurred at Lisbon during the catastrophe, was the subsidence of the new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of the falling ruins; but suddenly the quay sunk down with all the people on it, and not one of the dead bodies ever floated to the surface. A great number of boats and small vessels anchored near it, all full of people, were swallowed up as in a whirlpool. No fragment of these wrecks ever rose again to the surface, and the water in the place where the quay had stood is stated, in many accounts, to be unfathomable; but Whitehurst says he ascertained it to oe one hundred fathoms. * * *

"The great area over which this Lisbon earthquake extended is very remarkable. The movement was most violent in Spain, Portugal, and the north of Africa; but nearly the whole of Europe, and even the West Indies, felt the shock on the same day. A seaport called St. Ubes, about twenty miles south of Lisbon, was engulfed. At Algiers and Fez in Africa, the agitation of the earth was equally violent; and at the distance of eight leagues from Morocco, a village, with the inhabitants, to the number of about eight or ten thousand persons, together with all their cattle, was swallowed up. Soon after, the earth closed again over them.

"The shock was felt at sea, on the deck of the ship to the west of Lisbon, and produced very much the same sensation as on dry land. Off St. Lucas, the captain of the ship NANCY felt his vessel so violently shaken that he thought she had struck the ground, but, on heaving the lead, found a great depth of water. Captain Clark, from Denia, in latitude 36° 24′ No., between nine and ten in the morning, had his ship shaken and strained as if she had struck upon a rock. Another ship, forty leagues west of St. Vincent, experienced so violent a concussion that the men were thrown a foot and a half perpendicularly up from the deck. In Antigua and Barbadoes, as also in Norway, Sweden, Germany, Holland, Corsica, Switzerland, and Italy, tremors and slight oscillations of the ground were felt.

"The agitation of lakes, rivers, and springs in Great Britain was remarkable. At Loch Lomond in Scotland, for example, the water without the least apparent cause, rose against its banks, and then subsided below its usual level. The greatest perpendicular height of this swell was two feet four inches. It is said that the movement of this earthquake was undulatory, and that it traveled at the rate of twenty miles a minute. A great wave swept over the coast of Spain, and is said to have been sixty feet high at Cadiz. At Tangier, in Africa, it rose and fell eighteen times on the coast; at Funchal, in Madeira, it rose full fifteen feet perpendicular above high-water mark, although the tide, which ebbs and flows there seven feet, was then at half ebb. Besides entering the city and committing great havoc, it overflowed other seaports in the island. At Kinsale, in Ireland, a body

of water rushed into the harbor, whirled round several vessels, and poured into the market place." * * * Library of Choice Literature, Vol. 7, pp. 162-3.

The Darkening of the Sun.—Following the earthquake, it is announced that "the sun became black as sackcloth of hair." This portion of the prediction has also been fulfilled. Into a detailed account of the wonderful darkening of the sun, May 19, 1780, we need not here enter. Most persons of general rading, it is presumed, have seen some account of it. The following detached declarations from different authorities will give an idea of its nature:

"The dark day of Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."—Herschel.

"In the month of May, 1780, there was a terrific dark day in New England, when 'all faces seemed to gather blackness', and the people were filled with fear. There was great distress in the village where Edward Lee lived, 'men's hearts failing them for fear' that the judgment day was at hand; and the neighbors all flocked around the holy man, who 'spent the gloomy hours in earnest prayer for the distressed multitude.'"—Tract No. 379 American Tract Society; Life of Edward Lee.

"Candles were lighted in many houses. Birds were silent and disappeared, fowls retired to roost. It was the general opinion that the day of judgment was at hand."—President Dwight, in Ct. Historical Collections.

"The darkness was such as to occasion farmers to leave their work in the field, and retire to their dwellings. Lights became necessary to the transaction of business within doors. The darkness continued through the day."—Gage's History of Rowley, Mass.

"The cocks crew as at daybreak, and everything bore the appearance of gloom of night. The alarm produced by this unusual aspect of the heavens was very great."—Portsmouth Journal, May 20, 1843.

"It was midnight darkness at noonday. * * * Thousands of people who could not account for it from natural causes, were greatly terrified; and, indeed, it cast a universal gloom on the earth. The frogs and night-hawks began their notes."—Dr. Adams.

"Similar days have occasionally been known, though inferior in degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses."—Sear's Guide to Knowledge.

"Almost, if not altogether alone, as the most mysterious and yet unexplained phenomenon of its kind in nature's diversified range of events, during the last century, stands the dark day of May 19th, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England,—which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing, bewildered, to their roosts, and the birds to their nests, and the cattle returning to their stalls. Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come. * * * The extent of this darkness was also very remarkable. It was observed at the most easterly regions of New England: westward to the furthest parts of Connecticut, and Albany; to the southward, it was observed all along the sea coast; and to the north, as far as the American settlements extended. It probably far exceeded these boundaries, but the exact limits were never positively known."—Our First Century, by R. M. Devens, pp. 89-90

The poet Whittier thus speaks of this event:

" 'Twas on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sages tell—
The Twilight of the Gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest in Bethany, but stern
As justice and inexorable law."

The Moon Became as Blood.—"The darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage to the "Historican Society".

Dr. Adams, already quoted, wrote concerning the night following the dark day:

"Almost everyone who happened to be out in the evening got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had fulled the day before."

This statement respecting the phase of the moon proves the impossibility of an eclipse of the sun at that time.

And whenever on this memorable night the moon did appear, as at certain times it did, it had, according to this prophecy, the **appearance of blood.**

And the Stars of Heaven Fell.—The voice of history still is, fulfilled! Being a much later event than the darkening of the sun, there are multitudes in whose memories it is as fresh as though it were but yesterday. We refer to the great meteoric shower of Nov. 13, 1833. On this point a few extracts will suffice.

"At the cry, 'Look out of the window', I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. * * * I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder'; and we felt in our hearts that it was a sign of the last days. For truly **'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a might wind.'** (Rev.) 6:13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by ASTER in Greek, and STELLA in Latin, the smaller lights of heaven. The refinement of modern astronomy has made distinction between stars of heaven

and meteors of heaven. Therefore the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling **unto the earth.** Larger bodies cannot fall in myriads unto a smaller body; and most of the planets and all the fixed stars are many times larger than our earth; but these fell toward the earth. And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt, to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted: **'The stars of heaven fell unto the earth.'** They were not sheets, or flakes, or drops of fire; but they were what the world understands by falling stars; and one speaking to his fellow, in the midst of the scene, would say, 'See how the stars fall!' And he who hears would not stop to correct the astronomy of the speaker any more than he would reply, 'The sun does not move', to one who should tell him, 'The sun is rising'. **The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.'** Here is the exactness of the prophet, The falling stars did not come as if from several trees shaken, but from one. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north. Those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the dark) fell toward the south. And they fell not as ripe fruit falls; far from it; but fell toward the south. And they fell they flew, they were cast, like the unripe, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree."—Henry Dana Ward.

"Extensive and magnificent showers of shooting stars have been known to occur at various places in modern times; but the most universal and wonderful which has ever been recorded, is that of the 13th of November, 1833, **the whole firmament, over all the United States, being then, for hours,** in fiery commotion. No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another. * * * During the three hours of its continuance, the day of judgment was believed to be only waiting for sunrise."—Our First Century, p. 329.

The effect of this phenomenon upon the negro population, is described by a southern planter as follows:

"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy could be heard from most of the negroes of three plantations, amounting in all to some six or eight hundred. While earnestly and breathlessly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice beseeching me to rise, and saying, 'O my God! the world is on fire!' I then opened the door, and it is difficult to say which excited me most, the awfulness of the scene or the distressed cries of the negroes. Upward of one hundred lay prostrate on the ground, some speechless, and others uttering the bitterest moans, but with their hands raised, imploring God to save the world and them. The scene was truly awful;

for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion."—Id., p. 330.

"Arago computes that not less than two hundred and forty thousand meteors were at the same time visible above the horizon of Boston." Any of the display at Niagara it is said that "no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."—Id. ib.

For the balance of the prophecy of St. John, as quoted, future events must reveal their fulfillment.

In the Autobiography of Apostle Parley P. Pratt (page 110), we read the following account of his experience relative to the falling stars, while fleeing from the Missouri mobs:

> **About two o'clock the next morning we were called up by the cry of signs in the heavens. We arose, and to our great astonishment all the firmament seemed enveloped in splendid fireworks, as if every star in the broad expanse had been hurled from its course and sent lawless through the wilds of ether. Thousands of bright meteors were shooting through space in every direction, with long trains of light following in their course. This lasted for several hours, and was only closed by the dawn of the rising sun. Every heart was filled with joy at the majestic display of signs and wonders, showing the near approach of the coming of the Son of God.**

We copy the following from the Historical Record of the Church of Jesus Christ of Latter-day Saints (page 646):

> **On the night of the 13th of November (1833), while large bodies of the Saints were still encamped on the Missouri bottoms, exiled from their homes for the Gospel's sake, one of the most wonderful meteoric showers occurred that was ever witnessed. The whole heavens and the earth were made brilliant by the streams of light which marked the course of the falling aerolites. The whole upper deep was one vast display of heaven's fireworks. The long trains of light left in the heavens by the meteors would twist into the most fantastic shapes, like writhing serpents. The grandeur was far beyond the power of words to describe. * * * It is needless to say that this sign in the heavens encouraged the distressed Saints; that it revived their hopes; that it calmed their fears, that the coming of their deliver was drawing nigh.**

Students of modern revelation and particularly of the Book of Mormon, may regard the cataclysmic earth disturbance following the crucifixion and resurrection of the Savior as fulfill ment of the portion of the prediction relating to "A great earthquake", followed by a season of darkness upon the face of the land. This event is described in Book of Mormon, 3 Nephi, Chapt. 8, which the student should read.

However, as we read the revelation to St. John, also the words of Jesus Christ (Matt. 24, Inspired Version), we believe these latter incidents more perfectly express the beginning of the fulfillment of the great revelation. Certainly the events described are most unusual, grippingly interesting and of sacred significance.

Department of Legend and Tradition

INDIAN FOLK LORE

Sand Painting of the Song-Hunter The Navajo Blanket

The black cross bars denote pine logs; the white lines the froth of the water; the yellow, vegetable debris gathered by the logs; the blue and red lines, sunbeams. The blue spot in the center of the cross denotes water. There are four Hostjoboard. Each couple sits upon one of the cross arms of the logs. The Gods carry in their right hands a rattle, and in their left sprigs of pinion; the goddesses carry pinion sprigs in both hands.

Hasjelti is to the east of the painting. He carried a squirrel skin filled

with tobacco. His shirt is white cotton and very elastic. The leggins are of white deer-skin, fringed, and his head is ornamented with an eagle's tail; at the tip of each plume there is a fluffy feather from the breast of the eagle. The projection on the right of the throat is a fox skin.

Hostjoghon is at the west. His shirt is invisible, the dark being the dark of the body. His staff is colored black from a charred plant. Two strips of beaver skin tipped with six quills of the porcupine are attached to the right of the throat. The four colored stars on the body are bead ornaments. The top of the staff is ornamented with a turkey's tail. Eagle and turkey plumes are alternately attached to the staff.

The Naaskiddi are north and south of the painting. They carry staffs of lightning ornamented with eagle plumes and sunbeams. Their bodies are nude except the loin skirt. The hunch upon the back is a black cloud and the three groups of white lines indicate corn and other seeds. Five eagle plums are attached to the cloud-back, since eagles live among the clouds. The body is surrounded by sunlight. The lines of blue and red which border the cloud-back denote sunbeams penetrating storm-clouds. The black circle zigzagged with white around the head is a cloud basket filled with corn and seeds of grass. On each side of the head are five feathers of the red-shafted flicker. The Rainbow goddess, upon which these gods often travel, partly encircles and completes the picture.

These sand pictures are drawn upon common yellow sand, brought in blankets, and laid in squares about three inches thick and four feet in diameter. The colors used in decoration were yellow, red and white, secured from sand stones; black from charcoal, and grayish blue made from white sand and charcoal mixed with a very small quantity of yellow and red sands.

(From eighth annual report of the Bureau of Ethnology, abridged from description of James Stevenson.)

Notes on a Blackfeet Legend

According to John C. Ewers, Curator of the Plains Indian Museum, at Browning, Montana, Napi (pronounced Nah-pee and translated "Old Man") is a very prominent character in Blackfeet mythology, occupying a sort of Dr. Jekyll and Mr. Hyde role. In some tales he is the wise, powerful, serious creator of the world. In other stories he is represented as an impish trickster. The Blackfeet believe that Napi left them long ago and went West, disappearing in the mountains. —Indians at Work, Vol. 11, No. 3, p. 34. (September-October, 1943).

Note 1. **Napi**: The Hebrew **nevi**, prophet, became **Nephi** by ordinary linguistic transition. The linguistic construction of **p** and **ph (f)** is so similar that in Hebrew the same letter represents both sounds. **Napi** in the language of the Blackfeet probably is the same as **Nephi**, particularly as the meaning is the same: the Hebrew means **prophet, sage, wise-man,** to the Blackfeet the **old-man** conveyed the same thought.

Note 2. **Dual character**: This is one of the most interesting parts of the statement. There are two opinions regarding Napi; one, that he is good; the other, that he is evil. Originally there were two completely different set of legends. One belonged to those "Blackfeet" of Nephite extraction, the other to those of Lamanite extraction. In the course of centuries these two peoples intermarried and became a united group. One of the things they united was their conceptions of the Prophet Nephi.—M. Zvi Udley, Th. M., Ph. D.

SEPTEMBER

Autumn arrives, array'd in splendid mien;
Vines, cluster'd full, add to the beauteous scene,
And fruit-trees clothed profusely laden nod,
Compliant bowing to the fertile sod.

Thoughts on Soviet Foreign Policy and What to Do About It

An international expert analyzes Russia's motives in seeking a "Pax Sovietica" and the methods by which she would impose it on the world.

By J. Foster Dulles

PART II

In August TRUTH we presented Part I of John Foster Dulles' observations on "THOUGHTS ON SOVIET FOREIGN POLICY AND WHAT TO DO ABOUT IT". We herewith present Part II of Mr. Dulles' thesis, taken, by permission, from LIFE, June 10, 1946.

THE AUTHOR'S FOREWORD

This is the second of two articles on the foreign policy of the Soviet Union.

In our first article we saw that the foreign policy of the Soviet Union is world-wide in scope. Its goal is to have governments everywhere which accept the basic doctrines of the Soviet Communist Party and which suppress political and religious thinking which runs counter to those doctrines. Thereby the Soviet Union would achieve world-wide harmony—a Pax Sovietica.

We saw that Soviet leaders seek to achieve their peace by (1) a gradual expansion of the Soviet Union itself—the Inner Zone; (2) the pressure of force in surrounding areas—the Middle Zone—which are subject to the controlling influence of Soviet land power; and (3) in the Outer Zone, the political organization of mass discontent.

That is a powerful program and it has achieved great initial success. On the other hand it carries a threat to personal freedoms which constitute our most cherished political and spiritual heritage and which we have fought to defend whenever they seem in jeopardy. Consequently, the Soviet program is a danger to peace. In this article we consider what policies will enable the American people to avert that danger.

If the leaders of a great nation have embarked upon a foreign policy which may lead to our violent resistance, the time to plan against that is now. The sooner we make it clear that the policy cannot succeed, the more likely it is that the dangerous aspects of that policy may be changed.

None of us likes to face up to a new major international problem just when, by victory over Germany and Japan, we feel we have earned the right to a period of relaxation. None of us likes to admit of danger coming from a nation which made an outstanding contribution to that victory. Some would avoid the issue by looking only upon the good ends which Soviet policy professes to seek. Some, while perceiving the intolerant and ruthless aspects of Soviet policy, cling to the hope that these aspects are only local or temporary. Some rely on the fact that no nation wants a major war or would deliberately provoke it. Some do not want to be bothered with unpleasant prospects when it cannot yet be demonstrated with mathematical certainty that they will happen.

Those are attitudes which contribute to war. They make possible the miscalculation out of which major wars arise.

It is quite true that no nation wants a big war or one the outcome of which is doubtful. That is almost always the case. Generally, such wars get started by mistake. National leaders begin by pushing outward their national domain and sphere of influence at points where, they calculate, there will be little resistance. When their calculation proves correct and no strong reaction occurs, they go on. Those within the country who advised restraint become discredited. Leadership becomes concentrated in the hands of the more reckless, who take more chances. Fi-

nally, they find to their chagrin that they have made a bad calculation.

If we have another great war, that is probably the way it will come. No one will deliberately plan it. It will be the result of miscalculating.

Twice within 25 years the U. S. has be drawn into a world war because the American people finally came to feel that aggressive policies in Europe and Asia threatened our conception of democracy and our ideals of personal freedom. In each case the foreign leaders would probably have followed a different course had they, at an early stage, realized that the American people would react as they did. In not making apparent, in time, our devotion to our ideals, we were guilty of contributory negligence. We must not make the same mistake three times in a generation.

Soviet Change of Program Is Possible

It may be asked whether anything we can do would, as a practical matter, bring the Soviet leaders voluntarily to change their foreign program. No one can answer that question with assurance. There seems to be an inevitability about Soviet foreign policy. Soviet leaders believe that certain freedoms for the individual are dangerous. They have stamped them out at home just as elsewhere governments stamp out the carriers of dangerous germs. But abroad, the freedoms which they fear are rife and they are highly contagious freedoms. So, to defend their land against contamination from without, Soviet leaders set up barriers to insulate their people. That, however, is no permanent solution. It is a form of self-imprisonment that is intolerable to ambitious and able men who know that their nation is a great power and desire it to play a world-wide role. Therefore, they seek everywhere foreign governments which will join in their campaign of purge. Only in that way will the world be safe from the standpoint of Soviet leaders.

It can be argued that so long as Soviet domestic policy is what it is, Soviet foreign policy must also be what it is. However, human events seldom unfold in accordance with a purely logical pattern. Soviet leaders today are not as fanatical as were their predecessors. They have made many changes of domestic policy in the interest of expediency. The so-called "communism" of Russia today is, economically, very different from the communism taught by Marx and inaugurated under Lenin and Trotsky. Soviet foreign policy has also changed in the sense that some years ago it would have been justified as fulfillment of a sacred mission to accomplish world revolution. Now it is justified as a practical way to assure the security of the Soviet Union.

Under Mr. Stalin, Soviet moves abroad seem to have been marked by an effort to calculate chances. Soviet foreign representatives have sometimes taken extreme positions, but Mr. Stalin has pulled back and relieved the tension when unexpected opposition was encountered. All of that indicates that Soviet foreign policy is subject to change if it can be made abundantly clear to Soviet leaders that that policy is impractical and will not, in fact, promote the safety of the Soviet Union.

However, it is not very profitable to speculate about what will come out of the Kremlin. That is an interesting intellectual pastime, but an outsider will not, in that way, get much practical guidance. From the standpoint of action, the course is clear. We must act on the assumption that we **can** do something to bring Soviet leaders to change their foreign program. If we do not go ahead on that basis, we shall almost surely fail. If, for example, we assume that Soviet leaders cannot be brought to change their pro-

gram, we drift into surrender or war. If the past is any guide, it will be war. Therefore, as a working hypothesis, we accept the possibility of change.

There is a second working hypothesis we must make. We must assume that it will be very difficult for us to bring about a change of Soviet foreign policy. We cannot expect Soviet leaders readily to change a policy which reflects the inner life and basic philosophy of Soviet communism and which has achieved great initial success. The difficulty is increased by the fact that Soviet leaders are not well informed about the state of the world. Therefore, any program of ours designed to bring the Soviet leaders to change their foreign policy should be a program that is wisely conceived, vigorously implemented, and unitedly supported by the American people.

American Policy

The basic purpose of Americans for the next few years should be to develop the facts which will make it apparent, even to those within the Kremlin, that present Soviet foreign policy will not succeed. Then they may change that policy. In that way, and only in that way, can we ward off the danger of another great war due to another great misculculation.

It is, however, essential that we develop the right set of facts.

It will be easy to go wrong in this matter. As it becomes increasingly clear that the Soviet program threatens our way of life and our cherished political and spiritual freedoms, we may react violently and foolishly. Some will want us to place our reliance wholly in our military and economic power and to use it to coerce Soviet leaders.

Such a program would probably fail. Soviet leaders are not the kind of men who are easily coerced. They do not want another major war, particularly one which they could not win. But they are tough, they are not afraid of fighting, and they cannot be arbitrarily pushed around.

Also, such a program would divide us internally. Many Americans sympathize with the professed social goals of the Soviet experiment and feel toward it much as foreign peoples during the last century felt toward the "great American experiment". They would not want to crush it.

Even if we did crush it, that would prove nothing. That would not end the challenge to a society of personal freedom. On the contrary, it would probably intensify that challenge, for the Soviet experiment would then seem to have succumbed not to our merit, but to our might. New disciples of that faith would spring up everywhere.

No program is fruitful if it is merely **against** some one or some thing. Successful programs are those which are constructive and creative in their own right. What we need at this critical juncture is an affirmative demonstration that our society of freedom still has the qualities needed for survival. We must show that our free land is not spiritual lowland, easily submerged, but high land that, most of all, provides the spiritual, intellectual and economic conditions which all men want. Upon such a program all true Americans could agree and it would agree, and it would peacefully achieve our purpose.

Every civilization faces, and ought to face, periodic challenges. That is nothing to complain about. It is the way the world works. In the face of the present challenge of Soviet foreign policy, we need to demonstrate:

First, that we genuinely cherish for ourselves and others the spiritual and intellectual freedoms which the Soviet system would take away, and that we

are willing to sacrifice to preserve them;

Second, that those freedoms, which in the past have gloriously served mankind, are still the means whereby men can steadily advance their own development.

There is no difficulty in finding ways to make that demonstration. I make a few suggestions, primarily by way of illustration, because it is impractical here to be exhaustive.

1. The most significant demonstration that can be made is at the religious level. The overriding and ever present reason for giving freedom to the individual is that men are created as the children of God, in His image The human personality is thus sacred and the State must not trample upon it. That is what our forebears believed. They set forth in their Declaration of Independence that men were "**endowed by their Creator** with certain inalienable rights." They fought to make that Declaration good and founded a government dedicated to preserve for the people 'the blessings of liberty" and which could not trespass on the Bill of Rights. If that religious belief has gone from us, then personal freedoms become primarily a matter of personal satisfaction and their retention largely a matter of self-gratification. Indeed, under those circumstances, freedom is dangerous. Mr. Vishinsky has rightly said, "**It is indispensable to bring a limitation to the will and the action of man.**" In a free society that limitation comes primarily from acceptance of the moral law and the exercise by free men of the self-restraints, the self-discipline and self-sacrifice which the moral law enjoins. If a society ceases to be a religious society or if it falls under **atheistic leadership, as in the case of the Soviet Union,** then it is both logical and practical to treat human freedoms like the freedoms of wild animals and to suppress those freedoms so that men, like domesticated animals, will be more amenable and more secure. But Soviet leaders would know that that project is impracticable as against a people who believe that their freedoms flow from their Creator and who also use those freedoms with the restraint which is enjoined by divine commandment.

Redidication to the faith of our fathers is thus, above all, what is needed to make apparent the futility of any world program based on the suppression of human freedom.

2. We can demonstrate that our political and religious faith is a curative thing, able to heal the sores in our body politic.

There is encouraging evidence that free societies have not lost the capacity to advance the general welfare. Western Democracy is already reacting well to the Soviet challenge. The abuses against which Soviet propaganda tilts are much the ghosts of a dead past. Political imperialism and cold-blooded **laissez faire** economics are on their way out.

The colonial powers, by the Charter of the United Nations, made major commitments to promote the well-being and free institutions of dependent peoples. They seem ready to translate those words into deeds which, even if they are still inadequate, would go far toward liquidating imperialism. The mandatory powers, except for South Africa, have agreed to trusteeship or independence. Recent proposals of The Netherlands in respect of its East Indies, and of Great Britain in respect of India and Egypt show acceptance of the principle that imperialism and strategic advantage must yield to the right of independence.

We in the United States have done much to humanize our economic order. Social security has begun to be a reality and the specter of unemployment is being banished.

We have done something toward eradicating the blight of bigotry. Our religious groups have tackled the problem with vigor, as have some political leaders, and while progress is slow it is real.

In such ways our system of personal freedoms demonstrates its capacity to cure social ills. We must press on in those ways. We must, however, not press so fast that we stumble. We must avoid trying to cure everything by laws and decrees which so regiment and burden our society **that government becomes the master of men, not their servant.** We must keep our reforms in the hands of those who not only believe in personal freedoms but understands that, in fact, they disappear with the disappearance of free economic opportunity. To preserve a free society, we must choose political leaders who are competent. We can, in this respect, learn something from the Soviet system which gives leadership to those who, on the one hand, believe devoutly in their system and who, on the other hand, are hardheaded, competent persons.

3. Another important phase of our national life is the military phase. Most Americans would prefer that to be unimportant—some for idealistic reasons and others for selfish reasons But if we neglect our military establishment, that may lead to a dangerous misjudgment of us by the Soviet leaders. They believe in force. They take it for granted that those who have precious things will, if they are able, maintain a force-in-being to protect them. They assume that a man who does not put a lock on the door of his house has nothing in it that he greatly values. There can be little doubt but what Soviet leaders became much more confident and ambitious when, immediately after the fighting stopped, we let our military establishments deteriorate. They infer that we have nothing left which we value enough so that we are willing to make a sacrifice to insure it against loss. So long as the leaders of the Soviet Union reason that way about the significance of military establishments, so long must we remain a strong military establishment. That does not require us to become a militaristic people or to make a provocative use of far-flung bases. It need not stop us from seeking a general reciprocal reduction of military establishments as contemplated by the United Nations Charter. What it does mean is that we should translate into modern terms the spirit which led our founders to say, in our Constitution, that a well-regulated militia was "necessary to the security of a free State."

4. Another demonstration we can make is in the area of economic aid. If we believe in a humane society, we will help those in other lands who are destitute. If we believe in a society of human freedoms, we will keep life and vigor in those, who, if they live, will support and defend that kind of society. We will show the world that it is a good thing to have free people as neighbors.

We have already done that on a truly gigantic scale. We plan to do more through extending credits to great Britain and other nations. That is as it should be.

However, the effect of what we are doing is largely nullified by the abuses of individual freedom. The result on net balance is to make people elsewhere wonder whether, after all, a society of individual freedom is tolerable. Most of them have only a small margin for survival. They can exist only if production and transportation are steady and uninterrupted. They are frightened when they see that our freedom to eat is exercised so that our food exports fall below what our Government has promised to starving people and when our freedom to strike is exercised to interrupt production and transportation vital to world recovery.

In these ways we witness against our professed faiths.

Our people's apparent recklessness in the use of their freedoms and apparent apathy to the cause of world-wide freedom are primarily due to the failure of those in authority to see the true nature of the present world crisis, to tell it simply to the American people, and to propose, with foresight, policies which measure up to the need. That should be corrected in order that the American people should, by their conduct, make it clear beyond peradventure that they are prepared to accept personal sacrifice to help keep freedom alive in the world. Such sacrifice now may spare us far greater sacrifice later on.

5. Another demonstration we can make is in those parts of the world where, as a result of our military operations, we are in **de facto** control. We fought for the Four Freedoms and for justice as expressed in the Atlantic Charter. There are some parts of the world where for the present it is impossible for us to do much to realize those goals. But there are other parts of the world, notably in Japan, in Italy and its colonies, in the western parts of Germany and Austria, and also in China and southern Korea, where the United States could, if it would, actually give men a good chance to get the freedom and justice for which we fought.

In Japan, General MacArthur has shown what can be done. Elsewhere we act as though we were inhibited from giving men freedom and justice until formal peace treaties say we may. Actually, treaty or no treaty, life goes on and the pattern of that life is being made. We should, wherever we can, make that pattern one which reflects the ends for which we professedly fought.

The fact is that our war and post-war diplomacy, as a whole, makes it natural for Soviet leaders to feel that we are insincere. Often, and conspicuously in our dealings with the Soviet government, we have abandoned the very principles which, when it seems to serve our convenience, we invoke against the Soviet government. **For example, we bartered away to the Soviet Union the rights of weak nations, as China and Poland, despite the Atlantic Charter.** We have, in Germany, shared in policies and practices which are inhuman and unjust by the standards we use to condemn Soviet policies and methods. At the London and Paris meetings of the Council of Foreign Ministers we began to put our foreign policy on the right track, but we have a big deficit to make up.

Soviet leaders are even more suspicious of us than we are of them. They are materialistic and highly skeptical of noble professions. If we wish them to look upon us as people of righteous convictions, it is vitally necessary to adhere steadfastly to principle not merely in word but above all in deed.

What the United Nations Might Do

So far we have not spoken of the United Nations as a mechanism for preventing the violent clash we apprehend. We have talked primarily of our demonstrating that our way of life is so vigorous and deeply rooted that others will renounce, as both impractical and as undesirable, the task of uprooting it. We count upon Soviet tolerance coming through Soviet realization that international intolerance will not work.

We deliberately make that approach to the problem. The healthy quality any any society must always be its first reliance. No artificial props can be devised, no mechanistic formulae can be invented to sustain a society which has lost its vigor and its prestige. That is as it should be.

The United Nations can be useful. It has great potentialities. Also it has severe limitations. Unless we appre-

ciate these limitations, our efforts may be misdirected and our reliance may be misplaced.

Today, friendly relations among the nations are threatened by three practices which, to one nation or another, seem to be dangerous, but which the United Nations cannot control.

1) Great powers use force, or more subtle methods, to gain working control of the governments of weak states.

Two cases before the Security Council illustrate this cause of complaint. One was the case of Soviet troops in Iran. Another was the case of British troops in Greece. In both cases public discussion led to promises of early withdrawal. But the action of the Security Council did not go to the heart of the matter, namely, was the government of a presumably sovereign state being improperly influenced by penetrations and pressures from abroad?

The Security Council may be able to arouse enough public opinion to prevent power politics assuming a crude form. That is something. But it is not nearly enough if the result is merely to drive such politics underground. There are many underground ways. The U.S. during its expansive period used them in its relation to Texas and Panama. Since then the art has been perfected. It is one against which the Security Council can give little protection. For if the penetration wholly succeeds, the local government, under the force of penetration, condones it. If the penetration succeeds partially, the outward manifestation is apt to be a civil war. In either case there is little that the United Nations can do about it without interference in what, in form, has become a domestic matter.

This condition causes much concern to nations small and great. The peoples of small states may have imposed on them governments which in major matters serve foreign masters. That is in essence the Soviet Middle Zone program. Also, great nations see their place in the world menaced by such methods. The Soviet policy in the Mediterranian and Middle East makes the leaders of Britain feel that their nation is today in peril as great as when Rommel was knocking at the door of Egypt. Communist activities in Latin America are bringing the American people to sense the first serious challenge to the Monroe Doctrine and its successor, the doctrine of Chapultepec. On the other hand, Soviet leaders feel that unless they do what they are doing in the Middle Zone it would be done to them.

So fear grips men's souls because of international practices with which the United Nations is not yet equipped to deal.

2) Another practice which, according to Soviet leaders, causes them fear is the use of our freedoms to stir up hatred. This abuse of freedom, said Mr. Vishinsky, "leads to the commission of crime against the members of the United Nations". Mr. Molotov at the Council of Foreign Ministers in London charged that the freedom of press which we sought for Rumania reflected not so much high principle as a desire to have publicized in Rumania opinions hostile to the Soviet Union. He has pointed out that the Soviet constitution (Art. 123) says that the advocacy of racial hatred or contempt is punishable, and he demands, internationally, protection against the advocacy of hatred against, and contempt of, the Soviet Union.

Such pleas from such a source seem to us strange, for Soviet communism itself relies much on fomenting class hatred. But the concern which Soviet leaders express is probably genuine. They are used to living dangerously. But at least they get protection at home from public attack by speech or press. Now, after nearly 30 years of

that kind of protection, they have developed an almost morbid fear of an outer world where men are free to criticize them and the system for which they stand. There is, of course, no United Nations machinery for dealing with such use, and possible abuse, of freedom of speech and press as to Soviet leaders seem a danger.

3) Another practice which causes international friction is the use of freedoms to destroy freedom. The Soviet program uses our freedom of press, speech and communication in order to convert us to a society which will suppress those freedoms. It causes acute irritation when aliens make such use of our freedoms and at the same time deny us freedom to test the truth of what they portray to us. It seems as though our society should protect itself against the possible perpetration upon it of fraud. However, to build up retaliatory barriers would increase distrust and intensify division. The real remedy is to enlarge, not contract, the freedoms of speech, press and communication so that different peoples may learn the truth about each other. But no organ of the United Nations has authority to administer this cure.

Thus, as matters now stand, the United Nations has no power to control those practices of nations which are, above all, the present cause of international fear and dislike. Small states can be coerced and great nations may be imperiled. Freedom of speech and press may be abused. "Iron curtains" can be used to prevent enlightenment.

The United Nations will, no doubt, gradually develop ways to meet these problems. The General Assembly has broad power to encourage the development of international law. Also through the Economic and Social Council and the Commission on Human Rights, the Assembly can recommend measures to establish an international flow of information and to prevent the abuse of certain freedoms. Such developments, however, are bound to be slow. The subjects are elusive and there is not a uniform moral or political foundation on which to build. We can, at this stage, expect more from using the United Nations as a "harmonizing center" as contemplated by Article 1 of the Charter.

So far the attention of the members and of the world has been concentrated on the Security Council. There, the United States, the Soviet Union and the United Kingdom have provided a virtually continuous public spectacle of controversy, maneuver and countermaneuver. This may have been inevitable and has had some good results. But the disturbance of world harmony would have been less if there had been comparable efforts through other organs of the United Nations to develop fellowship.

Members should begin to use the General Assembly as the Town Meeting of the World where the real problems which weigh on their minds are discussed with courtesy, yet with frankness. Such discussion may be formal or informal. Surely the freedom of speech which we defend at home, and the right to which in the United Nations was gained only through great exertion, is a right worth using and one which, if used with sincerity and self-restraint, can help to clear up misunderstandings and promote reconciliation.

The United Nations will, however, never assure international peace merely by being a place where nations air their differences. It must also be a place where nations organize together projects of human betterment and mutual advantage. Out of that can come a sense of comradeship and increased trust and tolerance. That would strike

at the root of the evils which now plague us.

That is not going to be an easy road to follow because of the reluctance of the Soviet Union to join with free states in functional tasks. But we must not accept that aloofness as final. We must be resourceful and persistent in seeking ways whereby citizens of the Soviet Union will coperate with others. To make that more likely we must let the United Nations play a greater part in the origination of such tasks. So far the functional agencies proposed have, for the most part, been conceived and developed by ourselves, and by officials who often have been as intolerant in their ways as Soviet officials are intolerant in theirs. The Soviet Union has been invited to take or leave what we had prepared. Even the states with which we have the closest relations have privately expressed complaint over our arbitrary methods and attitudes. As a member of the United Nations we can do much better than we have yet done to find ways whereby the nations can cooperate to their mutual advantage.

We must, however, clearly understand that the United Nations is not some post-war, foolproof gadget guaranteed to keep the peace. War has not been abolished and our peace and security depend primarily on ourselves. Above all they depend on our demonstrating that our society has such vigorous and life giving qualities that others would not destroy it if they could, and could not destroy it if they would.

Conclusion

We have not discussed particular matters, such as Iran, or Poland, or Trieste, or Manchuria, or even atomic bombs. That is because the first basic task is to develop an international climate which is conducive to the settlement of such particular problems.

The problem of maintaining peace in a changing world is always difficult of solution. It is not solved by identifying peace with maintenance of the **status quo.** But also it becomes impossible of solution if a dynamic group seeks to impose on all others practices which violate their political and religious faiths.

So long as Soviet policy seeks its own security by achieving a **Pax Sovietica,** the United Nations will be disposed to resist all expansive manifestations of Soviet policy. Under those conditions the problem of Iran is not an economic problem relating to oil, but essentially a political problem involving one more step toward realization of the **Pax Sovietica.** Similarly, when we consider what to do with our knowledge of atomic energy, the question is whether, if we communicate that knowledge, we communicate it to a nation whose leaders accept a live-and-let live policy or whether they are intolerant and fearful of difference, and believe it right to use ruthless methods to conform others to their particular pattern.

Once the Soviet leaders make it apparent that they have abandoned their grandiose program and accept a world in which the Soviet Union will be one of many nations, each representing a distinctive way of life, then accommodation becomes possible. We would each still seek by "conduct and example"—as it is put in **The Federalist** papers—to exert an influence in the world. We would each hope that our example would be so good that men everywhere would follow it. But we would each let the extension of our influence depend primarily on letting our light shine before men so that they may see our good works. The Soviet Union would abandon such methods as are being used by it within the Middle Zone and Outer Zone and we in turn would abandon methods which seem to us defensive, but which may seem to Soviet leaders to be offensive.

Under those circumstances the tension between us would be eased and ways could be found to settle our particular differences just as we have found ways to settle like differences with Britain and France over the last 130 years. Then we could see a probability of enduring peace.

Special Notice

The address of the TRUTH PUBLISHING COMPANY, hereafter will be 2157 Lincoln Street. To this number all mail should be addressed. Those visiting the office—and all are welcome—may take 9th East bus to 21st South; east one street, and south one block to destination.

TRUTH PUBLISHING COMPANY

BY THEIR WISDOM ASSES ARE KNOWN

At the beginning of things when the world was young, the donkey was esteemed by all the tribes of men as wisest of animals. The good Sheik El-Kandee owned a great herd of these sagacious beasts, which was the pride and joy of his life.

Other Sheiks from miles around came to listen and marvel at the wisdom of the herd. At such a time came even the Prophet himself—most learned and wise of all the sons of the East. With much glowing pride, El-Kandee led him out to the herd and said:

"Behold, O Prophet, the wise and talented asses. Converse with them, test them and see if they are not verily wiser than forty trees full of owls."

Then the Prophet addressed the asses. "Let us test your wisdom", said he, "Answer me this question: "What would an ass require for a three days' journey?"

And they considered among themselves and then made reply: "For a three days' journey, O Prophet, any ass should require six bundles of hay and three bags of dates."

"Very good", quoth the Prophet; "That soundeth like a fair and proper price." Whereupon El-Kandee broke into loud chuckles and said: "Did I not tell you they are passing wise?"

The Prophet answered, "Wait", and he again addressed the asses, "I have for one of you", he said, "a three days' journey, but I will not give six bundles of hay and three bags of dates for making it. Let him who will go for less stand forth."

And behold, they all stood forth and all began to talk at once. One would go for six bundles of hay and two bags of dates, then another for three bundles of hay and one bag of dates, until finally one especially long-eared ass agreed to go for one bundle of hay.

Then spoke the Prophet, "Fool", quoth he, "You cannot even live for three days on one bundle of hay, much less profit from the journey."

"True", said the long-eared one, "But I wanted to get the order."

And from that far off day to this, asses have been known as fools, and price-cutters known as asses.

The above is food for thought for thinking people.

STAY ALIVE AND SAVE

A live man pays 25 cents for a shave.

It costs $5 to shave a dead man in the morgue.

A woolen overcoat costs $40.

A wooden one costs $400.

A taxi to the theater cost $1 for the round trip.

But one to the cemetery costs $10 for one way.

Stay alive and save money.

It's easy—Drive Carefully!

—Journal of American Medical Association.

INDEPENDENCE DAY 1946

In his peroration of an address before the "Oldest Inhabitants of the District of Columbia", July 4, 1946, William E. Leahy, Director for Selective Service for the District of Columbia, quoted an entry made by Major General Heath, in his diary, under date of November 25, 1779, followed by a poem by John Clagett Proctor, each of which we are reproducing for the benefit of our many readers. We quote from Congressional Record—Appendix, July 18, A4462:

IF WE JUST COULD HAVE BEEN THERE

(By John Clagett Proctor

I would like to have been present—
O, what an inspiration!
At the birth of this Republic—
The founding of our Nation;
To have heard that wondrous motion
Made by Richard Henry Lee:
"That these United Colonies
Ought to independent be."

I would like to have been present,
To have heard read the report
Of that eminent committee,
In plain words, none could distort;
Composed of men like Jefferson,
Franklin, Sherman, Livingston,
John Adams—all dependable—
Patriotic—ev'ry one.

I would like to have been present,
At that wonderful event,
To have listened to the speakers
And have heard the argument,
To have joined the rejoicing
When the verdict was announced—
Passed by overwhelming numbers,
Most decisive and pronounced.

I would like to have been present,
I would like to have been there,
When they signed the Declaration—
Document beyond compare!
To have noted the expressions
Of those celebrated men,
Caring naught for consequences
As each took in hand the pen.

I would like to have been present,
To have head them call the roll,
See them sign that sacred parchment—
Now the world's most famous scroll!
To have heard the comments offered
As each autographed his name,
That either meant that they might hang
Or have immortal fame.

I would like to have been present,
And have seen the crowd outside,
Who most anxiously awaited
What the Congress would decide—
The intense, suppressed emotion,
Which each one must have betrayed,
Wondering if final action,
After all, would be delayed.

I would like to have been present,
And have heard the bell proclaim
Liberty for all our country,
In the Great Jehovah's name;
How really great it must have been,
With the throng in ecstasy—
Enraptured by the gladsome news,
That America was free!

I would like to have been present,
To have helped to swell the din,
That was made by our forefathers
When they ushered freedom in;
'Twould have been worth all the millions—
All the wealth stored everywhere,
If we all could have been present—
If we just could have been there!

LET'S LOOK AT THE RECORD

Recently a sister, to discredit an article in TRUTH, pointed out that its author was under sentence—a "jailbird" no less! She would not receive instruction from such people! Such a philosophy, however, would deprive the good sister of **all of her instruction.** Let's look at the record:

Joseph, from whom she claims descent, was a "jailbird" in Egypt (Gen. 39:20); Moses was a "fugitive from justice" (Ex. 2:15) as was David (I Sam. 23:7). Jeremiah, too, was a "jailbird" (Jer. 38:6).

Such a philosophy causes the good sister to reject Jesus, a "jailbird", to ignore the writings of Peter, Paul, and John. It causes her to decry the writings of the Nephite prophets Abinadi, Alma and Amulek, and others, too, who spent time in prison for their conscience sake.

And finally, the good sister must give up her testimony concerning the leaders of the Church, for the present President is the first who does not have either a prison or an underground record!

—M. Zvi Udley, 1300 Taylor Street N. W., Room 102, Washington, D. C.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 12. OCTOBER, 1946. NO. 5.

Joseph Smith's Translation

By request, we are presenting herewith the Prophet Joseph Smith's translation (or Inspired Version) of the 24th Chapter of Matthew. In comparing the two versions—the one from the Bible (King James' translation), and this one—the reader will be impressed with the grandeur and the breadth of this part of the Prophet's work. He not only established the Church of God upon the earth, in its completeness, but also made plain much of the Bible to the understanding of the honest in heart who are searching the Scriptures as a guide for their lives. He was truly a Prophet, Seer and Revelator; and more and more, as times goes on, his memory is being cherished by the righteous.

This translation is taken from the Pearl of Great Price which the Prophet published to the world.—Editors.

AN EXTRACT FROM A TRANSLATION OF THE BIBLE

Being the twenty-fourth chapter of Matthew, commencing with the last verse of the twenty-third chapter, King James' Version.

1. For I say unto you, that ye shall not see me henceforth and know that I am he of whom it is written by the prophets, until ye shall say: Blessed is he who cometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.

2. And Jesus went out, and departed from the temple; and his disciples came to him, for to hear him, saying: Master, show us concerning the buildings of the temple, as thou hast said—They shall be thrown down, and left unto you desolate.

3. And Jesus said unto them: See ye not all these things, and do ye not understand them? Verily I say unto you, there shall not be left here, upon this temple, one stone upon another that shall not be thrown down.

4. And Jesus left them and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the dis-

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

ciples came unto him privately, saying: Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming, and of the end of the world, or the destruction of the wicked, which is the end of the world?

5. And Jesus answered, and said unto them: Take heed that no man deceive you;

6. For many shall come in my name, saying—I am Christ—and shall deceive many;

7. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations, for my name's sake;

8. And then shall many be offended, and shall betray one another;

9. And many false prophets shall arise, and shall deceive many;

10. And because iniquity shall abound, the love of many shall wax cold;

11. But he that remaineth steadfast and is not overcome, the same shall be saved.

12. When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place; whoso readeth let him understand.

13. Then let them who are in Judea flee into the mountains;

14. Let him who is on the housetop flee, and not return to take anything out of his house;

15. Neither let him who is in the field return back to take his clothes;

16. And wo unto them that are with child, and unto them that give suck in those days;

17. Therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day;

18. For then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel.

19. All things which have befallen them are only the beginning of the sorrows which shall come upon them.

20. And except those days should be shortened, there should none of their flesh be saved; but for the elect's sake, according to the covenant, those days shall be shortened.

21. Behold, these things I have spoken unto you concerning the Jews; and again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;

22. For in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant.

23. Behold, I speak these things unto you for the elect's sake; and you also shall hear of wars, and rumors of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet.

24. Behold, I have told you before;

25. Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth; Behold, he is in the secret chambers; believe it not;

26. For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.

27. And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth.

28. And they shall hear of wars, and rumors of wars.

29. Behold, I speak for mine elect's sake; for nation shall rise against nation, and kingdom against kingdom; there shall be famines, and pestilences, and earthquakes, in divers places.

30. And again, because iniquity shall abound, the love of many shall wax cold; but he that shall not be overcome, the same shall be saved.

31. And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked;

32. And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.

33. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

34. Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

35. Athough, the days will come, that heaven and earth shall pass away; yet my words shall not pass away, but all shall be fulfilled.

36. And, as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory;

37. And whoso treasureth up my word, shall not be deceived, for the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds, from one end of heaven to the other.

38. Now learn a parable of the fig-tree—When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand;

39. So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors;

40. But of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only.

41. But as it was in the days of Noah, so it shall be also at the coming of the Son of Man;

42. For it shall be with them, as it was in the days which were before the flood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;

43. And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

44. Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left;

45. Two shall be grinding at the mill, the one shall be taken, and the other left;

46. And what I say unto one, I say unto all men; watch, therefore, for ye know not at what hour your Lord doeth come.

47. But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready.

48. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

49. Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

50. Blessed is that servant whom his lord, when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods.

51. But if that evil servant shall say in his heart: my lord delayeth his coming,

52. And shall begin to smite his fellow-servants, and to eat and drink with the drunken,

53. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

54. And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

55. And thus cometh the end of the wicked, according to the prophecy of Moses, saying: They shall be cut off from among the people; but the end of the earth is not yet, but by and by.

The Economic Order of Heaven

Chapter 3

Let us here say something of the center place of Zion which was to be revealed by the Lord at a later date, (D. & C., 42:35, 62), and at which place this law of Consecration was to be the "password", so to speak, for those going to Zion.

At a four days' conference held (June 3-6, 1831) at Kirtland, the Lord revealed that the next conference of the Church would be held in Missouri, **"upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant, (D. & C., 52: 2)."**

Here we have a significant fact: The Lord himself is to consecrate certain lands to the great cause. In giving the law of Consecration, he announces that he is prepared to live the same law. However, the situation between the Lord and his people is different. The Lord, owning the earth in fee simple, consecrates his own land, while man, having no title whatever, simply acknowledges the fact by returning to the Lord that which only seems to be his. This is the primary act in his life leading to the final triumph of subduing his own feelings, a necessary accomplishment before he can subdue the earth as the Lord has commanded. Brigham Young, touching upon this point, said:

> **I have much property in my possession, and we use the terms, "my farm, my house, my cattle, my horses, my carriage", etc, but the fact is we do not truly own anything; we never did and never will, until many long ages after this. We seemingly have property; we have gold and silver in our possession, and houses and lands, and goods, etc. These things, we are accustomed to call ours, but that is for the want of understanding. Every man and woman has got to feel that not one farthing of anything in their possession is rightfully theirs, in the strict sense of ownership. When we learn this lesson, where will be my interest and my effort? I do not own**

anything—it is my Father's. How came I by my possessions? His providence has thrown them into my care; He has appointed me a steward over them, and I am His servant, His steward, His hired man, one with whom He has placed certain property in charge for the time being, that is, pertaining to the things of this world.—J. of D., 4:28-9.

Joseph Smith and Sidney Rigdon were instructed to take their journey to Missouri where, if they remained faithful, the Lord would make known to them the land of their inheritances. Other Elders were chosen to journey to Missouri, two by two, preaching the Gospel to the people, taking "their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track." And, ever mindful of the poor and needy, the Lord said: **"And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple."** (D. & C., 52:40.)

Arriving at Independence, Missouri, the Prophet, contemplating the degraded condition of the Lamanites and lack of spiritual light among the people, asked the Lord in prayer, **"When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will thy Temple stand, unto which all nations shall come in the last days?"** (History of Church, 1:189). **To which the Lord replied** (July, 1831, D. & C., 57:1-3):

> **Harken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints.**
>
> **Wherefore, this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the Temple is lying westward, upon a lot which is not far from the court-house.**

Sidney Rigdon was later (Aug. 1, 1831) appointed to "consecrate and dedicate the land, and the spot for the Temple, unto the Lord" (D. & C., 58:57).

And thus the Zion of Joseph was planted in the spot that had been chosen for God's favored garden—in Eden. Zion! not to be at once realized, for the people of God were still babes in "swaddling clothes". They had eyes but they could see not, and ears that heard not. Their understanding was then immature as it still is. Perfection to them was a hazy mist. "Looking through a glass darkly" they were without discernment. They thought of investments and profits from coming booms, when a turnover would fill their pockets. They were not ready for consecration. Greed and selfishness controlled their hearts—not all of them to be sure, but so many of them that God's perfect law could not be established.

Was Zion lost to the Saints? No more than the land of Jerusalem is lost to the Jews and their brethren. God's plans and promises never fail. For, **"I the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me. For she shall not be removed out of her place. I, the Lord, have spoken it. Amen."** (D. & C., 90:36-7).

The grand purpose of the economic Order of Heaven is to place men on a proper equality. Speaking of the great inequality existing in that day (June, 1831), the Lord told the Saints of their sins; they sought to **"counsel in their own ways"—and their "hearts were not satisfied. And ye obey not the truth, but have pleasure in unrighteousness."** And then these convicting charges were thundered forth:

> **Wo unto you rich men, that will not give your substance unto the poor, for your riches will canker your souls; and this**

shall be your lamentation in the day of visitation, and of judgment, and of indignation: the harvest is passed, the summer is ended, and my soul is not saved!

And to the unworthy poor:

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold on other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

And after this withering indictment, these comforting words:

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice; and their generations shall inherit the earth from generation to generation, forever and ever.—D. & C., 56:14-20.

As before stated, mankind has sought to correct the present inequalities through their various "Isms", cooperatives and human philosophies, but have signally failed in their efforts. The Lord's ways are not man's ways. He says:

It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his stewardship; that every man may give an account unto me of the stewardship which is appointed unto him.

For it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

And it is my purpose to provide for my Saints, for all things are mine. But it must needs be done IN MINE OWN WAY; and behold this is the way that I, the Lord, have decreed to provide for my Saints, that the POOR SHALL BE EXALTED, AND THE RICH ARE MADE LOW. For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—D. & C., 104:11-18. (See balance of section for stewardship distributions.)

The Lord had commanded Martin Harris, "**That thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God**" (D. & C., 19:26). As we have shown, the property, though in the possession of Martin Harris, did not belong to him. It was the Lord's.

It is this coveting by man of "his own property", or that which he assumes to be his own, that has shut out of his heart the love of righteousness and caused failure in achieving economic perfection. The taste of the world is still on their tongues. They are not able to discern between the spurious concoctions of the world and the manna of heaven.

It must be borne in mind that Zion is to be built up under the strict law of the Kingdom. Consecration is a part of that law. Only Saints who are willing to enter into the law of Consecration are to be used in establishing Zion. Zion is not only a location, but, referring to its inhabitants, is the pure in heart. (D. & C., 97:21). "**And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.**" (Moses, 7:18). **The pure in heart is bound to acknowledge, and abide in, the laws of God.**

In initiating the work of establishing the law of consecration at Zion, the Lord commanded Martin Harris to be "an example unto the Church, in laying his moneys before the Bishop of the Church". And further:

And also, this is a law unto every man that cometh into this land to receive an inheritance; and he shall do with his monies according as the law directs.—D. & C., 58:35-36.

And in this same revelation (Aug. 1, 1831), the Lord took occasion to note one of the sublime truths so much needed among a people new to the real spirit of the Gospel—a people given to the desire for direction in every detail of life, without effort on their part. He said:

Wherefore, let them (Bishop Edward Partridge and his counselors, and others) bring their families to this land (Missouri), as they shall counsel between themselves and me. For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and men obey not; I revoke and they receive not the blessing. Then they say in their hearts: this is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above.—D. & C., 58:25-33.

Stewardship

In the Lord's economic system every man who consecrates, also becomes a steward to manage such of the property, either retained by him, by permission, or that shall be assigned to him from the properties of the Order. This places a personal responsibility upon him. For the management of his stewardship he is responsible to God through the authority appointed to preside.

And it shall come to pass, that after they are laid before the Bishop of my church, and after he has received these testimonies concerning the consecrations of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family.—D. & C., 42:32.

And whoso is found a faithful, a just and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life.—D. & C., 51:19. He shall inherit all things.—D. & C., 78:22.

The Lord requires at the hand of every steward "to render an account of his stewardship, both in time and in eternity." (D. & C., 72:3).

At Kirtland (April 23, 1834), the Lord commanded (as we have already quoted) that **"ye shall organize yourselves and appoint every man his stewardship; that every man may give an account unto me of the stewardship which is appointed unto him. For it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings which I have made and prepared for my creatures.** (D. & C., 104:11-13).

And further, on this subject of stewardships, after the Lord, by revelation, had appointed certain special stewardships:

Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine, then ye are stewards; otherwise ye are no stewards. But, verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed.—D. & C., 104:55-57.

A stewardship may involve business transactions, or may consist of a spiritual or other mission to which the brethren may be appointed. The Lord assigned a stewardship to Joseph Smith, Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and William W. Phelps, to be stewards over the revelations and command-

ments, to preserve, publish, sell and otherwise handle His sacred scripture. This is the commandment:

> **I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them; and an account of this stewardship shall I require of them in the day of judgment.**
>
> **Wherefore, I have appointed unto them, and this is their business in the Church of God, to manage them and the concerns thereof, yea, the benefits thereof.**
>
> **Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the world; nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse; and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.**
>
> **Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man. And behold, none are exempt from this law who belong to the church of the living God; yea, neither the Bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things.**
>
> **He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit.**
>
> **Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld. Now, this commandment I give unto my servants for their benefit while they remain, for a manifestation of my blessings upon their heads, and for a reward of their diligence for their security; for food and for raiment; and for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whersoever I, the Lord, shall send them.—D. & C., 70:3-16.**

Incidentally, let it be noted that in this extraordinary stewardship, the brethren were commanded not to give these things "**unto the Church, neither unto the world**". Why not unto the Church? Because it was a Priesthood appointment, pure and simple. The Church being an organization auxiliary to the Priesthood, had no active interest in the subject at hand, nor had it authority to participate in the same.

Later, some of the revelations were published, at least in part, for the guidance of the Church, containing "**items or principles for the regulation of the Church as taken from the revelations which have been given since its organization, as well as from former ones.**" (Doc. His. of Church, 2:251). The Prophet, we are informed, received many revelations that were neither published nor made known to the Church.

A parallel situation occurred in the revelation on patriarchal marriage (D. & C., 132). It was given to Joseph Smith for the benefit of the Priesthood, the principle being specifically a law of the Priesthood. The revelation was not given to the Church until more than twenty years after its reception: yet the Prophet, with his close companions in the Priesthood, entered into the principle without church concurrence or even knowledge. It was in no sense a law of the Church and did not concern the Church until after the Church accepted it as a tenet.

And the Lord said further, "Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld".

This sense of equality, we conceive to be, having an equal interest, according to the just wants and needs of the family, in all the assets of the Order. Men may be engaged in different lines of occupation, some handling small stewardships, and others larger ones, but all sharing, according to their needs, in the whole, "and this

not grudgingly'',—not in the spirit of selfishness or greed, but in brotherly love.

Joseph Smith was commanded to make:

> **A solemn proclamation of my Gospel, and of this stake (Nauvoo) which I have planted to be a cornerstone of Zion, which shall be polished with the refinement which is after the similitude of a palace. This proclamation shall be made to all the kings of the world, to the four corners thereof, to the honorable president-elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth scattered abroad.**

Robert B. Thompson was called to assist the Prophet in preparing and sending out his proclamation. ''But let him remember', said the Lord, **''that his stewardship I will require at his hands''**. (D. & C, 124:2, 3, 14).

Every man was to be appointed his stewardship and to be accountable unto the Lord; ''for it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures'', (D. & C., 104:13).

The inhabitants of Zion are to judge Zion:

> **For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion. And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known. And even the Bishop, who is a judge, and his counselors, if they are not faithful in their stewardships shall be condemned, and others planted in their stead.—D. & C., 64: 38-40.**

God's economic order, as before stated, contemplates a righteous equality. His children come to earth, which belongs to Him, with equal claims upon its bounties. If there isn't equality among them something is wrong. One of the duties of the Saints is to discover where the wrong lies, and to their best abilities correct it. All who are faithful have equal claims on the properties of the Church, in accordance with their **just wants and needs.** In such a doctrine it is little wonder that an utopia was looked for in Missouri. The Church was young; the Saints were weak; they were still moved upon by the traditions of the world. The Gospel was little comprehended. **''None doeth good for all have gone out of the way''**. (D. & C., 82:6). **''For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.''** (Ib. 3). **''I, the Lord, am bound when you do what I say; but when ye do not what I say, ye have no promise.''** (Ib. 10).

Five of the brethren were appointed (April 26, 1832) to manage the affairs of the poor in Zion and in Kirtland. They were: Joseph Smith the Prophet, Newel K. Whitney, Sidney Rigdon, Oliver Cowdery, and Martin Harris. These brethren were

> **To be bound together by a bond and covenant that cannot be broken by transgression, except judgment shall immediately follow, in your several stewardships—to manage the affairs of the poor, and all things pertaining to the Bishopric both in the land of Zion and in the land of Kirtland. For I have consecrated the land of Kirtland in mine own due time for the benefit of the Saints of the Most High, and for a stake of Zion.**
>
> **For, said the Lord, Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.**
>
> **And you are to be equal, or in other words you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardship, every man according to his wants and his needs, IN AS MUCH AS HIS WANTS ARE JUST—and all this for the benefit of the Church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole Church—EVERY MAN SEEKING THE INTEREST OF HIS NEIGHBOR, and doing all things with an eye single to the glory of God.**
>
> **This order I have appointed to be an everlasting order unto you, and unto your**

successors, inasmuch as you sin not.—D. & C., 82:11-20.

Four days later (April 30, 1832) the Lord, by revelation, fixed the status of women and children in the Order:

Women have claim on their husbands for their maintenance, until their husbands are taken; and if they are not found transgressors they shall have fellowship in the Church. And if they are not faithful they shall not have fellowship in the Church; yet they may remain on their inheritances according to the laws of the land.

All children have claim upon their parents for their maintenance until they are of age. And after that, they have claim upon the Church, or in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances.

And the storehouse shall be kept by the consecrations of the Church; and widows and orphans shall be provided for, also the poor.—D. & C., 83:2-6.

(To be continued)

AN "OVERFLOWING SCOURGE"

Among the Bible prophets that tell of judgment and punishment for defiance of God's commandments in latter days, the Prophet Isaiah is one of the greatest. Often he speaks in symbol, and often also in language more easily comprehended. One of his predictions of chastisement for the latter day is that in chapter 28, verse 18, "when the overflowing scourge shall pass through"—a time yet future. The same event is referred to in modern prophecy (Doc. & Cov., 45:31). Some have supposed that this was fulfilled when the influenza carried away many thousands during and after the first great world war. But an understanding of just what an "overflowing scourge" is corrects that mistake. In the fourteenth century there was just such a scourge in the Old World. This was before Columbus came to America. Sir Arthur Conan Doyle, in Sir Nigel, thus describes this "overflowing scourge", then called "Black Death", as it reached England after crossing from China through Asia and Europe the previous two years:

In the month of July, 1348, between the feasts of St. Benedict and of St. Swithin, a strange thing came upon England, for out of the east there drifted a monstrous cloud, purple and piled heavy with evil, climbing slowly up the hushed heaven. In the shadow of that strange cloud cattle and the sheep gathered cowering under the hedges. A gloom fell upon all the land, and men stood, with their eyes upon the strange cloud and a heaviness in their hearts they crept into the churches, where the trembling people were blessed and shriven by the trembling priests. Outside no birds flew, and there came no rustling from the woods, nor any of the homely sounds of Nature. All was still, and nothing moved, save only the great cloud which rolled up and onward, with fold on foil from the black horizon. To the west was the light summer sky, to the east this brooding cloud-bank, creeping ever slowly across, until the last thin, blue green faded away and the whole vast sweep of the heavens was one great leaden arch.

Then the rain began to fall. All day it rained, and all night and all the week and all the month, until folk had forgotten the blue heavens and the gleam of the sunshine. It was not heavy, but it was steady and cold and unceasing, so that the people were weary of its hissing and its splashing, with the slow drip from the eaves. . . . It was raining at Lammas-tide, and raining at the Feast of the Assumption, and still raining at Michaelmas. The crops and the hay, sodden and black, had rotted in the fields, for they were not worth the garnering. The sheep had died, and the calves also, so there was little to kill when Martinmas came and it was time to salt the meat for winter. They feared a famine, but it was worse than famine which was in store for them.

For the rain had ceased at last and a sickly autumn sun shone upon a land which was soaked and sodden with water. . . . It was as though the sick earth had burst into foul pustules; mildew and lichen mottled the walls, and with that filthy crop Death also sprang from the water-soaked earth. Men died, and women and children, the baron of the castle, the franklin on the farm, the monk in the abbey, and the villein in his wattle-and-daub cottage. . . . Of those who were stricken none recovered, and the illness was ever the same—gross boils, raving, and the black blotches which gave the name to the disease. All through the winter the dead rotted by the wayside for want of someone to bury them. In many a village no single man was left alive. Then at last the spring came. . . . But only half

of England could know it—the other half had passed away with the great purple cloud."

"Yet the scourge of 1348-9 was not the latter-day visitation. The seven times punishment had not proceeded to its culmination for either Israel or Judah. And there are yet some fulfillments to come, for the hour indicated in the Apocalypse. These are famines, pestilences, earthquakes, wars and other "sorrows" to bring distress upon the nations, and men's hearts failing them for fear. Enumeration thereof being unnecessary here, because of their immediate presence. All of these visitations have been known at times in world history but never so frequent and persistent as now, and never in connection with the prophecy from the Apocalypse (Rev. 14:6, 7) and in accord with the outlining of Leviticus, chapter 26."—God's Covenant Race, Anderson, 178-9.

In September, 1830, the Lord revealed to the Prophet Joseph Smith the coming of another "overflowing scourge" (Doc. & Cov., 29:14-20), in the following language:

* * * **The sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth.**

And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; and their tongues shall be stayed that they shall not utter against me; and their flesh shall fall off their bones, and their eyes from their sockets; and it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up. (See also Ex. 8:21; Zech. 14:12; Isa. 18:6).

TAX UPON BACHELORS

President Benjamin Ide Wheeler, of California University, created some sensation in San Francisco on the evening of the 24th of February, 1905, in a discussion on the subject of marriage and divorce. His words given in a prominent daily paper reads as follows:

"In the long run", he said, "what upholds the family will uphold the state. The state cannot exist without the home. If the home is left out, none of that necessary, solid moral fibre can exist. Good morals are nothing less than the regularities and ordinaries of social life. Between morals and religion there can be no dividing line. Good morals are a constituent part of life. Individualism is in danger of the state.

"Bachelors and clubmen are bandits, guerillas and outcasts. I would favor, if such a thing were legal, a special tax upon bachelors. They don't take part in the normal work of society. They are abnormalities, and abnormalities should pay taxes. Beware of the doctrines which base themselves upon false conceptions of individuals instead of a family, which is the only social unit."—Mill. Star, 47:351.

Question: What is the Book of the Law of the Lord? (D. & C., 85:1-5).

The Book of the Law of the Lord is a Book in which were kept the names of the Saints who paid tithing —it was the Book of Tithing kept by the Prophet Joseph Smith during his lifetime.—Improvement Era, 4:396.

GOD'S COUNTRY

A wounded Marine from Texas, after the battle of Iwo Jima, being asked what he wanted, replied, "I want to get back to God's Country". The same wish was expressed by the G. I. from Utah after the Rhine victory, and the sailor from California after the Mediterranean campaign. **God's Country**" was the unanimous expression of desire of the millions of valiant servicemen from China to Sicily. Neither homesickness or cowardice prompted their demands and we know well that they did not shirk their duties, but when victory was won, the will to exploit the fallen enemy or the desire for revenge was forgotten in their eagerness to return to their native hearth and peaceful occupations.

No race or people in all history have been more loyal, more faithful to their native land than we Americans, nor can any others show greater fortitude in the emergencies of wars, fires, or national disasters. The expression "God's Country" is not an idle or sacrilegious boast. Our forefathers modeled our Constitutional form of government after the Biblical design, and our mission today is not only to perfect that government, but to teach the blessings of liberty and education to the backward nations of the world.

In the mad whirl of war, the common people who stayed at home and produced the guns and ships were called upon to give up some of their pleasures and necessities, the joys and powers of life were rationed. The result was that minorities and pressure groups seized control, nor was this control relaxed with V-J day. Sophisters, economists and calculators vied with former petty clerks who had risen to command alphabetical authorities, and who imposed discrimination and injustice indiscriminately on labor and industry. The constant danger of discrimination is the protection of the incompetent against the competent, with the result that the motive to become competent is taken away. Initiative and frugality are no longer rewarded and the mediocre and thriftless are paid a bonus for their inefficiency.

Utah pioneers laid the foundation of its great birth when their magnificent faith and courage locked horns with privation and suffering to establish a place that really could be called "God's Country". The progress made through the efforts of the settlers of Utah is the envy of the world. It was based upon the innate desire of each one to secure religious liberty, improve his home, himself, and protect his children from periods of privation and hardship which he was forced to endure.

But what a change has come over the people of today. The initiative and vigor of the pioneers have degenerated into lassitude and indolence. We seem to have forgotten how to think for ourselves. The public buys its opinions as it buys food, or gets its cream, on the principle that it is cheaper to buy milk than to keep a cow. So it is, but the milk is watered; thus it has been with our national opinions and policies; they have been invented and directed by selfish interests into a sort of institute and digest of atheistic anarchy to regiment and control the minds of free of America.

In 1823, the Monroe Doctrine established the policy that the American continents were not to be "subject for future colonization for any European power". What this country needs today is another Monroe who would forbid the colonization of foreign ideologies and isms in the American mind. During the last century the American youths were taught a superstitious valuation of European science and culture. The bubble has burst. American youths who have seen

the science of roasting ovens and the culture of sadism are unanimous in saying, "I want to go back to God's country".

Optimists have promised that a federation of all humanity, together with a sufficient measure of social justice to insure health, education and an equality of opportunity, would mean a release and increase of human energy to open a new phase in human history. This truth is not to be denied, nor can we shirk our responsibility in its leadership. There is always a comfortable time lag of two or three generations between the perception that something ought to be done and the serious attempt to do it. If it is possible to maintain our American Republic and carry its blessings not only to our posterity but to all humanity and to prevent another World War, we must first rescue Honesty and the Golden Rule from the mire where they are trodden down under the hoofs of a swinish minority.

To make "God's Country" worthy of the name subscription to the following by the citizens of this great country would help considerably:

I believe in the dignity of labor, whether with head or hand; that the world owes no man a living but that it owes every man an opportunity to make a living.

I believe in the supreme worth of the individual and in his right to life, liberty, and the pursuit of happiness.

I believe that truth and justice are fundamental to an enduring social order.

I believe in the sacredness of a promise, that a man's word should be as good as his bond; that character—not wealth or power or position—is of supreme worth.

I believe that every right implies a responsibility; every opportunity, an obligation; every possession a duty.

I believe that the law was made for man and not man made for the law; that government is the servant of the people and not their master.

I believe that thrift is essential to well-ordered living and that economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs.

I believe that the rendering of useful service is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

I believe in an all-wise and all-loving God, named by whatever name, and that the individual's highest fulfillment, greatest happiness, and widest usefulness are to be found in living in harmony with His will.

I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might.

—Contributed.

BONUS TO BABIES

Alderman Benjamin Broadbent, the Mayor of Huddersfield, on Saturday, November 11, presented his first sovereign to a twelve-months-old child born in the Longwood district during his term of office, as promised by him a year ago. With a view to diminishing the infant death rate, he undertook to give to parents who had previously resided six months in Longwood, on the birth of a child, a promissory note entitling them to a sovereign on the child's reaching the age of twelve months. On the back of this note are general instructions as to the rearing of children. Altogether one hundred and ten of these notes have been issued, and during the past eight months only one of the children has died.

On the morning of his re-election as mayor, Alderman Broadbent received from a number of anonymous doners a bank book, with the statement that 180 pounds had been deposited in the bank for the carrying out of the scheme, similar to his own, in a poor and congested district of the town.—Mill. Star, 67:749.

The Eternal Law

By J. W. Musser

Jehovah-Christ to Adam:

Adam, thou perceivest that all things art thine
To name, to command and to call thine own—
For thou wert first; naught anything was made before thee—
Neither trees, grass, fowl, fish nor beast—
All awaited thy coming and receiveth thy direction
And call thee Master, and follow thy law—for supreme it is:
'Tis written in their hearts to obey thee, as thou
Obey'st me, and I my Supreme Head, the Great ELOHIM
Whom, though once as I—and even as thou—
Yet, through like obedience,
Was power given to create life and grant motion
To stars, moon and sun, and to fashion eternity!

E'en Eve, the beautiful, in whose companionship thou delightest—
She who was given to perfect thy perfection—
And without whom thou wouldst be but part made,
Nor capable of accomplishing the divine will—
She looketh unto thee for direction, as thou to me;
'Tis her choice—when guided by heavenly light—
Her pleasure and life, thus to do:
To thee she brings herself, withholding nothing—
In perfect trust and divine abandon—seeking thy will;
Thus is the eternal law honored and she made queen—
Thy counselor in all things; bone of thy bone
And flesh of thy flesh, thine Eve is incorporated into thee—
Thy very being stamped deep in her soul.
What thou givest unto her she brings forth,
For in thee is the life and she the nourisher thereof.
And thus, though twain, thou becomest one flesh—
Only by which oneness can immortality be achieved
And thou becomest one with me, as I am with Father—
Thou, Christ and the Father one—All things perfect.

This is the law of the Universe.

Adam Addresses Eve Thus:

My precious Eve, Jehovah-Christ hath spoken: He is perfect—
To earth the great law giver. He hath expounded all
Needful to our mutual happiness;
In him is our life, our hope and reward;
Obedience to his law I give sacred pledge to:
None other course can make our mating sure,—
Without thee I could not but fail.
Thy smiles beguile me: thy caresses impart life and strength;
Thy tender sweetness and queenly graces
Exalt thee to the pinnacle of true womanhood;

With thy divine assistance I may be crowned King—
Without it perfection cannot come unto its own.
While placed upon me is the burden of law giver
And leadership, and all are commanded to follow after,
Yet only in righteousness may I preside:
Obedience—to endure—must rest upon principles of justice,
With LOVE the eternal arbiter;
For where love is not, obedience hath no part in life.
Therefore, while to me is left the expounding of the law,
And its execution, with power to command obedience thereto,
It is for thee, my beloved mate, to be counselor—
Constant and wise; ever walking at my side—
Upholding my righteous commands.

In perfect harmony of purpose then, teach thou our children
The lessons of life—as I teach thee—that by walking therein
They may, with us, become exalted with the Gods,
And thereby our Kingdom be assured.

Eve's Response: (From Milton—Paradise Lost)

My author and disposer, what thou bidst
Unargued I obey; so God ordains.
God is thy law, thou mine: To know no more
Is woman's happiest knowledge, and her praise.
With thee conversing, I forget all time,
All seasons, and their change—all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit and flower,
Glistering with dew, fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful evening mild; then silent night,
With this her solemn bird, and this fair moon,
And these the gems of heaven, her starry train:
But neither breath of morn, when she ascends
With charm of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flower,
Glistering with dew; nor fragrance after showers;
Nor grateful evening mild; nor silent night,
With this her solemn bird; nor walk by moon,
Or glittering starlight, without thee is sweet!

WHO IS SHE?

She is your wife—a part of yourself. Think no ill of her: do not curse her for whatever she may do, for to do so would be to injure yourself. Love her; cherish her, for she will be your wife and companion not only while she lives in mortality but throughout all eternity. She, with others, will be a mother of your children. Without her you can never become a God and rise to all heights of glory, power and might. Her kingdoms will be yours. She is your wife! —Burton Ritenburgh.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 5, Utah

Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 12. **OCTOBER, 1946** **No. 5.**

EDITORIAL THOUGHT

PRIESTHOOD

THERE is no change of the Priesthood from eternity unto eternity. It has dwelt with the God of Israel from eternity unto eternity, and will remain unchangeable. THERE IS NO CHANGE IN THE ORDINANCES OF THE GOSPEL OF LIFE AND SALVATION. There never has been; there never will be to the endless ages of eternity. And whenever that gospel has been offered to the sons of men, the Holy Priesthood has had to be sent down to aid in carrying out God's work. There is no man who breathed the breath of life since God made the world who has had power to go forth and administer in the ordinances of the gospel of Christ without that priesthood. — Wilford Woodruff.

YOU MAY NOW SUE YOUR GOVERNMENT

At last the Government has subjected itself to individual suits as they may apply to "common-law torts", which include "any private or civil wrong by act or omission giving rise to a remedy which is not an action of contract." Heretofore the Government has been among the "untouchables", not, however, in the same sense of certain castes of India. It has been against its dignity to allow itself to be sued by its citizens, however grave the offense, without an Act of Congress, approved by the President. This route has been so tortuous and exasperating that the ordinary citizen would suffer wrong a long time before attempting the remedy.

In recommending a "Bill of Rights" to be annexed to the Constitution, in order to be acceptable to all the Colonies, Thomas Jefferson said, "By the Constitution you have made, you have protected the Government from the people, but what have you done to protect the people from the Government?" (Life of Roger Williams, Longacre, p. 185).

We recall "Mark Twain's" humorous dissertation on an attempt to collect a bill from the Government for some barrels of flour furnished it during the Rebellion. The snail-like process of the transaction; the various departments through whose hands the bill had to pass; the ultra-precision required in the presentation of the request for reparations stretched weeks into months and months into years,

when, to prove whether or not the flour was white or dark or had been damaged entransit, after the lapse of a great time, the creditor was asked to produce, for inspection, one of the barrels in which the flour was shipped to the War Department—a sort of "Pigs Is Pigs" proposition. After a generation had passed away, as we remember it, the claim, a perfectly legitimate one, was dropped for lack of youth and energy to pursue the matter further.

But in this atomic age, we are informed that the way is open and the path is made easy for ordinary citizens to bring their claims into the Federal Courts and have a judicial adjudication of them "right now".

We copy from United States News (August 9, 1946):

Now Congress has decided that a person who is injured personally, or whose property is damaged by something the Government does, can take his claim for damages to court. In the past a person had to induce the House and the Senate to pass a bill which then needed presidential approval. * * *

Here is how the new system will work: Claims for less than $1000 may be submitted to any federal agency involved in the action. If payment is accepted the Government's liability is ended.

Claims for more than $1000 must be prosecuted in the U. S. district court for the area where the event took place. This provision takes out of Congress those claims now pending that are based on events occurring on or after Jan. 1st, 1945. Claims based on events occurring before that date may still be handled through private claims bills in Congress.

The person making the claim for more than $1000 will sue the U. S., naming the local federal attorney as defendant. The trial will be without jury. Claimants will have to be represented by lawyers and to support their claims with evidence admissible by the court.

It is understood that appeals may be made from decisions all the way to the Supreme Court.

Nor do we stop here. Now, in the International Court of Justice, recently organized, as the judicial arm of the "United Nations", one government may sue another for alleged wrongs. We copy from August 22, 1946, issue of "WORLD REPORT":

Under the world tribunal, nations can be brought into court like individuals for the first time in history. They can be tried and convicted without their consent. Disputes that can be handled in this way are limited, as is the number of nations which accept compulsory jurisdiction. Major political, as against legal, disputes still will be handled by the Security Council. But the World Court provides a mechanism for continuous expansion of the rule of law among nations and curtailment of the use of force. * * *

Direct negotiations between the contesting parties is to be the first step. The vast majority of disputes between nations involves claims for property damage or personal injury advanced by one government against another on behalf of one of its citizens. Tens of thousands of such claims growing out of World War II already have been received by the United States Department of State.

This tendency certainly indicates advanced thought in governmental affairs, both domestic and foreign.

COL. ROBERT GREEN INGERSOLL

We are asked if Colonel Ingersoll did not, shortly before his death, renounce his former attitude toward Christianity.

The popular belief that Colonel Ingersoll, the eloquent agnostic, shortly before his death (July 21, 1899) renounced his former disbelief in Christianity, is doubtless untrue. He has been reported as expressing, at least, a partial belief in the claims of the Lord Jesus Christ, but this is said to be in error.

His death was sudden and unexpected; and after his death, according to George Stimpson, author of a "Book About a Thousand Things", his enemies circulated the report that he had recanted on his deathbed. This, however, was denied by several members

of his family in a sworn statement.

On July 13, eight days before his death, Ingersoll is reported as writing a letter to one C. J. Robbins, restating his attitude on the subject of religion. He wrote:

"You are right in thinking that I have not changed. I still believe that all religions are based on falsehoods and mistakes. I still deny the existence of the supernatural, and I still say that real religion is usefulness."

The Colonel's denial of the existence of the supernatural, or of a Supreme Being, was unworthy of the man's boasted intelligence, yet there is good reason in the statement that "All religions (as he was acquainted with them) are based on falsehoods and mistakes". He could not accept the faith of the "Mother Church" (Catholics) with its paganism, its doctrine of transubstantiation, its Indulgences, Celibacy, and other anti-Christian beliefs and practices; nor could he accept and reconcile to reason the warring positions of the dissenting offshoots of the Catholic faith; the Mosaic "stork story" of the manufacture of Adam from the dust of this earth and of Eve from one of his ribs. He could not reconcile with logic, nor could he understand why there should be a thousand and one faiths based on what the Christians presented as the one infallible scripture—the Holy Bible with its hundred translations from questionable manuscripts, each differing and reflecting a different religious philosophy.

In this maze of confusion it is little wonder that a man of Colonel Ingersoll's reflective genius and education as a lawyer, should protest and denounce the whole Christian aspect. Jesus Christ told the Prophet Joseph Smith, referring to the existing creeds, that he was to **"join none of them, for they were all wrong, * * * all their creeds were an abomination in His sight; that those professors were all corrupt: that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of Godliness, but they deny the power thereof."**

This stinging rebuke of the churches existing 125 years ago still attaches. There is only one church on earth today that can truthfully claim the authority of Jesus Christ as its founder. This Church was established by Jesus Christ and is His Church. Its doctrines, insofar as they have not been tampered with, express His Gospel, the living of which is the "power of God unto salvation". This is the only Church on the earth today that has been established by direct revelation from God and that has authority to the claim of Jesus Christ as its founder. It is the Church of Jesus Christ of Latter-day Saints.

We have seen no reference to this Church by Mr. Ingersoll, nor do we know what his reactions toward it were, if he expressed any. Had he given it the same careful consideration and investigation that seemed to mark his course toward Christianity in general we would expect to have some very interesting comments from him. However, his one conclusion that "real religion is usefulness", merits a large measure of commendation.

COVENANTS

Covenants are promises — agreements. In the present consideration the parties to the agreement are man and his Maker. Covenants thus made are very sacred and must be kept. In his journey through life a man of God —women as well—makes many covenants with his Lord. Some of them we enumerate:

In entering the waters of baptism the penitent impliedly makes a covenant to serve the Lord by keeping his commandments, as they are now or may in the future be revealed.

This covenant is renewed each time the penetent partakes of the sacrament of the Lord's supper; and again in receiving the endowments of the Holy Priesthood, and in entering into the Celestial marriage compact. In receiving the Priesthood the brethren are expected to renew this covenant. It is repeated and re-registered in family and secret prayers; in fact every step taken by man in his upward climb is marked by this covenant.

The wording of this "everlasting covenant"—for such it is—is clearly defined in the sacramental ordinance, in blessing the bread, thus:

"O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he has given them, that they may always have his spirit to be with them. **Amen.**"

In the marriage ceremony the contracting parties covenant that they will "Perform all the laws, rights and ordinances, pertaining to this holy order of matrimony in the new and everlasting covenant." And as a reward for faithfully keeping this covenant, the blessings of Abraham, Isaac and Jacob are guaranteed them. This covenant contemplates no more or less than keeping the commandments of God.

In the revelation on the Word of Wisdom which the Lord gave—"not by commandment nor constraint"—he guarded the promised blessings by the following injunction:

"And all Saints who remember to keep and do these sayings (observe the dietary rules set forth in the revelation—and further) **walking in obedience to the commandments,** shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D. & C., 89:18).

Here, and in the sacramental covenant, it is made definitely clear, that in order to **always have the spirit of God to be with us; to have wisdom and great treasures of knowledge, even hidden treasures; and to run and not be weary and walk and not faint,** one **must** be willing to take upon himself the name of Jesus Christ, and "always remember him and keep his commandments which he has given them"; or, in other words, he **must walk "in obedience to the commandments".**

What does it mean to take upon one's self the name of Christ? It means no more or less than to live His laws and commandments without any reservation or exception. To **"always remember Him"** means the same. For how can one remember the Savior and his atoning sacrifice, and take his name, without keeping his commandments?—or walking "in obedience to the commandments"?

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called in the last day; wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father." (D. & C., 18:23-25).

Since then, it is through the name of Jesus Christ—and that name only—that men may be saved, and that, too, by keeping his commandments—not

merely a part of them, but **all** of them, it is important to know what the commandments are.

The "Ten Commandments" given to ancient Israel, generalize the statutes of God which are given to control his children. They in turn are couched in the following language:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. **On these two commandments hang all the laws and the Prophets.**" (Matt. 22-37-40).

Growing out of these two commandments and complimentary thereto, are the following which comprehend at least a part of God's commandments unto his children and which **must** be obeyed in order to reap the blessings:

Marriage Covenant:

"For behold! I reveal unto you a new and everlasting covenant; and if you abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory." (D. & C., 132:4).

(The new and everlasting covenant, as referred to above, has reference to the Patriarchal order of marriage, or the order of plural marriage, entered into for time and eternity. However, the Saints are advised that the laws of Utah and many other States forbid such marriages within their jurisdiction, under heavy penalties. We look forward to the time when these laws will be revoked by either legislative or court action; when the Saints may enjoy their constitutional privilege of religious freedom.)

United Order:

"Verily I say unto you, my friends, I give unto you counsel, and a **commandment,** concerning all the properties which belong to the order which I **commanded** to be organized and established, to be an **United Order,** and an **Everlasting Order** for the benefit of my Church, and for the salvation of men until I come." (Ib. 104:1).

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (Ib. 17-18).

Tithing:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my Church of Zion. * * * And this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one-tenth of their interest annually; and this shall be a **standing law** unto them forever, for my holy Priesthood, saith the Lord." (Ib. 119:1, 3-4).

Missionary Work:

"And again I say unto you, my friends, (for from henceforth I shall call you friends), it is expedient that I give unto you this **commandment,** that ye become even as my friends in days when I was with them traveling to preach the gospel in my power, for I suffered them not to have purse or scrip, neither two coats.

"Behold I send you out to prove the world and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

"Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need for all these things. Therefore, let the morrow take thought for the things of itself.

"Neither take ye thought before hand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meeted unto every man.

"Therefore let no man among you (for this **commandment** is unto **all** the faithful who are called of God in the Church unto the ministry) from this hour **take purse or scrip,** that goeth forth to proclaim this gospel of the Kingdom." (Ib. 84:77-86).

Teaching Children:

"Again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents." (Ib. 68:25).

General Commandments:

"And again, I say, **thou shalt not kill,** but he that killeth shall die.

"**Thou shalt not steal;** and he that stealeth and will not repent, shall be cast **out.**

"**Thou shalt not lie,** he that lieth and will not repent, shall be cast out.

"**Thou shalt love thy wife with all thy heart,** and shall cleave unto her and none else.

"**Thou shalt not commit adultery,** and he that committeth adultery, and repenteth **not,** shall be cast out.

"**Thou shalt not speak evil of thy neighbor** nor do him any harm.

"And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands." (Ib. 42:19-24, 27, 40).

"Remember the great and last promise which I have made unto you; cast away your idle thoughts and your excess of laughter far from you." (Ib. 88:69).

"Again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto men." (Ib. 49:15).

"And whoso forbiddeth to abstain from meat, that man should not eat the same, is not ordained of God; for behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance. But it is not given that one man should possess that which is above another, wherefore the world lieth in sin. And wo be unto that man that sheddeth blood or that wasteth flesh and hath no need." (Ib. 18-21).

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with your own hands!" —Ib. 56:16-17.

"**Cease to be idle; cease to be unclean; cease to find fault one with an-**

other; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary, arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace." (Ib. 88:124-125).

Those of the Saints who do not believe in the necessity of observing any or all of these laws, are certainly out of harmony with heaven. To partake of the sacrament of the Lord's supper, without adherence to His laws, or at least an **honest effort to keep them all** is eating and drinking "damnation" to one's self. Any act short of a full observance of the laws of Heaven, means falling short of salvation. Jesus said: "Be ye perfect, even as your Father which is in heaven is perfect". Perfection can only come through observance of eternal laws. To become perfect as God is, one must receive and live all the laws that God has lived, as they are revealed.

It is a grave mistake, and fatal, too, to suppose that any law of God can be ignored, or that the Saints may receive the blessings promised in the revelation on the Word of Wisdom, or the marriage covenant, or the sacramental ordinance, by merely an outward observance of forms; as for instance with the Word of Wisdom, observing the dietary rules there set forth and ignoring the real germ of the promise —**"Walking in obedience to the commandments"**. Every law of heaven as revealed, **must** be accepted and, to the best of human strength, wisdom and understanding, lived, or the blessings predicated on the observance of that law, **cannot be attained.**

"There is a law irrevocably decreed in heaven before the foundations of this world", says Jesus Christ, "upon which all blessings are predicated; and when we obtain any blessing from God it is by obedience to that law upon which it is predicated. (Ib. 130:20-21).

"Thus", again said the Savior, "none shall be exempt from the justice of the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness." (Ib. 102:84).

An irrevocable law is one that cannot be revoked, and as all blessings are predicated on an "irrevocable law", no blessing can be had without observance of such law. The language and logic are perfect; there is no reason for being misled.

James puts it this wise: "For whosoever shall, save in **one** point, keep the whole law, **he is guilty of all.**" (James 2:10 I. T.) A pretty serious situation for those claiming to receive the gospel, accepting baptism and partaking of the sacrament, then rejecting some other law of God! Such "eat and drink damnation to themselves."

The Apostle Paul sets forth the law thus:

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, UNWORTHILY, shall be guilty of the body and blood of the Lord. * * * For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep." (I Cor. 11:27, 29-30).

Here, then, we have the cause for much of the sickness and untimely deaths among the Saints. Those who partake unworthily place themselves, to a greater or less extent, in the hands of Lucifer, and invite his presence in their lives. Once invited into their homes, the prince of darkness loses no time nor pains in bringing distress upon the people. It is a serious thing to be "guilty of the body and blood of the Lord",—in other words, assenting to his death; and it

is little wonder so many are "weak and sickly" and have not faith to be healed, nor can they hope to be made well, either through the administrations of the Priesthood or through medical attention, until they repent of their sins and return unto the Lord.

Then, and not until then, may the Saints expect to enjoy the wonderful blessings promised—then they can hope to "receive health in their navel, and marrow to their bones", and to **"find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint, and the destroying angel shall pass them by as the children of Israel and not slay them."**

Then have the Saints qualified to become Gods—creators of worlds and authors of salvation; then shall the light of truth guide their actions, possessing them with Thrones, Principalities, Powers, Dominions and Exaltations, and rule in righteousness over their numerous posterity, ever increasing their dominions and ascending higher in wisdom and power throughout the endless ages of eternity; then shall their sceptre be "an unchanging sceptre of righteousness and truth, and their dominion shall be an everlasting dominion, and without compulsory means it shall flow unto them forever and ever"; then shall their cup of joy be full; for they will be associated with Michael the Prince, the Archangel—the Ancient of Days—our Father and our God, with his Son Jesus Christ, our Lord and Savior and our elder brother; and shall become joint heirs with them to all the treasures of eternity!

No one in the world is perfect; if he were he would probably be translated from earth to heaven, as was Elijah of old. * * * It is a hard lesson for youth to learn, but we must realize, as the old college professor said to his class of students, bowed with the consciousness of their wisdom: "No one of us is infallible, no, not even the youngest.—Jordan.

COMMENTS ON THE DULLES ARTICLES

An esteemed friend from the North, commenting on the Dulles' articles appearing in the August and September issues of TRUTH, feels that the loyalty and honesty of the Russian people are not fairly evaluated by Mr. Dulles, whose comments, he feels, are partisan and misleading.

Our correspondent ends his statement with the following comments:

> **In conclusion I want to state there are millions of good, honest people left in the world. But the big majority are living just for today, for pleasures and money. The honest in heart know that what little I have written is true. I have talked with the Russian people confiidentially, in their homes, and in public, and I know them to be the only democratic nation in the world today. This was just before the war was started. The war must have made some changes, but they are still honest and honorable men and women who have endured much to get their freedom. They will never let one man dictate to them only as they must have a head. They have implicit faith in their leaders, whom they love as they love their lives, because they know they have their interests at heart first, and then the poor and oppressed of all the world.**
>
> **The same elements that fought Mormonism 60 years ago, wnen I joined the cause, is now fighting Russia. "Satan is in the saddlc", but the end is soon.**

We find no fault with these sentiments; we believe them, in the main, to be true. We anticipate that many of that great nation will yet embrace the Gospel and come to Zion when it is presented to them in plainness and fulness. The kind of Communism now guiding the destiny of the Russian people may yet prove greatly superior to American Capitalism as we now have it. Russia will doubtless yet produce statesmanship of rare quality. Many changes for the better will have to take place in both Governments before they can be ushered into the Kingdom of God where King Christ will bear rule in righteousness.

Department of Legend and Tradition

(From "Indian Legends")

The Romantic Creation of the Grand Canyon of Arizona

Long, long ago, when the world was still young, there lived a tribe in the high up mountains in what is now called Utah, that were called Utes (meaning high up Indians). A remnant of that once great tribe still survives.

Their chief of the ages agone, as his mortal race was nearing its close, called together his people that he might appoint his successor. His eldest son was the natural heir, but he was without a queen to lend dignity to his position. The old chief demanded that he select a wife.

The son called together the old subchiefs as well as the younger ones. To them he laid a plan to choose a bride from some neighboring tribe, that the alliance might strengthen them.

The old men stood for marrying within the tribe, as the custom of the past demanded, but the younger ones favored the idea of increasing the power of the Utes by such a move. It was left to the old chief to settle and he gave his consent for an inter-marriage with an adjoining tribe.

Giving his son his long pipe of peace and some presents, he sent him out to find the choice of his heart. He was accompanied by some of the younger warriors. They first visited the Bannocks on the North, being well received and entertained with characteristic dances and feasts. Here they had the privilege of seing the most beautiful of the maidens of the tribe in their prettiest attire, but were not attracted by any of them.

Then they passed among the Blackfeet and were still unmoved. Then going South they came among the Navajos, where a royal entertainment was given them, presents were exchanged and the young squaws were seen. Though they were decked with some artistically designed Navajo blankets and presented an excellent display of native beauty, still there was something lacking to satisfy the young Ute.

The Zuni village in Eastern Arizona was next visited, where the Corn Dance was witnessed and a very interesting entertainment was given within the mystical pueblo village. Some of the Albino maidens also took part in the ceremonies and, though the Zunis are a very superior Indian, yet the Ute chieftain was still not satisfied. With the tribesmen standing on the highest hogan on top of the mound-like village and chanting their farewell, they passed in a westerly direction into the Hopiland, calling at Awatobi, Walpi, Shongopovi, Mishhongnovi to Oraibi where the cheif of the Hopis dwelt. He was taken into the sacred kivas and there let into the secret ceremonies of the Order of the Snake and the Order of the Antelopes.

A Snake Dance followed the Corn Dance, and the Antelope Dance came in the line of entertainment. This was followed by the squash blossom parade of the pretty Hopi-girls, with their hair whorled up the sides in terraces.

With all this entertainment he fell in love with the peaceful religious-minded Hopis, and when he got a glimpse of the chief's daughter his heart beat so fast that he nearly came revealing his thoughts in expressing his feelings. Asking for a council session with the chief of his warriors, he proposed a union of the Hopis and the Utes as one nation, the present chief of the Hopis to rule the southern division and this Ute chief the northern. As a sealing of this group in fast bonds that would make them one,

he asked for the hand of the chief's daughter in marriage.

The chief in a crafty speech told of the past greatness of the Hopis and their tribal laws and customs. He claimed friendship for the Utes, but as the law of the tribe forbade intermarriage with any other he could not grant the desire of the Ute.

The young chief, with bowed head, sorrowfully replied that he would let the cheif take further time to consider the matter and that in a few moons he could return for a more reflective answer. So saying he bade goodbye to the Hopis and left for his northern home.

At that far distant time there was a great lake which covered part of the southern section of present Utah and Nevada and northern Arizona, and they had to make a detour around it.

Though the young chief returned to his people rather dejected, he felt that he had accomplished something—he had found the one who answered the call of his heart and he could not think of giving her up. So his days were spent in joyful anticipation of meeting her again.

While he was gone, word had reached the Hopi princess of his desire for her. She, too, had felt a throbbing near the heart and a desire to be in the company of the young chieftain. Why not let him know she loved him? As the thought grew, the desire to flee to him increased, but better judgment said to wait until he returned. Her mother was approached to get her to urge the match, but was repulsed by her surly lord.

This made him all the more in opposition, and he proposed to his council that they put him to death when he came for another answer. The chief was to receive him in honor and then inside the council house, when the answer was given, at a signal of the Hopi chief the young man was to be pierced with a javelin. At all the council meetings the maiden had a spy who brought to her all the doings there. When she learned of the decision, she dispatched a messenger to her Ute lover and informed him, also told him of her love and desire to marry him, but warned him to save his precious life.

Receiving the message, the young chief was prepared when he came for the final answer to the Hopi chief. He brought with him two of his most active young warriors. Entering the council house after a public reception, the Ute was placed in the center of the circle that was to decide his fate, and two Hopis with long javelins stood inside the doorway blocking exit.

The Hopi chief reviewed in length the greatness of his people, how that they had received from the earliest prophets who came to this land sacred knowledge, accompanied by solemn obligations, how his people had been led by the wise ones of the Under World, where lived Divine Beings, and were the most highly favored of all Indian tribes, that his people were a peacefuul folk, signified by their name, Hopi—meaning peaceful—how that, because they refused to fight, the Navajos had called them Moquis—meaning Dead Indians—and that the Utes were known as a warring tribe. Under no consideration would he consent to his daughter marrying the Ute. Then, giving the signal, the two guards at the door made a lunge to strike the Ute. Like a flash the two Ute attendants threw sand in their eyes and the Ute chief dodged down and crawled out of the doorway in an instant and was gone.

Mounting his swift steed, he raced for his hiding place in Rainbow Canyon, near Rainbow bridge, and there, as per former agreement with the Hopi princess, awaited her coming.

The next day the Hopi chief, thinking he had forever rid himself of the Ute, left for his annual hunting ground. In the evening, when all in Orabibi had retired for the night, Tankinini—the Hopi's daughter— quietly placed a saddle and some extra Navajo blankets in her bed, arranging it to appear like she was still there.

When the chief's wife arose she glanced toward the bed and thought the pile her sleeping daughter, and like many a fond mother, let her continue her beauty sleep. Along about 9 o'clock, needing her to help with the morning's work, she called her and, getting no response, thought her sound asleep. She continued her housework, after the morning meal, then called again, still no answer. This time she decided to wake her, so stepping by her bed she shook the quilts—no answer—then, throwing back the covers, she was frantic to find the saddle and blankets piled in her place.

Now it dawned upon her that her daughter had rushed away with the Ute, and summoning the nearest messenger rushed him off for the hunting ground to inform the chief.

In the meantime, Tankinini had reached the Rainbow Bridge, and under its awe-inspiring archway, she pledged her love to the Ute, and in the presence of her attendant and his two warriors, he took the marriage vow, promising to be ever true to the fair maiden. The honeymoon was begun in the mad rush for the north, where lived the Utes in the high-up mountain fastnesses. While they had fast horses, they had no change, and their steeds became exhausted, so they were compelled to take frequent stops to rest them and let them browse on the grass.

When the cheif was informed of the run-away of his fair daughter, he summoned his best riders and the horses with most speed and endurance to go in pursuit, leading them in person. While they were about two days behind them, they had the advantage in having extra horses to change off when the ones they were riding became the least bit tired, and also knew where the fresh horses could be obtained en route. Day and night they followed them and on the fourth day came in view of them in the distance across the Painted Desert.

White Cloud, the Ute Chief, and his bride—Tankinini—saw a speck of dust arising in the far distance and knew its portending evil. They rushed their tired horses faster and faster, but to no avail, for they could see the Hopis were gaining on them. Nearer and nearer they came, until they were within about eight miles of them. Desperation filled the soul of White Cloud and his fellow warriors, for they knew capture meant death. Tankinini, the fair one, was not frightened, as she felt that Cotukinuniwa, the Heart of the Stars, and Balikokon, the Great Water Snake, together with the Katcina angels, or "those who have listened to the Gods", would came to their rescue, and she pleaded with White Cloud to pray to them for succor.

White Cloud stopped his horse and the others followed his example—upon his knees he dropped and the others formed a circle. He asked Tankinini to pray first. She called upon all the divine hosts to come to their rescue, especially did she plead with Balikokon, who had such power over the elements and nature, to save them. White Cloud followed with an impassioned appeal and the others joined in the loud acclaim for protection; then White Cloud asked loudly of the God of Tankinini to cause that a great chasm be opened up between them and the pursuing party as a permanent line to separate the Utes from the Hopis and save them from disaster.

Immediately the earth began to shake and the thunder to roar, the quaking increased until they could not keep on their knees, but all fell to the ground. An awful ripping noise deafened their ears, hailstones blinded them, all nature seemed at war; a mighty roaring sound followd, an intense darkness ensued; when the mist had cleared the noise ceased, the shaking stopped, and the amazed group gained their equilibrium, they saw stretched before them the grandest sight in all the earth—for there was created the mighty chasm that was to stagger the world with its majesty—the Grand Canyon of Arizona.

The mighty Lake Bonneville rushed in torrents through it in mad rush to reach the sea, and over a mile in depth and seven miles in width of an impassable chasm separated forever the irate Hopi from his runaway daughter and her Ute chief lover. To this day the Utes and Hopis have a dividing line.

SPECIAL to Our Dear Friends:

Our White Slave or Mann Act cases have been set for re-argument before the Supreme Court at Washington, D. C., October 16. A great and important principle of law is involved and we are preparing to continue our strong defensive fight. In addition to the expense of sending our Attorneys to Washington we have expenses at that end which will have to be met.

Will you help defray these expenses? We shall appreciate whatever you are prompted to do. Send all funds to **TRUTH PUBLISHING CO.**, 2157 Lincoln St., Salt Lake City 5, Utah.

It is better to have a lion at the head of an army of sheep, than a sheep at the head of an army of lions.—DeFoe.

HERE'S A SMILE

The Genesis story of the Creation of the World is told in 797 words. The Ten Commandments are given in 297 words. Lincoln's Gettysburg Address is 266 words. The O. P. A. changed the price on cabbage and took 2,500 words. Oh, Death, where is thy sting!

—Royal Arcanum Bulletin.

THEODORE ROOSEVELT

wired to his wife: "I see WE are defeated. Well, all that really matters is that I have you and the children". (Referring to Progressive Ticket of 1912).

IN-STINCT

Mama Skunk was worried because she could never keep track of her two children. They were named In and Out, and whenever In was in, Out was out. One day she called Out into her and told him to go out and bring In in. So Out went out and in no time at all he brought In in.

"Wonderful!" said Mama Skunk. "How, in all this great forest, could you find In in so short a time?" "It was easy", said Out. "In stinct."

No comment or signature was attached to the following clipping which was received in an envelope in the mail addressed to Ing:

Too many idle dames between the ages of 21 and 44 are sitting around cocktail bars or over-stuffing themselves in restaurants, and running to the theaters and other places of amusement or spending long hours in the hands of hairdressers and masseurs and at the same time making wisecracks and lewd insinuations about the women who are trying to be of service to their country.

Too many dames are annoying their doctors with imaginary ailments and living in idleness off hard-working husbands or maybe just collecting alimony. Too many are sleeping half the day and playing cards half the night and complaining because they find it difficult to get drudges to do their household work at pitiful wages. Too many women are, in short, genteel bums.

A candidate for the police force was being verbally examined.

"If you were by yourself in a police car, and were being pursued by a desperate gang of criminals in another car doing 40 miles an hour on a lonely road, what would you do?"

"Fifty", promptly replied the candidate.

TAXED TO THE GATES OF HELL

(From The Dayton (Ohio) Independent)
Tax his head, tax his hide,
Let the swivel-chair officials ride.
Tax his cow, tax his calf,
Tax his horse, and tax his ass.
Tax his house, tax his lands,
Stop the operation of peanut stands.
Tax his Ford, and tax his gas,
Tax the road that he must pass.
Tax the pay roll, tax the sale,
Tax his hard-earned paper cale.
Tax his pipe, and tax his smoke,
Teach him bond payers soon go broke.
Tax the water, tax the air,
Tax the sunlight if you care.
Tax the living, tax the dead,
Tax the unborn ere they're fed.
Tax their coffin, tax their shroud,
Tax their souls beyond the clouds.
Tax them all, and tax them well,
Tax them to the gates of hell.

FRIENDS

"If nobody smiled and nobody cheered,
And nobody helped us along;
If everyone thought of himself alone,
And good things all went to the strong;
If no one cared just a little for you,
And nobody cared about me,
And we all stood alone in the battle of life,
What a dreary old world it would be.

Life is sweet just because of the friends we have made,
And the things which in common we share.
We want to live on, not because of ourselves,
But because of the people who care.
It's giving and doing for somebody else,
On that all life's splendor depends,
And the joy of the world, when you sum it all up,
Is found in the making of friends."

PRAYER

In these days of tribulation,
Wickedness pervades the air,
And the battles we engage in
Must be won through fervent prayer.

There's no weapon half so mighty
As the intercessors bear;
Not a broader field of service
Than the ministry of prayer.

CANNY

The tramp called at a home and asked for food.

Housewife: "And how would you like a nice chop?"

Tramp: "That all depends, lady—is is lamb, pork, or wood?"

Special

NOW HEAR IT, O inhabitants of the earth, Jew and Gentile, Saint and Sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken—He 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.—Brigham Young.

THE THIRD EDITION OF

Michael, Our Father and Our God

THE MORMON CONCEPTION OF DEITY

As Taught by Joseph Smith, Brigham Young, John Taylor, and Their Associates in the Priesthood

IS JUST OFF THE PRESS

The work has been carefully revised, considerably amplified and helpfully indexed

84 pages

Large, readable type on the best book paper

Makes a splendid Library Edition

Price 75c postpaid in U. S.

For Sale at Offices of

TRUTH PUBLISHING
2157 Lincoln Street

At the Sugar House Press
2032 South 11th East

and at the up-town book stores

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 12. NOVEMBER, 1946. No. 6.

The Angel of the Prairies

By . . . Parley P. Pratt

By request of numerous readers of TRUTH we are re-publishing the article written at Nauvoo, in 1844, by Elder Parley P. Pratt, under the above caption. Referring to his article, Elder Pratt in his Autobiography (p. 367), says:

"In the opening of this year I completed a number of miscellaneous works, some of which were published in pamphlet form. Among these were * * * 'The Angel of the Prairies'. This last work was a curious and extraordinary composition, in the similitude of a dream. It was designed as a reproof of the corruptions and degeneracy of our Government, in suffering mobs to murder, plunder, rob and drive their fellow citizens with impunity, etc. It also suggested some reforms. It was read in the presence of President Joseph Smith and a General Council, and was highly applauded; but never appeared in print."

The article appeared in pamphlet form some 60 odd years ago, after the death of Elder Pratt. We are now happy to give it to our many readers.—Editors.

Being a native of a small and retired village of New England, and trained to the strictest habits of industry, I had grown to manhood without seeing much of the world, having never traveled to exceed twenty miles from home. As is not unfrequently the case with New Englanders, my ideas were extremely limited and narrow in regard to the extent and resources of the West. I had heard of prairies, to be sure, or open untimbered fields, but could form no idea of them than to compare them to some of our marshes, which were by nature destitute of timber because they were too low and wet to produce it.

I know not how or why it was the case, but for some reason I had been, from my earliest remembrance, impressed with a longing desire and a fixed determination to visit and to explore the mighty, the mysterious West. To this inclination my friends were always opposed. They would often reason as follows: "Have you not a quiet home in the midst of friends, peace and plenty? Have you not a sufficiency of wealth and of all things which are calculated to make you contented and happy? Why then will you go to the West? Why will you tear yourself from all these blessings, and from society, and wander thru uncultivated forests and amid dangers, toils

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

and sufferings, amid the hiss of serpents, the howl of wild beasts, and the whoops and yells of men more savage than they?" To these expostulations I could never give a satisfactory answer, but still I wanted to go.

At the age of 21, being free, and in possession of ready money sufficient to place me beyond the reach of immediate want, I resolved to break thru every restraint and to gratify my thirst for travel. I took leave of my friends, with many tears and blessings on their part, and with feelings deep and indescribable on my own. I soon had the gratification of beholding Niagara Falls, the Great Lakes and dense forests of the west, as well as the splendid towns, the domestic villas and the delightful fields, interspersed here and there, amid the wild and romantic scenes of nature. But these indulgences only served to increase my desire for still further research. I soon penetrated further into the interior, for the first time and a grand Prairie scenery opened before me. This exceeded all the western wonders I had before seen. After traveling for some hours over a gentle and undulating landscape, smooth and beautiful as a village park, and covered with grass and flowers, extending on all sides as far as the eyes could reach, I ascended a gradually rising eminence, and halted to look around me. All seemed like a splendid vision passing all reality, and putting imagination at defiance to imitate. A green field of grass and flowers extending on all sides as far as the eye could reach. Without a horse or tree, a man or animal to intercept the sight or break upon the lonely and sublime repose which reigned around me. The landscape was sufficiently diversified in hills and valleys and other gentle elevations, neither presenting the dull monotony of the level plain, nor the rough and abrupt appearance of hills too steep for easy cultivation. Indeed, an English nobleman, would have found a pleasant passage for a coach and six in any direction from where I stood. The soil was vastly rich and the surface was smooth and even, the whole landscape resembling a boundless field of green wheat interspersed with lilies and sunflowers. With one glance of the eye, I beheld an extent of country sufficient for the home of happy millions. "Here", thought I, "within the reach of my natural vision, might exist an empire more extensive, numerous and wealthy than some of the most renowned kingdoms of the Old World! And yet not one human being possesses the knowledge, courage and ambition to claim as his own possession. Nay, they would rather seek a precarious subsistence in the streets of some overgrown and populous town, or kill and conquer the inhabitants of some miserable country already over peopled."

While indulging in this strange reverie, one thought gave rise to another —my narrow heart enlarged and I began to extend my inquiries as to the real boundaries of these mighty and extended fields and their future destiny. I naturally concluded that so fine a country and such vast riches would not always be overlooked by the enterprising and industrious. The immigration would come rolling on its western tendency, and with the march of empire, till these lonely plains would be all peopled and these rich resources made to yield support to happy millions.

With these thoughts still working deeply in my mind, I pursued my journey, and at the close of day arrived at an humble cottage, where, with an appetite sharpened by fatigue, I partook of such simple refreshments as the place afforded, and retired to rest, my mind still filled with thoughts more sublimely great, grand and solemn, than had ever before occupied my bosom. A deep and unquiet slumber soon came over me, and my mind

was carried away in a most extraordinary vision. A messenger of a mild and intelligent countenance, suddenly stood before me, arrayed in robes of dazzling splendor. "Fear not", said he, "Thou son of mortal! For I am the Angel of the Prairies. I hold the keys of the mysteries of this wonderful country, and to me is committed the fate of empires and the destiny of nations. Come then, with me and I will show thee the secret purposes of fate in our relation to this, the most extraordinary of all countries."

Overjoyed with the information, and gathering confidence from the kind and generous appearance of the Messenger, I arose and accompanied him. We were wafted through the air at a rapid rate, for some hundreds of miles, in a western direction, a little bearing to the south. At length we came to an elevated green and flowry plain on the southern bank of the Missouri River—not far from the line that divides the Indian Territory from the States—a place of surpassing beauty and loveliness.

"Young man", said the Angel of the Prairies, "take this glass and look around thee." He then handed me a curious glass by which I was enabled to view the entire country from sea to sea. Looking to the north, I beheld the extensive and fertile plains of Iowa and Wisconsin, composed chiefly of rich, rolling prairies, interspersed with beautiful groves of timber, and watered with numerous streams, some of which were navigable for hundreds of miles; and others forming numerous and valuable water powers for the propelling of mills and machinery. These fertile and flowery plains and groves extended for many hundreds of miles to the north, and were finally terminated by large and extensive forests of pine, which could easily be wafted down the currents of the numerous streams, and be used in the erection of buildings, towns and cities, throughout the whole extent of the unlimited prairies. The central portion of these vast territories abounded in rich ores, such as lead, iron and coal; and the northern portion abounded in copper. The vegetable, mineral and commercial resources of these territories seemed capable of sustaining and employing one hundred million people, while at present they contained hardly as many thousands.

Turning from these, I looked eastward, where the states of Missouri, Arkansas and Illinois presented a vast territory of some five hundred miles in extent, similar in fertility and resources to the territories above described, consisting of rich, beautiful and fertile prairies, mingled with delightful groves of timber and penetrated with numerous large and expansive rivers, on the bosom of which might float the commerce of nations and empires. These states were calculated to sustain at least another hundred millions of souls, although at present not occupied by one million.

After viewing with wonder and delight these beautiful states, I cast my eyes towards the south and southwest. The vision now lengthened in the distance, and some thousands of miles of country expanded to my view, including the vast plains, the fertile forests, and vales of Texas and Mexico; still presenting a vast quantity of unlimited meadows and prairies, rich and beautiful as Eden, and abounding in vegetable and mineral wealth. These countries were abundantly sufficient to sustain two hundred million more of inhabitants, although at present possessing a population of less than ten millions.

Having contemplated the green fields, the flowery plains, the dense forests and towering mountains of this vast country till lost and overwhelmed in astonishment I turned to

the west. Here I beheld a tract of country lately surveyed and appropriated for the location of Indian Tribes. It was bounded on the east by the states of Missouri and Arkansas, on the south by Texas, on the west by the Great American Desert and on the north by the almost unexplored and inhospitable regions of Canada, or more properly by the Missouri River, embracing some six hundred miles from north to south and some two hundred from east to west. This, like the countries before described, abounded in alternate rich, rolling prairies and woodlands, capable for sustaining a population of at least fifty millions; although at present peopled with a few Indian Tribes consisting of less than half a million.

"Young man", said the Angel of the Prairies, "you have now beheld the great meadows of the west, and almost unbroken and continuous field of prairie, abounded on the east by the Wabash and Lake Michigan, on the north by the prairies of Wisconsin and Iowa, on the west by the great desert, and on the south by Central America, and averaging some three thousand miles long and some seven hundred broad; being mostly a rich and fertile plain, watered like Eden, and more productive than the plains of Euphrates. **Its people are at present few, but its resources are immense, and it is abundant to sustain at least one-half of the present population of the globe. You now stand in a central position in the midst of the great American Continent. Here is the spot which is destined for the Seat of Empire, and here shall the ambassadors of all nations resort with a tribute of homage to a greater than Syrus.**"

"The seat of Empire", continued he, "began in the Eastern Eden, but its progress has always been westward. It lighted on the plains of the Euphrates, where, under Nimrod, Nebuchadnezzar, Cyrus, Alexander and others it rested for a time. But migrating still westward, it took its seat in Palestine, and finally on the banks of the Nile, from whence it passed to Rome and Italy, where it swayed a long and bloody sceptre, and in the course of time penetrated to the western islands of Europe, where it sojourned for a time as if to prepare for a voyage. Holding still its sea-girt throne, it sent out a forlorn hope, a kind of advance guard to prepare its way in the wilderness. These passed over the great waters and finally strengthened themselves until they founded a seat of government on the extreme eastern shore of this vast continent. **This was the infancy of the American Republic, quite central and convenient. On this account some narrow mortals, taking only a momentary view of the subject, supposed that the seat of empire, after progressing for thousands of years, had now founded a resting place where it would tarry forever. Poor, mistaken mortals, how little did they know of the country they were in, and how much less of the decrees of infinite wisdom.**"

These words being ended, the Angel of the Prairies, bade me tarry awhile on this second spot and he would then return and unfold to me the mysteries of the future, and the hitherto secret and impenetrable decrees of fate. With this charge he vanished from my sight. A mist of darkness suddenly overspread the landscape—a veil of oblivion enshrouded me around, and the whole scene was shut from my view. Indistinct shadows and confusing forms occupied my imagination and troubled my slumbers, and finally a long time seemed to pass away without any distinct recollection of events. Suddenly a hand touched me, and a voice exclaimed, "Mortal, awake! The Angel of the Prairies has returned, and the time is fulfilled. Arise! Stand upright,

and look around thee." At the voice of his words I seemed to awake as from a deep sleep, the darkness dispersed, and light infallible showed around me. I found myself in the same central position which he had left me, and which he had pointed out as the final seat of Empire. But, oh, how changed!

Instead of the flowery plain without inhabitants, I beheld an immense city, extending on all sides and thronged with myriads of people, apparently of all nations. In the midst of this city stood a magnificent temple, which, in magnitude and splendor, exceeding everything of the kind before known upon the earth. Its foundations were of precious stones; its walls like polished floors; its windows of agates, clear as crystal; and its roof of a dazzling brightness; its top, like the lofty Andes, seemed to mingle with the sky, while a bright cloud overshadowed it from which extended rays of glory and brightness in all the magnificent colors of the rainbow. **The whole building thereof seemed to cover some eight or ten acres of ground. "This", said the Angel of the Prairies, "is the Sanctuary of Freedom, the Palace of the Great King, and the center of a Universal government. Follow me and you shall behold the magnificence, order and glory of His kingdom." So saying, we walked together to the gates of the temple. These were twelve in number; three on each side, and all standing open. Numerous parties and servants were in waiting, and guides and instructors were busy in attendance on strangers, who were passing to and from the temple, with an air of confident freedom and clad in mingled and varied costumes of all nations.**

By a secret watchword from the Angel to the porter or keeper of the gate, we were permitted to pass the eastern center gate into the courtyard. This was a large square surrounding the temple, and containing a **square mile of land,** enclosed with a strong wall of masonry, and ornamented with walks, grass plots, flowers and shady groves of ornamental trees, the whole arranged in the most perfect taste, and with the elegance, neatness and beauty that might well compare with Eden. Here the eye was dazzled with things of beauty, the ear saluted with innumerable strains of music from birds of varied notes and plumage. And here the palmy breaths of morn seemed perfumed with sweets more delicious than spicy groves of Arabia. Here, in short, the entire senses seemed overwhelmed with enjoyment and pleasure indescribable. Passing along the spacious walk, in the midst of scenes like these, we came to the opening in every direction, over which was inscribed in letters of gold, the following:

"Here wisdom, knowledge and truth are blended!
Here mercy reigns and war is ended!
Here on these grounds all nations enter;
But here a tyrant dare not venture!"

On entering the outer court, we found ourselves in a large and splendid room, inside of which were doors opening in every direction over which were inscribed the particular uses for which they were occupied. This outer court was ornamented and finished with monuments, paintings, maps, charts, engravings, etc., all of which were not only ornamental but highly instructive, calculated to impart a world of information on astronomy, geography, history, geometry, theology, etc. Among these, my attention was drawn to a large painting which represented huge piles of broken iron, and antique weapons of every description, heaped up together in the greatest confusion, from the ancient bow of steel, or the wood bow and arrow and war club of the savage, to the most polished and renowned implements of modern warfare. All these were laid aside as useless, and men were represented in the act of beating swords into

plough-shares and spears into pruning hooks.

"These", said the Angel of the Prairies' "are the implements of murder and cruelty, with which poor, ignorant, mistaken mortals once made war upon each other; but they have long since been laid aside as useless, and the arts of war are no longer studied or practiced on the earth." After viewing these things, my guide conducted me to a door, which opened into the inner court, and over which was written as follows:

"Within is Freedom's throne exalted high!
Where, crowned with light and truth, and majesty,
A Royal host in robes of bright array,
Their peaceful sceptre o'er the nations sway."

On entering this room, a vast and extensive hall was opened before me, the walls of which were white, and ornamented with various figures which I did not understand. In the midst of this hall was a vast throne and white as ivory, and ascended by seventy steps, and on either side of the throne, and of the steps leading to it, there were seats rising one above another. On this throne was seated an aged, venerable looking man. His hair was white with age, and his countenance beamed with intelligence and affection indescribable as if he were the father of the kingdoms and the people over which he reigned. He was clad in robes of dazzling whiteness, while a glorious crown rested upon his brow; and a pillar of light above his head, seemed to diffuse over the whole scene a brilliance of glory and grandeur indescribable. There was something in his countenance which seemed to indicate that he had passed long years of struggle and exertion in the achievement of some mighty revolution, and been a man of sorrows and acquainted with grief. But, like the evening sun after a day of clouds and tempest, he seemed to smile with the dignity of repose. In connection with this venerable personage sat two others scarcely less venerable, and clad and crowned in the same manner, on the next seat below were twelve personages, much of the same appearances and clad in the same manner, with crowns upon their heads; while the descending seats were filled with some thousands of noble and dignified personages, all enrobed in white and crowned with authority, power and majesty, as kings and presiding among the Sons of God.

"You now behold", said the Angel of the Prairies, "the Grand Presiding Council organized in wisdom, and holding the keys of power to bear rule over all the earth in righteousness. And of the increase and glory of their kingdoms there shall be no end." As he spoke thus, bands of instrumental music filled the temple with melodies indescribable, accompanied with human voices, both male and female, all chiming in perfect harmony in a hymn of triumph, the words of which I could only understand in part, but the concluding lines were repeated in swelling strains of joy. They were as follows:

"Tho' earth and its treasures should melt into fire,
And the star-light of heaven wax dim and expire;
Tho' yon planets no longer revolve in their spheres,
The earth make its day, or its circuit of years,
Tho' the fountain of joy all its light shall withhold,
And the moons' and Sabbaths' shall cease to behold;
Yet firm and unshaken this throne shall remain,
And the heirs of Old Israel eternal reign."

As the music ceased, the angel said:

"Son of mortal! Ascend with me, and I will show thee the country which we explored together at first." At this instant a door was opened, which we entered, and commenced to ascend a flight of steps. These gradually ascended upwards through a long and winding pathway, till at length

we found ourselves on a pinnacle of the temple. The air was pure and mild, the sky was clear, and the vision extended far and wide on all sides, with an intervening object. My guide now handed me the same curious glass with which I had formally viewed the country. Now how different, how wonderful the change of all things around me! Instead of lone prairies and wild and dreary forests, I now beheld one vast extent of populous country. Cities, towns, villages, houses, palaces, gardens, farms, fields, orchards and vineyards, extended in endless variety where once I beheld little less than loneliness and desolation "This", said the Angel of the Prairies, "Is the country in which **100 years ago,** you commenced to explore, in your journey to the west. Behold", continued he, "what truth and knowledge and perseverance can accomplish in a single century." To this I replied: "I am lost in wonder and amazement, and can hardly understand what I see. Who are these populous nations and tribes, who in the happy myriads occupy the country immediately to the west, which was formally occupied by savage hordes, but now presents one vast scene of neatness, beauty, civilization and happiness? Have the Indian tribes, then, been entirely exterminated and their country overrun by civilized nations?"

"Nay", said he, "these are still the Indians, a mysterious providence preserved their remnants, and gathered and concentrated them into one peaceful nation. When they were first brought together from all parts of the continent, they numbered a population of about seven millions of ignorant, degraded people. But the light of truth dawned upon them, and with it came all the blessings of peace, plenty, civilization, cleanliness and beauty, which you behold, and they constitute some **thirty-five millions,** and occupy all the country west of the Mississippi and borderning on the Rocky Mountains."

After viewing these wonderful settlements and hearing this interesting account of tribes and nations, which I had been traditioned to believe could never be tamed, but were destined to perish from the earth, I turned toward the east and inquired after the great family of States which had once constituted the United Republic of E Pluribus Unum. These, I believe, were vastly more populous and wealthy than formerly. But they seemed no longer identified as States, with their former geographical boundaries and political forms of government. At this I was greatly astonished, as I had been early impressed with the idea of the future greatness and permanency of our national institutions. Turning to the guide, I inquired by what strange connection of events, or by what mighty revolutions the American system had been dissolved, and its elements blended with this great central and universal government, which, notwithstanding my former prepossessions, I was constrained to acknowledge as far superior in excellence, glory and perfection to the former. To this inquiry the Angel of the Prairies replied as follows:

"The American system was indeed glorious in its beginning, and was founded by wise and good men, in opposition to long established abuses and oppressive systems of the old world. But it had its weaknesses and imperfections. These were taken advantage of by wicked and conspiring men, who were unwisely placed at the head of the government, and who, by a loose and corrupt administration, gradually undermined that beautiful structure. In their polluted hands justice faltered, truth fell to the ground, equity could not enter and virtue fled into the wilderness. A blind, sectarianized and corrupt populace

formed themselves into numerous mobs, overturned the laws and put at defiance the administration thereof. These were joined by the officers of government or secretly winked at and encouraged by them, until the injured and persecuted friends of law and order, finding no protection or redress, were forced to abandon their country and its institutions, now no longer in force, and to retreat into the wilderness, with the loss of a vast amount of property and many valuable lives. These carried with them the spirit of liberty which seemed as a cement to form them into union, and thus was formed a nucleus around which rallied by degrees all the virtue and patriotism of the nation. Thus rallied and reorganized, the bold and daring sons of liberty were able to stand in their own defense, and to hurl defiance upon their former enemies. Thus the spirit of freedom had withdrawn from the mass and they were abandoned, like King Saul of old, to destruction. Divisions and contentions arose, and multiplied to that degree that they soon destroyed each other, deluged the country in blood, and thus ended the confederation under the title of E Pluribus Unum.

"The remnant who fled into the wilderness and rallied to the standard of liberty on the plains of the west, combining the wisdom of former experience with the light of truth which shone into their hearts from above, laid the foundation of their perfect form of government—the mighty empire of liberty which you now see, and the institutions of which you shall be more fully informed in due time. The wisdom, intelligence and peace which flowed from this center soon served as an ensign to the nations abroad. This filled some with envy, others with admiration and delight. The good, the great, the noble, the generous and patriotic lovers of truth rallied from all nations, and joining the standard of freedom, were a constantly increasing strength to their new and perfect organization. While by the same means the old and corrupt institutions were proportionately weakened and abandoned. This soon stirred the envy and jealousy of old and corrupt powers to that degree that they united in a general declaration of war against their young and more prosperous neighbors. These allied powers sent out an armament of **five hundred ships** of the line, and half a million men. Their object was not only to gratify their vengeance and envy, but their avarice and ambition. They aimed at nothing less than the subjugation and plunder of the whole country. These powers were a portion of them landed, with implements and effects, and the remainder reserved on board their ships. They were met by the sons of liberty, both by sea and land, who were at length victorious and this whole army were overcome, and their riches and armor, which was immense, were taken for spoil. This brilliant victory greatly enriched and strengthened the new Empire of freedom, and at the same time nearly ruined the nations who commenced the war. They sued for peace, and finally obtained it on condition of perfect submission to the will of the conquerors. This gave them new and liberal laws and institutions, broke off the fetters of their old masters, and utterly forbade the use of arms or the art of war. These brilliant and highly commendable measures soon opened the eyes of millions more, and won them to the cause of liberty and truth. Other and distant nations, who had watched all these movements at length, saw the beauties of liberties and felt the force of truth, to finally, with one consent, they joined the same standard. Thus, in one short century the world is revolutionized; tyranny is dethroned; war has ceased forever; peace is triumphant, and truth and knowledge cover the earth."

Thus spake the Angel of the Prairies, and when he had ceased to speak, I still continued to listen; for such a place of glory and intelligence burst at once upon my view, and even so passing strange, so complicated, so unlooked for, had taken place in a single century, and had been related to me in so masterly a manner, that I stood overwhelmed with astonishment and wonder, and I could hardly believe my senses. "Is it possible", thought I, "That a Republic founded upon the most liberal principles, and established by the sweat and blood and tears of our renowned ancestors, and so cherished and respected by their children, has faded like the dazzling splendor of the morning's dawn? Has withered like an untimely flower? and that, too, by the corruption of its own degenerate sons, the very persons who should have cherished it forever? Where was the spirit of patriotism, of freedom, of love, of country, which had once characterized the sons of liberty and warmed the bosoms of Americans?"

With reflections like these I had commenced a lamentation over my fallen, lost and ruined country. But suddenly recollecting myself, and calling to mind the other events which had been related, my sorrow was turned to into joy. I saw, athough there had been great corruption and a general overthrow of our government, and its institutions, yet many of the sons of noble sires had stood firm and unshaken in the cause of freedom; even amid the wreck of states, and the crash of thrones, they had maintained their integrity, and when they had no longer a country or government to fight for, they retired to the plains of the west, came with them the pure spirit of freedom. There, in the midst of a more extensive, a rich and a better country, they had established a government more permanent, strong and lasting, and vastly more extensive and glorious, combining strength, solidity, with a most perfect liberty and freedom. Nor had their labors been confined to the narrow limits of their own immediate country and nation, but had burst the chains of tyranny and broken the yoke of bondage from the growing millions of all nations and colors; and where darkness, ignorance, superstition, cruelty and bloodshed had held dominion for ages, light had sprung up, truth had triumphed and peace had commenced its universal reign. And there, a century ago, an extensive and fertile country lay desolate and lone, or partially occupied by ignorant and cruel savages, hundreds of millions of intelligent and happy beings were now enjoying all the sweets of domestic felicity. Why, then, thought I, shall I mourn? The labors of our fathers were not in vain, on the contrary, the results have been a thousand times more glorious than their most sanguine expectations. The spirit of their institutions has been cherished and maintained, their temple of liberty enlarged and perfected; while the dross has been separated and destroyed, and the chaff blown to the four winds.

While these thoughts were passing through my mind, the Angel of the Prairies again called my attention. "Come", said he, "Son of Mortal, let us descend from this high eminence and enter the archives of the temple of freedom, and there you shall learn the secret springs, the foundation from which has emanated all this wisdom and greatness. You will then no longer wonder at the magnitude of this glorious organization, the perfection of the principles, or its unparalleled success." So saying, we descended together through the same long and winding passage till a door opened into a vast room on the second story of the building, which was gloriously finished and ornamented, and principally occupied with collections of antiquities and monuments and paintings memorializing numerous and important events. Passing through in the

midst of these, we entered a small room in which was carefully deposited numerous sacred books and records. From the midst of these the Angel of the Prairies selected a small volume entitled: "**A True and Perfect System of Civil and Religicus Government, Revealed From on High**".

He then bade me be seated, gave me this book, and bade me read. So saying, he vanished from my sight. I opened the book and read the preface, as follows:

"**There is a God in heaven who revealeth secrets. Wisdom and might are His. He changeth the times and the seasons. He removeth kings and setteth up kings. He giveth wisdom unto the wise and knowledge unto them that know understanding. His dominion is an everlasting dominion, and His kingdom is from generation to generation. He doth according to His will in the armies of heaven, and among the inhabitants of the earth. And none can stay His hand, or say unto Him, 'what doeth Thou?' All His works are truth, and His ways are judgment, and those that walk in pride He is able to abase. His kingdom is that which shall not be destroyed, and His dominion shall be even unto the end. As the maker of the earth and the Father of the people, all power, and authority of civil and religious government is vested in Him. He holds the prerogative of electing the officers and making the laws; He holds the right of reproving and admonishing the officers or of removing them at pleasure. Therefore all the forms of civil and religious government which are not appointed, organized and directed by divine revelation, are more or less imperfect and erroneous, and the administration thereof extremely liable to corruption and abuse. The only perfect system of government, then is a Theocracy; that is, a government under the immediate, constant and direct superintendency of the Almighty. This order of government commenced in Eden, when God chose Adam for a ruler and gave him laws. It was perpetuated in his descendants, such as Seth, Enoch, Noah, Melchisedec, and so on, till it came down to Abraham, and was made hereditary in his seed forever. As it is written, 'Kings shall be of Thee, and princes shall come out of thy loins.'**

"It was manifested clearly in Egypt —Pharoah himself being instructed and governed by Joseph, as a revelator. Moses also delivered a nation from slavery, dethroned a tyrant, and governed in all things by these same principles. By these Joshua conquered, and by these the Judges of Israel ruled. By this authority Samuel reproved and displaced a corrupt priesthood in the case of Eli and his sons. By it He anointed King Saul to reign in Israel, and by it he afterwards rejected him for transgression and anointed David in his stead. By virtue of this authority Elijah reproved and rejected Ahab and the priests Baal, and then proceeded to anoint Jehu king and Elisha for prophet, and by this means remodeled the civil and religious administration of affairs, and saved a nation from the lowest depths of corruption and ruin. By this power, Daniel, the prophet, removed and instructed Nebuchadnezzar, displacing Belteshazzer, and directed Cyrus; continually impressing upon the kings and nations this one important principle, viz: 'That God is a revealer of secrets, and claims the right of government over kings and potentates of the earth.' To convince Nebuchadnezzar of this one fact, he was driven out from his throne and from the society of men, to dwell among the beasts of the field and to eat grass as well as the ox, and afterwards restored to his kingdom again. And to convince all nations of this fact, King Nebuchadnezzar wrote his epistle to all nations and languages, in which he bore testimony to the same.

"By this authority Jesus Christ received all power in heaven and on earth, and was therefore seen by the prophet Daniel coming in the clouds of heaven, to reign over all the earth. By this authority His Apostles governed those who would receive His kingdom in their day—being themselves chosen by the Lord and not by the people. By this authority the Gentile Church and people would have been governed from that day to the present, without a schism or division of church or state, were it not for corruption and wickedness, which made war with the saints, and overcame them, and changed times and laws, as was foretold by the prophet Daniel.

"By this authority the God of heaven promised, by all the holy prophets, that He would set up a kingdom that should destroy and break in pieces all these kingdoms, become universal and stand forever. And that He would do this by the sitting of the Ancient of Days, whose raiment was white as snow, and whose hair was like the pure wool; while thousands of thousands ministered upon him, and ten thousand times ten thousand stood before him, and judgment was given to the Saints, and the time came that the Saints possessed the kingdom.

"By this authority the God of heaven has fulfilled that which He spoke by the mouths of His ancient prophets, by revealing from heaven and appointing and establishing a glorious kingdom which shall stand forever."

"Therefore sing, O Heavens!
And be joyful, O Earth!
For truth has triumphed:
Wisdom and knowledge rule;
Righteousness reigns;
And earth rests in lasting peace."

Thus ended the preface. I was about to read further, but was interrupted by the Angel of the Prairies. "Son of Mortal", said he, "you have now read all you are permitted to read at the present time." So saying he replaced the little book amid the archives of the temple and bade me follow him. He then conducted me out of the temple, and said:

"Son of mortal, you now understand the nature of the government you have beheld. You see it is not a human **monarchy,** for man-made kings are tyrants. It is not an **aristrocracy,** for in that case the few trample upon the rights of the many. It is not a **democracy,** for mobs composed of the mass, with no longer power to check them, are the greatest tyrants and oppressors in the world. But it is a **theocracy,** where the great Elohim, Jehovah, holds the superior honor. He selects the officers. He reveals and appoints the laws, and He counsels, reproves, directs, guides and holds the reins of government. The venerable council which you beheld enthroned in majesty and clad in robes of white, with crowns upon their heads, is the **order of the Ancient of Days,** before whose august presence thrones have been cast down, and tyrants have ceased to rule. You have understood the secret purposes of Providence in relation to the prairies and the west, and of the earth and its destiny. Go forth on your journey, and wander no more; but tell the world of things to come."

At this I awoke, and beheld it was a dream. Instead of a glorious kingdom and city and temple, I beheld the morning sun shining through the crevices of the log cabin where I lodged. Instead of a century numbered with the past, I had spent a night of disturbed and unquiet slumber; and instead of the Angel of the Prairies standing by my side in the act of unfolding

"The secret purposes of fate
Which govern men and guide the
the State",

I beheld my landlord in the act of calling me to breakfast.

The Economic Order of Heaven

Chapter 4

The term, "United Order", meaning the Order of Unity, as we interpret it, first appears in the Doctrine and Covenants April 23, 1834 (Sec. 104:1), and here the term is used quite incidental:

> **Verily I say unto you, my friends, I give unto you counsel, and a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established, to be a UNITED ORDER, and an Everlasting Order for the benefit of my Church, and for the salvation of men until I come—**

When a segregation of interests in Zion and in Kirtland was made, the Lord commanded that the one order should be called "The United Order of the stake of Zion, the city of Kirtland"; and the order at Independence was to be called the **"United Order** of the City of Zion". (D. & C., 104:48).

The "Order of Enoch" is not mentioned in the revelations as an economic order. Enoch and his people doubtless lived the Order of Consecration as it is revealed to the Saints in the present dispensation.

The law was first given in the present dispensation, as the **Order of Consecration.** Since the Saints were not prepared to live that perfect order of heaven, the Lord withdrew the same, which left the lesser portion of the law known as the Law or **Order of Tithing.**

Tithing, as a law of God, is as old as the Scriptures. It is an important part of the law of Consecration and Stewardship. In the present gospel Dispensation it was re-established with the Church in great clearness. Quoting from "Ready References" published by the Church of Jesus Christ of Latter-day Saints, for use of Missionaries and Bible students (p. 104):

TITHES AND OFFERINGS

> *** * * It was rigidly enforced while the people lived under the "Law"; and, moreover, heathen nations have recognized it. The tithe was collected in Egypt; the Greeks, the Romans, the Babylonians and Assyrians, the Carthaginians, the Arabians and the Chinese have all recognized the sanctity of the ecclesiastical tithe; and the tithe basis is that upon which is founded the system of taxation today amongst Mohammedan peoples. Its early mention in the Scriptures known to us as the Holy Bible, is not that of enactment but that of observance of a law that was already understood.**

While not specifically designated as a tithe, some have suggested that the offering made by Cain and Abel probably had that significance. At any rate God's acceptance of the one and rejection of the other teaches the solemn lesson that not only the offering but also the maker of the offering must be right before the Lord. (Cain) "Why art thou wroth? And why is thy countenance fallen? if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." (Gen. 4: 6-7).

Righteous Abraham paid his tithes to the Great High Priest, Melchisedek, King of Salem, meaning "King of Righteousness". (Gen. 14:18-20; also see Heb. 7:1-4; Alma 13:15-16).

> **And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on so that I come again to my father's house in peace, then shall the Lord be my God. And the place of this stone which I have set for a pillar, shall be the place of God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—Gen. 28:20-22. (Inspired Version).**

THE LAW OF MOSES RESPECTING TITHES

> **And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord * * *. And concerning the tithe of the**

herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.—Lev. 27: 30-33; (Also see Num. 18:20-28; Deut. 12: 5-6; 14:22-29; 26:12-15; 2 Chron. 31:2-10. Neh. 13:10-12.

To Israel in the days of the Prophet Malachi, the malediction of the Lord came upon them because of slothfulness, in this language:

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.—Malachi 3:7-12. (Also see 3 Nephi 24:7-12).

Jesus rebuked the hypocritical Pharisees on the subject of their observing the lesser laws and ignoring the greater. He said:

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier things of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, who strain at a gnat, and swallow a camel; who make yourselves appear unto men that ye would not commit the least sin, and yet you yourselves transgress the whole law.—Matt. 23:20-21. (Ins. Version).

At Kirtland (Sept. 11, 1831) the Lord revealed to Joseph Smith for a company of elders preparing to leave for Zion in the following October: "Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming." (D. & C. 64:23).

Again, the Lord, speaking through his Prophet (Nov. 27, 1832), concerning the Saints in Zion, said:

It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeable to his law, which he has given, THAT HE MAY TITHE HIS PEOPLE, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God.—Ib. 85:3.

Subsequent to this (Nov. 29, 1834) the Prophet and Oliver Cowdery, entered into a vow with the Lord upon the subject of the tenth. Joseph relates:

"After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the East, to loan us $430.00; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord, viz:

That if the Lord will prosper us in our business and open the way before us that we may obtain means to pay our debts; that we be not troubled nor brought into disrepute before the world, nor His people; after that, of all that he shall give unto us, we will give a tenth to be bestowed upon the poor in His Church or as He shall command; and that we will be faithful over that which He has intrusted to our care, that we may obtain much; and that our children after us shall remember to observe this sacred and holy covenant; and that our children and our children's children, may know of the same, we have subscribed our names with our own (hands).

(Signed) JOSEPH SMITH, JUN.,
OLIVER COWDERY

A PRAYER

And now, O Father, as Thou didst prosper our father Jacob, and bless him with protection and prosperity wherever he went,

from the time he made a like covenant before and with Thee; as Thou didst even the same night, open the heavens unto him and manifest great mercy and power, and give him promises, wilt Thou do so with us his sons; and as his blessings prevailed above his progenitors unto the utmost bounds of the everlasting hills, even so may our blessings prevail like his; and may thy servants be preserved from the power and influence of wicked and unrighteous men, may every weapon formed against us fall upon the head of him who shall form it; may we be blessed with a name and a place among Thy Saints here and Thy sanctified, when they shall rest. Amen.—Doc. His. of Church, 2:175.

The experiences of the Saints, in numerous instances, testify how bounteously the Lord has blessed them in their observance of this law of the tenth. We recall an instance related some years ago in our presence, by President George Q. Cannon. He had been scrupulously careful in paying his tenth. At this time a debt he owed of $5000 was shortly to become due. He could see no way of meeting it. Money, in those days, was scarce and difficult to raise. He, however managed to raise $500, and paid that, in advance, as his tithing on the contemplated $5000, then he told the Lord what he had done, and asked His help. He testified that the full amount was raised without trouble and he discharged his debt before it became due.

Joseph Smith's announcement of the law of tithing met with scorn and derision from the world who found great objection to it. However, the principle appealed to some. We note one example taken from the December 12, 1887, issue of the Chicago MAIL, where a non-Mormon minister advocated the law to his fellow ministers. Today, we are informed, the law is quite generally observed by certain individuals aside from the Mormons, and by some of the churches:

It is as clearly our duty to give one-tenth of our incomes to the Lord, as it is to give one-seventh of our time, said the Rev. J. M. Caldwell at the meeting of the Methodist ministers. The reverend gentleman then proceeded to make a long argument with this idea as a basis. Many texts were quoted to show that the Old Testament writers all agreed that one-tenth should be given to the Lord, and that this doctrine was reiterated in the New Testament the same as is that of Sabbath keeping. Mr. Caldwell gave numerous examples to show how this plan operated practically on those who adopted it. He himself had always practiced giving one-tenth of his income, and had prospered by it. A few years ago he had supposed himself to be worth at least $12,000 after his debts were paid. Suddenly he woke up to find his property all gone and himself $5000 in debt. It then became necessary for him to assume obligations to the amount of $40,000. Notwithstanding these heavy liabilities he continued giving one-tenth of his income to the Lord. As a result of this his debts were now paid, and he was in better financial condition than before.—Mill. Star, 50: 40.

The Saints gave up the Order of Consecration. They did not feel inclined to give to the Lord 100% as Joseph and some of his associates had been doing. They were anxious to revert to the law of tithing—and part with only 10%. It was at Far West, Missouri (July 8, 1838), in answer to the Prophet's question: "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing", the Lord said:

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my church in Zion, for the building of mine house, and for the laying of the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my Church. And this shall be the beginning of the tithing of my people.

After that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord.

Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it

may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

And this shall be an ensample unto all you, it shall not be a land of Zion unto the stakes of Zion. Even so. Amen.—D. & C. 119.

How shall the tithing be disposed of?

Verily, thus saith the Lord, the time is now come, that it shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen.—D. & C. 120.

And thus the law of tithing was stated, together with the manner of handling the fund. The beginning of tithing, it will be noted, is first to pay into the treasury the surplus of one's property, where a surplus exists. By surplus, we understand that portion of one's property, real or personal, that is over and above the just needs and requirements of his family or the business in which he may be engaged or that may be assigned him to engage in. We understand, too, that in addition to the 10% on the annual interest to be paid as a regular tithing, he is expected to continue to turn into the treasury surpluses as they shall accumulate from time to time.

To pay the tenth of one's interest annually, and only that, would not bring about the equality contemplated by the Lord—that there shall be neither rich nor poor among the Saints. While many may never have a surplus to surrender, there are those, no more honest and faithful, but more richly endowed with business acumen whose operations will bring surpluses each year. If such confine themselves to the payment of the tenth their surplus accumulations may increase to prodigious amounts. This situation, however, is taken care of by the following instructions already quoted:

And again, if there shall be properties in the hands of the Church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.
*** * ***

And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said.—Ib. 42:33, 55.

It may occur to some of the Saints that too great stress is placed upon temporal goods, money, etc., that belong to the Lord's storehouse, as though the Lord were in need of such things. True it is that all things belong to Him. The gold and silver and other precious metals that fill the mountain chains and our valleys—wealth, the value of which is beyond the power of man to estimate. Then what does the Lord want of a mere tenth and why take a tenth from the scanty incomes of the poor?

The Saints must come to the understanding that God needs the tenth only as the principle of paying it qualifies His people for greater blessings. God does not need it, but the Saints do need the blessings that come from the law's observance. One must learn to part with a mere tenth before he can give all. It is the first step in subduing the spirit of selfishness inherent, to a greater or less degree, in all people. The Saints have to learn that "it is more blessed to give than it is to receive." We are commanded to "subdue the earth". A part of the earth as it pertains to the mortal bodies of man, is selfishness, greed, worldly honor, vanity and the like. To subdue such human characteristics means to take upon oneself the opposite attributes. The more one gives the more one feels able to and wants to give. This liberalizes his soul and definitely stamps him as a servant of the Lord. "The liberal man deviseth liberal means, and by his liberality shall he live." The principle is beautifully illustrated in in-

structions from the Lord for His servants to preach the Gospel without purse or script:

> **Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward And he that doeth not these things is not my disciple; BY THIS YOU MAY KNOW MY DISCIPLES. —Ib. 84:89-91.**

By the faithfulness with which the Saints pay their dues to the Lord their standing before Him is judged. It is not the Lord who is blessed through the payment of tithes and offerings, but the Saints who pay voluntarily and cheerfully. They "shall in no wise lose their reward."

Concerning the consecration of property, the Prophet gave the following instructions to Bishop Edward Partridge. (See Doc. His. of Church, 1:364-5):

> **First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the Church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord on the Church Book therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families.**
>
> **The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people, and thus harmony and good will may be preserved among you.**
>
> **Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must reasonably show to the Bishop that they need as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them.**

An important key is given by the Lord for the successful living of His economic law. It must, of course, be remembered that man is mortal and is subject to mortal weaknesses engendered by ignorance, intolerance, and selfishness. The spirit of competition is rife in their hearts. One really feels, because of his training and natural abilities he is entitled to more consideration than his neighbor not so richly endowed. Under the Lord's system the **just wants and needs** of every person in the Order is to be supplied, within the possibilities of the Order. It, of course, stands to reason that all men will not wear the same grade or amount of clothing. An executive of a mercantile or banking firm having what may be termed a "white collar" job, will necessarily dress differently while he labors in his stewardship, than the farmer while plowing his field or harvesting his crop. In his work the farmer feels easier and more comfortable in his simple and less expensive habiliment. His just wants and needs are more easily satified in clothing, transportation, etc. The key the Lord gives is: **"Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."** (D. & C. 82:19).

Let this key be the guide to all human effort, and no man will have occasion to complain of imagined discrimination. When men learn to do all things", with an eye single to the glory of God",—and that is exactly the lesson they must learn—the problem is solved. **To seek the interests of one's neighbor is to forget self**

while serving others; it is to do unto others as one would like to be done by. This great challenge is before mankind. Honestly approached, it cannot fail.

"Love gives and gives and gives till life is gone,
And then throughout Eternity, gives on and on."

(To be continued)

YALE UNIVERSITY LAW SCHOOL

Our readers will be interested to know that Claude T. Barnes, Attorney for our friends in the Mann Act and Lindbergh Kidnaping cases, argued before the Supreme Court of the United States, has received a request from Yale University Law School, for his complete file in said cases, including all briefs. It is the intention of the University to use them in their fall course on Appellant Jurisprudence and Practice. Mr. Barnes has forwarded the requested matter by express.

PROFESSOR AND PROPHET DIFFER ON FAMILY LIFE

Editor Truth, Salt Lake City:

A press dispatch reports Harvard's Carle C. Zimmerman as advocating some sort of punishment in the way of denied civil rights for persons failing to marry and to raise families by a certain age.

It is remarkable what strange proposals, foreign to our professed love of freedom, are being made from time to time in the desperate attempt to remedy a racially and nationally alarming situation, i. e. to produce more and better family life, while at the same time preserving an obsolete and ethically inferior family life pattern which is largely at fault, and which is doomed in spite of all efforts to preserve it.

A people who have to be prodded into sufficient propagation by threats and compulsory measures might as well fold up. Where they fail, there still are plenty of other peoples anxious to expand over the globe and to inherit the earth.

Prof. Zimmerman is certainly right when he says that something quite radical must be done. For: Long before it is finally decided on the battlefield the fate of a nation is being determined in its homes through its family life. But the remedy lies not in more compulsion, nor in stubborn adherence to the old as sacred. Instead, it lies in more freedom of individual initiative—yes, freedom of individual initiative socially. Let me suggest that we begin with a new deal in the home.

EDWARD MIDGARD

351 22nd Ave. No., Seattle 2

75TH ANNIVERSARY

Our fellow publisher, C. N. Lund, of Progressive Opinion fame, celebrated his 75th Anniversary on the 17th of last month. All we have to say is that Brother Lund is a consistent disciple of George Washington—he "cannot tell a lie"—or at least, he does not. His editorials are forthright; his vision keen; his heart throbs with kindness and justice; his pleasure is in doing good to all men; he is a friend to the aged and downtrodden, and has no real enemies except greed and hate. He is headed for a grand welcome among the saved and exalted. Keep up your good work, Brother Lund. May you live to be one hundred and always be active. TRUTH greets you.

Editors.

I am only a little sparrow,
But I know that wherever I fly,
The Father will guard and watch me:
Have you less faith than I?

—Anonymous.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 5, Utah

Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 12. NOVEMBER, 1946 No. 6.

EDITORIAL THOUGHT

THE Prophet (Joseph Smith) stood in his own house when he told several of us of the night the visions of heaven were opened to him, in which he saw the American continent drenched in blood, and he saw nation rising up against nation. He also saw the father shed the blood of the son, and the son the blood of the father; the mother put to death the daughter, and the daughter the mother; and natural affection forsook the hearts of the wicked; for he saw that the Spirit of God should be withdrawn from the inhabitants of the earth, in consequence of which there should be blood upon the face of the whole earth, except among the people of the Most High. The Prophet gazed upon the scene his vision presented, until his heart sickened, and he besought the Lord to close it up again.—Jedediah M. Grant, J. of D., 2:147.

THE KINGDOM OF GOD

"EDITOR OF TRUTH:

"We hear much of late about the kingdom God; and I take it from articles in TRUTH literature that the kingdom of God was organized by the Prophet Joseph Smith. Is this true? If so, what name was the organization given? Is the organization now alive and functioning? What is the difference between the Church and the Kingdom? I find they are frequently mentioned as being synonymous. I would be glad to have you treat upon this subject in TRUTH.

"SUBSCRIBER."

Since it is the hope of all men of understanding to become citizens of the kingdom of God, the subject is one in which mankind generally should be interested. God organized the earth and placed His children on it to enable them to go on in the scale of progression, that they might themselves become immortal and perfected as He is immortal and perfected. Mortality precedes immortality or the resurrection. Only resurrected beings can be exalted into the presence of the Father and become joint heirs with Him and His Son, Jesus Christ. True, not all resurrected beings reach this high station—only those who, by accepting the Gospel in its fulness and keeping all the commandments of God, attain to this exaltation. Then what and where is this kingdom? We can do no better than quote the words of the Prophet Joseph Smith, (Doc. His. of the Church, 5:256 et seq.) Joseph records:

"Sunday (January) 22, 1843.—I preached at the Temple on the setting up of the kingdom of God. The subject arose from two questions proposed at a lyceum meeting.

"1st. Did John baptize for the remission of sins?

"2nd. Whether the kingdom of God, was set up before the day of Pentecost, or not till then?

"(The following is a synopsis of this sermon, as reported by Elder Wilford Woodruff):

"Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; and, in consequence of rejecting the Gospel of Jesus Christ and the Prophets whom God hath sent, the judgments of God have rested upon the people, cities and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, that were destroyed for rejecting the Prophets.

"Now I will give you my testimony. I care not for man. I speak boldly and faithfully and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not. * * *

"The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations, we do not have the oracles of God; and if they have not the oracles of God, they are not the people of God. But say you, What will become of the world, or the various professors of religion who do not believe in revelation and the oracles of God as continued to His Church in all ages of the world, when he has a people on earth? I tell you, in the name of Jesus Christ, they will be damned; and when you get into the eternal world, you will find it will be so, they cannot escape the damnation of hell.

"As touching the Gospel and baptism that John preached, I would say that John came preaching the Gospel for the remission of sins; he had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest with John alone. The Lord promised Zacharias that he should have a son who was a descendant of Aaron, the Lord having promised that the priesthood should continue with Aaron and his seed throughout their generations. Let no man take this honor upon himself, except he be called of God, as was Aaron; and Aaron received his call by revelation. An angel of God also appeared unto Zacharias while in the Temple, and told him that he should have a son, whose name should be John, and he should be filled with the Holy Ghost. Zacharias was a priest of God, and officiating in the temple, and John was a priest after his father, and held the keys of the Aaronic Priesthood, and was called of God to preach the Gospel of the kingdom of God. The Jews, as a nation, having departed from the law of God and the Gospel of the Lord, prepared the way for transferring it to the Gentiles.

"But, says one, the kingdom of God could not be set up in the days of John, for John said the kingdom was at hand. But I would ask if it could be any nearer to them than to be in the hands of John? The people need not wait for the days of Pentecost to find the kingdom of God, for John had it with him, and he came forth from the wilderness crying out, "Repent ye, for the kingdom of heaven is nigh at hand", as much as to say, "Out here I have got the kingdom of God and I am coming after you; then I have got the kingdom of God, and you can get it, and I am coming after you; and if you don't receive it, you will be damned"; and the scriptures represent that all Jerusalem went out unto John's baptism. There was a legal administrator, and those that were baptized were subjects for a king; and also the laws and oracles of God were there; therefore the kingdom of God was there; for no man could have better authority to administer than John; and our Savior submitted to that authority Himself, by being baptized by John; therefore the kingdom of God was set up on the earth, even in the days of John.

"There is a difference between the kingdom of God and the fruits and blessings that flow from the kingdom; because there were more miracles, gifts, visions, healings, tongues, etc., in the days of Jesus Christ and His apostles, and on the day of Pentecost, than under John's administration, it does not prove by any means that John had not the kingdom of God, any more than it would that a woman had not a milkpan because she had not a pan of milk, for while the pan might be compared with the kingdom, the milk might be compared to the blessings of the kingdom.

"John was a priest after the order of Aaron, and had the keys of that priesthood, and came forth preaching repentance and baptism for the remission of sins, but at the same time cries out, 'There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose', and Christ came according to the words of John, and He was greater than John, because he held the keys to the Melchisedek Priesthood and kingdom of God, and had before revealed the priesthood of Moses, yet Christ was baptized by John to fulfill all righteousness; and Jesus in His teachings says, 'Upon this rock I will build my Church, and the gates of hell shall not prevail against it.' What rock? Revelation.

"Again he says, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God'; and 'heaven and earth shall pass away, but my words shall not pass away.' If a man is born of water and of the Spirit, he can get into the kingdom of God. It is evident the kingdom of God was on the earth, and John prepared subjects for the kingdom, by preaching the Gospel to them and baptizing them, and he prepared the way before the Savior, or came as a forerunner, and prepared subjects for the preaching of Christ; and Christ preached through Jerusalem on the same ground where John had preached; and when the apostles were raised up, they worked in Jerusalem, and Jesus commanded them to tarry there until they were endowed with power from on high. Had they not work to do in Jerusalem? They did work, and prepared a people for the Pentecost. The kingdom of God was with them before the day of Pentecost, as well as afterwards; and it was also with John, and he preached the same Gospel and baptism that Jesus and the apostles preached after him. The endowment was to prepare the disciples for their missions unto the world.

"Whenever men can find out the will of God and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not.

All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God: for nothing will save a man but a legal administrator; for none other will be acknowledged either by God or angels.

"I know what I say; I understand my mission and business. God Almighty is my shield; and what can man do if God is my friend? I shall not be sacrificed until my time comes; then I shall be offered freely. All flesh is as grass, and a governor is no better than other men; when he dies he is but a bag of dust. I thank God for preserving me from my enemies; I have no enemies but for the truth's sake. I have no desire but to do all men good. I feel to pray for all men. We don't ask any people to throw away any good they have got; we only ask them to come and get more. What if all the world should embrace this Gospel? They would then see eye to eye, and the blessings of God would be poured out upon the people, which is the desire of my whole soul. Amen."

What name was the organization given? Of course, it is the Kingdom of God; but one branch of the kingdom is the Legislative branch. This is referred to in Church history as the "Council of Fifty". This Council comprises Great High Priests, also honorable men of the earth who are not members of the Church, and who are selected by the Lord, through His Priesthood authority upon the earth. It was this Council that functioned in political and civil affairs during the first years the Saints occupied these mountain valleys.

Is the organization still alive and is it functioning? We understand it is alive and that it is functioning in part, though not a complete membership. The principle organization of the kingdom of God, the Sanhedrin—God's voice in the earth—consisting of seventy members, is also organized in part. This Council is presided over by seven Great High Priests. It is the channel through which the Church receives divine direction when it is prepared for it. It is a Theocracy while the Church is a quasi-Democracy, all things in it being done by common consent. (See D. of C., Sec. 26).

What is the difference between the Church and the Kingdom?

The Church and kingdom of God is a common expression among Latter-day Saints; indeed, it is an expression often found in Holy Writ. The two, however, the Church of God and the kingdom of God, may be said to be one very much as Christ Jesus and His Father are one—one in purpose, in principle, but distinct in organization and mission; both the direct instruments of the Priesthood, and neither complete without the other. The one, the kingdom, being God's political government on earth, having within its functions the protection of all people, whether members of the Church of Christ or not. This kingdom, with Christ the King, is destined to subjugate all other kingdoms and rule the world.

The Church might be termed the spiritual branch or propaganda division, of the Priesthood. To its sacred care is entrusted the duty of proclaiming the "Gospel of the Kingdom" to mankind—of guarding and administering God's holy ordinances necessary to the salvation and exaltation of man.

It might be said by way of comparison that the Church and the kingdom—both appendage organizations—are to the Priesthood what the Sabbath Schools, Mutual Improvement organizations, etc., are to the Church—they are the tools or vehicles used by the Priesthood in accomplishing God's purposes on earth.

The Church does not function in political or civil affairs, its labors being confined to ecclesiastical direction; and its jurisdiction is restricted to its membership, with judicial powers limited to acts of excommunication.

It is the kingdom that controls the political destinies of man—or rather, protects man in his political rights—and to which men of all creeds and beliefs may look for protection in the exercise of their inalienable rights as citizens of earth.

Hence the two organizations, in principle, are one, neither being perfect without the other. As the man is not perfect without the woman, nor woman without the man, neither is the kingdom perfect without the Church, nor the church without the kingdom.

That the kingdom of God was established by Joseph Smith, is evident from the following information extracted from the History of the Church (7:381-2):

> **President (Brigham) Young, in writing a letter (May 3, 1844) to Reuben Hedlock, President of the European mission at the time, said to him: "The kingdom is organized; and although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition and our prospects brighter than ever.**

Again, in a discourse under date of July 8, 1855, President Young said:

> **As was observed by Brother Pratt (this morning) that kingdom, (i. e. of God) is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please Him. As observed by one of the speakers this morning, the kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but is not the Church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. And further, though a man may not even believe in any religion, it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on earth, the same as all other people. * * *.—Ib.**

The late President George Q. Cannon, while editor of the Juvenile Instructor, said:

> **We are asked, is the Church of God and the kingdom of God the same organization? And we are informed that some of the brethren hold that they are separate. This is the correct view to take. The kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example, which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the kingdom of God who had no standing in the Church of Jesus Christ of Latter-day Saints. The kingdom of God, when established, will not be for the protection of the Church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule, no one will be permitted to overstep the proper bounds or to interfere with the rights of others.—Ib.**

"Elders Willard Richards and George A. Smith met in council with Elder Taylor at his house. Bishop George Miller and Alexander Badlam wanted them to call together the 'Council of Fifty' and organize the Church. **They were told that the Council of Fifty was not a church organization, but was composed of members irrespective of their religious faith, and organized for the purpose of consulting on the best manner of obtaining redress of grievances from our enemies, and to devise means to find and locate in some place where we could live in peace; and that the organization of the Church belonged to the Priesthood alone.**"—Ch. History, 7:213.

Saturday, March 1, 1845. I met with the "General Council" at the Seventies Hall. (Note): "General Council is the Council of Fifty". This is the footnote in President Young's Ms History. This Council of Fifty, as stated, is the legislature of the kingdom of God.—History of the Church, 7:379.

Again, from History of the Church (7:382):

Undoubtedly all this has reference to the time spoken of by St. John in Revelation when he said: "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever.

However, it is proper to note that sometimes these terms, "the Church of Christ", "the kingdom of God", and "the kingdom of Heaven", are used interchangeably in the scriptures and hence the confusion in these terms sometimes obtains.

The Prophet Joseph Smith left much valuable information on this subject of the Kingdom, which, together with copious comments of Elder B. H. Roberts, are found in the "Rise and Fall of Nauvoo", by Roberts, pp. 177-182, from which we quote:

* * * But it is proper for the reader to know that Joseph Smith when speaking strictly recognized a distinction between the Church of Jesus Christ and the kingdom of God. And not only a distinction but a separation of one from the other. The kingdom of God according to his teachings is to be a political institution that shall hold sway over all the earth; to which all other governments will be subordinate and by which they will be dominated. Of this kingdom, Christ is the King, for he is to reign "King of kings" as well as "Lord of lords". While all governments are to be in subjection to the kingdom of God, it does not follow that all its members will be of one religious faith. The kingdom of God is not necessarily made up exclusively of members of the Church of Christ. In fact, the Prophet taught that men not members of the Church could be, not only members of that kingdom, but also officers within it. It is to grant the widest religious toleration, though exacting homage and loyalty to its great Head, to its institutions, and obedience to its laws.

On the other hand, the Church of Christ is purely an ecclesiastical organization, comprising within its membership only those who have embraced the Gospel of Jesus Christ; who inwardly have accepted its principles in their faith, and outwardly have received the rites and ceremonies it prescribes. Of this Church Jesus Christ is the head, since He is to be the "Lord of lords" as well as the "King of kings". The Church is peculiarly Christ's. * * *

And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hindrance, make known the truth she holds and her saving grace and power, and manage her own affairs—yet she will not usurp the prerogative of the kingdom of God, nor interfere with those outside the pale of her jurisdiction—outside of her membership. Such, in substance, was the teaching of the Prophet on this subject. Not publicly, or at least not very publicly; but he taught the foregoing in the councils of the Priesthood as many testify, and effected an organization as a nucleus of the kingdom above referred to of which some who were not in the Church were members.

THE APPROACHING END

Our attention has been called by two of our valued readers to apparent discrepancies in the Article, "The Approaching End", published in our September number.

In presenting this article it was not our view that the events stated, literally fulfilled the predictions of Jesus Christ, (Matt. 24, Inspired Version, and Revelations 6:12-17) as presaging his second coming. We merely gave them as signs or mile-posts to impress the minds of our readers with the great importance of coming events. We stated by way of introduction: "In the main we give impressions from the author of **"Thoughts on the Book of Daniel and the Revelations", by Uriah Smith, etc., and which we feel are well worth our attention."**

We also quoted the testimony of Elder Parley P. Pratt with reference to the "falling stars" to the effect that "Every heart was filled with joy at the majestic display of signs and wonders, showing the near approach of the coming of the Son of God." We

also quoted from the Historical Record of the Church, giving an account of the event, as stating, "It is needless to say that this sign in the heavens encouraged the distressed Saints; that it revived their hopes; that it calmed their fears, that the coming of their deliverer was drawing nigh."

As coming events often cast their shadows before, we feel that these extraordinary happenings are, at least, a hint as to what may be expected in the opening of the Sixth Seal, as explained in D. & C., 77:10.

Students of Theology, in order to get a better understanding of these great events, may well study such Scriptures as Rev., Chapts. 4 to 9; D. & C., 29:7-9; 77:7, 10; 88:87, 97; 33; Sec. 133; Isaiah 13:9, 10. Matt. 24 (Inspired Version). Malachi 4:1. Teachings of the Prophet Joseph Smith, p. 278 et seq.

HALLOWEEN

As TRUTH goes to press the spirit of youth will be unleashed in the earth, to go forth playing silly pranks, soaping windows of homes and cars, and in many ways destroying property. On this dark night, in some localities, it will appear as though all the fiends of hell are turned loose to mock the agencies of peace and good-will.

We are informed that Halloween is a corruption of ELOHIM, having reference to the evening (October 31st, our calendar), supposed to be the date when Elohim said to Jehovah and Michael, "Let us go down and make an earth on which these spirits may dwell".

The original thought was one of construction, of building for peace and security; of beginning the human race and affording means for advancement unto perfection, to an eternal happiness and joy. But, as the mission of Satan always is to negative the decrees of God, he has turned the evening into a hobgoblin feast of impish bewitchery—an ugly scarecrow festival, an evil hour to distress the unwary and to scandalize innocence.

Instead of the worthy object of building up, it is a program of tearing down and destroying. Fortunate we are, that through education and the wise surveillance of our peace officers, the night is gradually becoming less occupied by heathenish pranks of youthful hoidens.

BIG MONEY

Our memory harks back to the time when the country took a keniption fit over the first million dollar Congress "Extravagance! The country is going to pot! It is on its way to total bankruptcy!"

But ex-Secretary of Commerce Wallace, speaking of the official budget for the fiscal year of 1947, reports it as about 36 billion dollars; 13 billion of this is for war, 5 billion for war liquidation and 10 billion for interest on the public debt and veterans' benefits. These items total 28 billion or 80% of the total recommended expenditures.

Quite a sum in peace time. Even the modest sum of 8 billion left for normal government expenses is not to be sneezed at.

But the nation's governmental and private debt for the year 1945, as reported by the Commerce Department, totals the staggering sum of $400,500,000,000; and which, on the basis of the last census of 150,600,000 men, women and children, makes an indebtedness of roughly $2660 apiece.

With the nation's present spending spree, its industrial strikes, its inflations and depressions, and with such a staggering indebtedness, a sober man cannot but stop and wonder where we're going to get off—and when.

INTERESTING FACTS ABOUT THANKSGIVING

But for the untiring efforts of one woman, it is possible that there would be no national celebration of Thanksgiving each year. That woman, the mother of Thanksgiving as we now celebrate it, was Mrs. Sarah J. Hale. As far back as 1827 Mrs. Hale was urging the annual observance of a uniform day throughout the country for the expression of thanks for the blessings of the year.

For 36 years Mrs. Hale wrote editorials and letters in an effort to create public sentiment in favor of a national celebration. In 1863, her efforts were finally rewarded when President Lincoln issued the first national Thanksgiving Proclamation, setting apart the last Thursday in November as the day to be observed.

In 1789, President George Washington had ordered a day of thanksgiving for the adoption of the Constitution.

And in 1815, President Madison had set a day to give thanks for peace, but to Mrs. Hale and President Lincoln goes the credit for Thanksgiving Day as we have celebrated it for years.

In recent years, President Roosevelt, at the request of business organizations, moved the celebration up one week to permit more time for Christmas shopping.

President Truman has followed the precedent of his predecessor, and has proclaimed Thursday, November 22, as Thanksgiving, instead of November 29.

THE FABLE OF MISS GLOCKENSPIEL

Now that many wartime controls have been either eased or removed, inflation has become the topic of current conversations. Some fear it and cuss it, others merely discuss it. But whether you are for it or "agin" it, you'll find the inflation fable of Miss Glockenspiel of timely interest:

It was the custom of Paderewski when in America to retire on occasion to a small Connecticut town for a rest.

On one such retreat, he heard a Chopin nocturne being executed with something less than perfection. Following the sound he discovered it to be coming from a house which bore a sign:

Miss E. Glockenspiel
Piano Lessons 25c Per Hour

Going in, he found that Miss Glockenspiel herself was doing the tortuous rendition of Chopin. So he decided to do his bit for posterity and the neighbors, and devoted a half hour to correcting her errors.

Months later, the musician returned to the town and again came upon the home of Miss G., which now bore a big, new sign:

Miss E. Glockenspiel
Piano Lessons $1 the Hour
(Pupil of Paderewski)

Department of Legend and Tradition

Religious Customs and Beliefs of the American Indians

Taken from "Indian Legends" by J. W. Lesuer.

Hebrew Customs

There is no gentile nation that refers to primitive events with such certainty as the Indians do. They give an account of the creation of the world, of the deluge, of the confusion of languages at the Tower of Babel, and of all other periods and ages of the world. * * * They had a record of the war in heaven, fall of Zontemonque and other rebellious spirits; of the creation of light, the dividing of the waters, of the sin of the first man, his blindness and nakedness; of the temp-

tation of the woman and her disobedience in plucking roses from a tree, and the consequent misery of herself and all her posterity.

Of the ark of fire in which a few persons escaped from the deluge. The chief invented the art of making wine; Zelua, one of his descendants, was present during the building of a tower with a view of escaping the deluge should it again occur; that God was incensed at their presumption and destroyed the tower with lightning, confounded their language and dispersed them. This was the age of giants.

The aboriginal tribes were accustomed to practice under certain conditions the rite of Circumcism, baptism and animal sacrifices. Herrera, a Spanish writer of three centuries ago, states that among the primitive inhabitants of Yucatan baptism was known by a name that meant to be born again. The Ten Commandments were found written in Hebrew upon some plates of stone reported from the Indian mounds from Ohio.

Baron Humboldt remarks, that the Mexican custom of naming children in the presence of three other children who were parties to the ceremony was analogous to the Jewish rite of baptizing the proselytes before three witnesses. Then came the Christian custom of baptizing the children, which was a confusion of the Jewish and Christian customs.

Indian Maxims and Teachings

Love and honor God.

Take off thy sandals on entering the Temple.

He who envies the wise and good is like the wasp who sucks poison from the finest flowers.

Drunkenness and anger admit of reformation, but folly is incurable.

He who kills another unlawfully condemns himself to death.

A noble and generous heart is known by the patience with which it supports adversity.

How ridiculous is he who is not able to count by quipos, and yet pretends to number the stars.

Avarice and ambition, like other passions, have no bounds of moderation.

You must make offerings and give food to the hungry and clothe the naked, for they are in the image of God.

Beware that thou wrongfully hurt no one, nor do harm to those who have done no harm to thee.

Cultivate truth in all you think and utter.

Scorn not him whom you see fall into transgression or folly, but beware lest thou fall into the same error which offends thee in another.

Reverence and salute thine elders.

When thou art at thy table do not eat as though thou wert hungry.

Speak ill of no one.

Be not a news carrier, nor a sower of discord.

Attend to the Gods in all thy thoughts, and thou wilt give comfort to thy parents.

If thou wouldst avoid the displeasure of others, let none meet it from thee.

If thy husband is foolish, be thou discreet.

WEATHER IN ENGLAND

Our friend, Stanley H. Marshall, reporting on the weather in England, states:

"Perhaps a little news about our weather may be of interest. We have had everything from soup to nuts. Ever since the atomic tests were carried out our weather has gone all haywire. Immediately after each test we had the strangest storms on record. We had a tornado (a thing almost unknown in this country), with

hailstones the size of mothballs, and chunks of ice as big as walnuts.

"In London much of the traffic on both road and rail was brought to a standstill; the sky became quite black, and in places where it was possible for the traffic to move they had to put headlights on in the middle of the afternoon.

"Here in Ipswich the rain and ice and hailstones come down so thick and fast that many streets were flooded, some of them to a depth of six feet. The damage in many places was considerable.

"The harvest here is not lost, but it is very little short of it: it is estimated that the country all over will yield about a 50% harvest at the most. In many places the harvest fields are flooded and the harvesting machines are bogged down. In districts where the corn has been cut the weather had been so rainy the corn is blackening and shooting. In this county (Suffolk) the harvest is almost a complete failure, the worst in living memory."

PERHAPS YOU'LL BE SURPRISED

(Remarks by Marvin O. Ashton of the Presiding Bishopric)

(Deseret News, March 16, 1940)

John Giles continually throws in front of us a figure that I am concerned about. I notice he has it higher this year than he had it last year. If you must have the truth, you must have the figure:

There are 37,470 men on our Church rolls who are not active in the church above the activities of a Priest. And let's go a step further: A big majority of this vast army is doing very little in the Church. What is the matter?

One of the men who had been a very faithful Latter-day Saint stopped at the presiding Bishopric grounds. He is rather a frank fellow. (And by the way, I wish some times that we had more frank people than we have. There are too many who like to "polish apples". The boys say the new way of saying this "polishing apples" is "simonizing Jonathans".) He said, "there is a multitude of people who jump about this church that you don't see, and furthermore, because of their frailties you consider them lost and gone. You don't understand them, and sometimes we wonder if you want to understand them." Speaking seriously, **this is a challenge!** * * *

Now, just because a man does smoke, do you think you are going to heaven and he is going to the regions below! Maybe you are going to get the surprise of your life when you get up. Your great slumber may last longer than you expect, and if you don't shape your destiny in the bigger things in life, you'll see him fitted up in apartments in the kingdom to come that will take your breath.

Do you ever look under a man's coat to find what kind of a heart beats there? Or do you just take some of that outside stuff and say, "I am all right and the Lord pity him."

I think the following story comes from one of our good judges of Salt Lake City: A young man came before the Judge. He had ruined several girls and had stolen right and left. The good mother came to the Judge and said, "Notwithstanding what you know, Judge, my boy is a good Latter-day Saint. He doesn't smoke, he doesn't chew, he doesn't drink tea or coffee."

I don't know how you size this situation up, but if they would make a vat and fill it with whisky and let that little "stinker" swim in it, it would be a god-send to him, wouldn't it? That is, if it would vaccinate him from his real wickedness, and provided he didn't get out on the highway.

DO IT

(Edgar A. Guest)

If they give a job to you,
Do it.
Stick right there and see it through,
Do it.
If they thought you couldn't do
Such a job, and quickly, too,
They'd not give the work to you,
So do it.

When on you a task is laid,
Do it.
Jump right in, don't be afraid,
Do it.
Bosses never walk about
Giving work to men they doubt,
So when they have picked you out,
Do it.

Stick right there and play the man,
Do it.
They who ordered think you can.
Do it.
Never doubt yourself, but say:
"They have faith in me or they
Would not throw this chance my way,
I'll do it.

Difficult or something new,
Do it.
It's a sign men trust in you,
Do it.
If they thought that you'd be weak,
Or possessed a coward's streak,
For another man they'd seek,
So do it.

—Contributed by Gerald Steed.

PRACTIAL RELIGION

It really isn't hard to be like Jesus when you know
That he was just a common boy like me or G. I. Joe.
He had to work as you and I to earn an honest living;
He had to learn as you and I to love and be forgiving.
And maybe he was tempted, too, the good book says he was,
And that is how it came to be he understands, because
He knew the trials of the flesh, the frailties of youth;
He learned, by sad experience, obedience to truth.

I think he might have taken arms to fight for liberty
Before he learned to live the truth, which only makes men free.
Remember when he took the whip and drove out money changers
Who had defiled the House of God and opened it to strangers?
He was as brave a soldier lad as ever fought a battle.
He was a hero in the fight, not like dumb human cattle
Who follow every wind that blows and sometimes go off straying
Away from home and friends and God, with politicians braying.

And when it came his time to die, he gave his life for sinners
Like you and me, unflinchingly, to show us weak beginners
That there's a life beyond the grave, where all may keep progressing,
And, yes, repentance, even there, for sins that need confessing.
And all shall be rewarded with a share of light and glory
According to their work on earth; so runs the Bible story.
But all who sin must suffer till they overcome their weakness
And live the Law that makes them free, in charity and meekness.

Oh, yes, there's suffering for all the simple souls who wander
From paths of peace and righteousness, but there's a home up yander
For prodigals who do return, and there is great rejoicing,
For God their Father loves them still, and sends his angels voicing
Their songs of "Peace, good will to men" on earth among the daisies,
For man will build his heaven here and sing aloud his praises.
Then Christ will come to earth again, for he's our elder brother,
And men will live in love and peace, all serving one another.

Religion isn't rite or mode, it's loving, serving, giving;
It's happiness, and all that goes to make life worth living;
It's being honest with yourself, with friends and neighbors, too,
And doing unto others as you'd have them do to you.
It's loving God with all your heart, and mind and might and sinew,
And serving Him with brain and brawn and all the power within you.
It's humbly doing well your task among the meek and lowly.
That measures man's true character among the pure and holy.

Bessie B. Decker
Snowflake, Arizona.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 12. DECEMBER, 1946. NO. 7.

Inroads Upon the Constitution by the Roman Law

By President J. Reuben Clark, Jr.

THE CONSTITUTION

The Constitution of the United States is a live document. Its value as a directing force is being both defended and combatted in the actions of men of national standing. It is our judgment that the time when the Constitution will hang as by a thread is fast approaching; and it is high time for the government to return to its literal wording. If amendments are needed, make them legally according to constitutional provisions, but carry out the sanctions of the document with religious exactness.

We publish herewith reflections on the Constitution voiced by President J. Reuben Clark over Radio Station KSL (Sept. 17, 1946) upon invitation from a special Constitution Day committee of the Sons of the American Revolution.—Editors.

There are two basic judicial systems in the so-called civilized world today: The Common Law system and the Roman or Civil Law system. In their elemental concepts these two systems are as wide apart as the two poles; indeed, they are opposite and directly hostile, the one to the other. They cannot live together in peace; one or the other must prevail.

First, then, is the Common Law system, which has its highest development in the Constitution of the United States. Here the sovereignty, the ultimate, final authority, rests in the people themselves. They rule through appointed representatives, to whom they delegate power and authority. They choose their agents or representatives who are to make the laws, those who shall judge the laws, and those who shall execute them.

Each of these three groups is guided as to general principles by a written constitution, framed and adopted by the people themselves, which bestows upon each group the powers, duties and responsibilities which the people wish each group to have and to exercise. These agents or representatives have and may exercise only the rights and authorities which the people have conferred upon them. If they exercise any others, they are usurpers and their acts are illegal. All the residuum of power rests in the people.

The legislative branch shall enact the law, but only such laws and only

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

on such subjects as the people have authorized by their constitution. It may not judge or enforce the law.

The judicial branch of government is set up to interpret constitutional laws passed by the legislature, and to pronounce judgments between litigants; also to declare null and void those laws that do not accord with the Constitution. The judiciary cannot make law, that is for the legislature only, but the judiciary may find out and declare what the unwritten law is, the Common Law, and interpret and pronounce judgments in accordance both with the written and the unwritten law.

The enforcement branch of government—the executive branch—is to carry on the administration of government according to constitutional law, and enforce the judgments of the courts. Under our constitutional concept, this branch may not make law nor judge it. While, because of its functions, the executive may superficially seem to head the government, o'er-topping the other branches, yet a closer analysis shows that the executive branch is, in fact, and in some respects, actually the servant of both the other branches, because it cannot make law, but only carry out law made by the legislature, as directed by the legislature; it cannot try and sit in judgment on the law, but can only enforce the decisions made by the court.

Whenever, and in so far as, any of these branches undertakes to exercise the functions of any one of the others, it is a usurper, and is betraying the trust bestowed upon it by the sacred franchise of the people. Our Constitution was drawn on the assumption that men called to public office would be patriots and that, obedient to their oaths of office, they would strive to preserve, not to destroy, the Constitution and the free institutions set up under it. But Lincoln forecast in his Lyceum Address that some ambitious traitor might try to destroy our constitutional form of government; and Lord Bryce, the British statesman, has pointed out that a perversion of our constitutional forms could be brought about by evil, designing persons.

The other system, the Roman or Civil Law, conceives all authority as vested in and flowing from a personal sovereign, a monarch, a king, or an emperor, and this sovereign grants to his subjects such rights and privileges as he thinks wise and best and desirable. The king or emperor, is the final and supreme authority in all legislative, judicial, and executive functions. Those who assist in the administration of government are his agents, appointed by him, answerable to him, and holding their places at his sole pleasure. These agents may with propriety under this system, exercise either legislative, judicial, or executive functions, or two or more of them, or all of them. The machinery of government and its actual operation are carried on under such rules and regulations, or laws, as may be necessary to make of government an effective organization, but stripped down to the bones, everything is amenable to the sovereign will of the monarch. The people in the last analysis, have neither choice nor voice. They have those rights, they may do those things only, that are granted and authorized by the emperor. All the residuum of power is in the emperor. He makes the laws, judges the laws, imposes the penalty, and enforces the penalty,—he is legislator, judge, and sheriff.

This fundamental concept is as old as human government. So far as the modern world is concerned, it had its first flowering in the Justinian codes (483-565). These were revised by Na-

poleon and embodied in a code which bears his name. These codes are, by inheritance, the basic laws for all continental Europe; they have the same place in Japan by deliberate adoption. Every absolute monarch, every dictator since Rome rose, has operated under this system of law. Some have attempted the dictator role under the Common Law system, but thus far none has succeeded.

This concept has a variant where, instead of the ultimate authority resting in one individual—the king or emperor—it is lodged in a group of a few or many members, which group is self-perpetuating. The present Russian Communistic government may be of that type, though the information that leaks to us of the public is so meagre that one cannot be sure that one man may not be the real head, with a window-dressing of seeming associates. It seems certain, however, from the little that comes out, particularly in view of the liquidations—that is, political murders—that occur among them at intervals and at strategic crises, that if it be not a one-man government, then the oligarchy has very few members.

In all absolute governments, whether of one despotic sovereign or a dictator oligarchy, the ruling power must and does control its subjects, to the extent deemed necessary, in all their activities, often to the last details,—their eating and drinking, their dress, their occupations, their intellectual growth and its direction, their speech, their press, their family life, and their religion,—particularly the latter, because a free conscience means freedom of thought, and this an absolute monarch cannot permit, for it means his downfall. Rome so understood and so inflicted her terrible persecution upon the early Christians. There must be a state religion, prescribed by the state, to make secure the throne of a despot.

This is all just history.

I repeat again, the Roman system is a fertile soil for growing despotisms, because of its fundamental concept recognizing one person or one group as the ultimate source of all authority and power. The Common Law concept, as crystallized in our Constitution, is destructive of despotisms, because of its concept that all power and authority, and the ultimate source of each, lie in the people as a whole. Only a usurper can rob the people of their power through prostituting his office and perverting the free institutions which the people themselves, not some absolute monarch, have set up.

It may be remarked in passing that the Roman Law concept of an absolute personal sovereign, with all power and authority resident in him, yielded readily to the inclusion of the further concept of the divine right of kings, an idea that found encouragement when the Church repudiated one contestant for royal honor and recognized another, and then by some ritualistic ceremony formally installed the favorite.

As already stated, where there is an absolute sovereign claiming possession of all governmental powers, he may endow any of his agencies with all or part of these powers with respect to any matter or function pertaining to government. The well-known abuses of this system, fatal to all equality among the people, and to all principles of freedom, or even of fair dealing, are also matters of history. The system made rights to property dependent upon the whim of the ruler; none was safe from molestation. Individual liberty was in like situation. Imprisonment, for just or unjust cause, lay at the caprice of the ruler.

I repeat again, all this is history, the history of centuries of oppression and woe and misery and bloodshed, the history of the privileged few, so made by birth, or by the corrupted favoritism of the monarch, as against the oppressed

mass. It is, to a greater or less extent, the history of continental Europe since Rome rose.

Under the Common Law system, our constitutional system, when it is not perverted, the people have the right and the power at fixed intervals, to rid themselves of any agent or representative who fails to maintain the system. If an agent has curtailed their liberties, if he has debauched their free institutions, they can elect other agents to restore the due order and course.

This principle is subject always to temporary delays in that restoration because of pettifoggers, perverters, blatherskites, political buncoers, or because of the mass corruption of the body politic by what an American politician, a beneficiary of the conspiracy, has, within the decade, termed "a judicious use of the public funds", and subject also to the principle of Lincoln's dictum: **"You can fool some of the people all of the time, and all of the people some of the time, but you can not fool all of the people all of the time."** Under the Roman Law the people's will or desires have nothing to do with changing policies, short of internal commotion at or nearing revolution.

Now, in the last years, we in America have gone a long distance towards the adoption of the Roman concepts, and the abuses against property rights and human freedom and liberties which are possible under that system. And let me say here and now, that in the whole history of the human race, from Adam until now, Tyranny has never come to live with any people with a placard on his breast bearing his name. He always comes in deep disguise, sometimes proclaiming an endowment of freedom, sometimes promising help to the unfortunate and downtrodden, not by creating something for those who do not have, but by robbing those who have. But Tyranny is always a wolf in sheep's clothing, and he always ends by devouring the whole flock, saving none.

So it is today.

Alien emigres, in largest part, trained and schooled in the Civil Law, some at least acting as if emissaries of other governments, have acquired, in large part by foul and devious methods, an over-topping, directing power in this country by corrupting our thoughts and by voting their misled adherents. Already, with their puppets and tools in or with access to the key positions in administration, they have secured the setting up in our Federal Government of a whole mass of governmental agencies—the alphabetical bureaus, of which the OPA is a type, but there are a multitude of others. All are fashioned and function after the fundamental concepts of the Roman Law.

These agencies have infringed upon the rights of property to the point, in some cases, of practical confiscation: **They have robbed our great divisions of government, legislative, executive, and judicial, of their constitutional functions, and by an unconstitutional exercise of power are themselves playing lawmaker, judge, and sheriff to the grievous burdening of the people, and they have on occasion used the United States Army to enforce their despot-like ukase;**

They have exercised unconstitutional jurisdiction over matters that by the Constitution should be in the exclusive control of the local governments, so destroying local self-government which is the bulwark of freedom and the secure refuge of a free people;

They are controlling costs, kinds, and quantities of production, and dictating prices, places, and amounts of distribution, thus controlling even the health of the people; indeed, already they have induced a planned hunger and want;

They are maintaining a fictitious scarcity of critical materials by exercising unconstitutional controls over prices and wholly disregarding the great underlying economic principle of supply and demand;

They have sent billions of dollars, wrenched from us, the taxpayers, to their favorite alien governments, and they give no signs justifying a hope that this will cease;

They have sent to their favorite aliens not only supplies needed here at home, but farm and other machinery indispensable to the maintenance of our necessary production here and largely unuseful to the countries to which they are sent;

They are charged, without convincing denial, with sending in a never-ending stream, directly to their favorite alien government, or inevitably to reach it, military supplies that they must know are being accumulated for use against us, to kill our own sons;

They have used our tax money by the hundreds of millions of dollars to spread amongst us falsifying propaganda destructive of our government;

They have used every device their fertile, evil minds could suggest, to breed and intensify class hatred, to the destruction of the fundamental freedoms and political equality guaranteed by the Constitution;

They have curtailed freedom of assembly by limiting the size of an assembly and the purpose for which it might be held;

They have planned to curtail freedom of speech by providing machinery for rigid censorship over public utterances;

They are slowly destroying an effective freedom of the press by making impossible the necessary fabrication of print paper, so limiting and curtailing the circulation of the news;

They are prepared to curtail freedom of religion, as shown by the regulations and rules made to control the character of religious assemblies and the purpose for which they might be held, prohibiting all such assemblies not authorized by them;

They have built up and maintained a general policy of looting the people generally and then misappropriating and wasting the proceeds of their loot, to the weakening not only of our constitutional institutions, but to the crippling of the war power of the nation, so that in due course it will fall an easy prey to their favorite alien government; and I here say that the widespread strikes, plus the threats of making them nationwide, show how easily our whole industrial activities may be paralyzed; and if unfortunately open warfare should break out with their favorite government, you may look for strikes and sabotage and mob violence, and liquidations—murders—as well as organized resistance against our government, on a scale never before seen in the history of the world;

All the evidence indicates that some of them at last, have sought, and are now seeking, to bring chaos in this country, planning then to build out of that chaos a Sovietized regime, with its full despotism, cruelty, and murder, so helping to Communize the world, to the destruction of everything we hold dear and sacred in government, in family life, and in religion.

It will not do to say that all these are exercises of the war powers; for the principle behind each invasion of our rights was put in operation before we declared war, and has been continued, sometimes intensified, since the war ended.

All this, and much more, is as clear as though it were written out on the palace walls as in the days of Belshazzar. We Americans are today near the place where that impious despot stood then. Unless we repent of our transgressions and return to the ways, the

freedoms, and the liberties of our fathers, God must say to us as He said to Belshazzar of old:

"Mene, Mene, Tekel, Upharsin."

God help us not so to ripen in iniquity. Give us, we humbly pray, the strength and the will to avert this tragedy.

THE PROPHET JOSEPH SMITH
On the Constitution

"It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on the earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights. The only fault I find with the Constitution is, it is not broad enough to cover the whole ground.

"Although it provides that all men shall enjoy religious freedom, yet it does not provide the manner by which that freedom can be preserved, nor for the punishment of Government officers who refuse to protect the people in their religious rights, or punish those mobs, states, or communities who interfere with the rights of the people on account of their religion. Its sentiments are good, but it provides no means of enforcing them. It has but this one fault. Under its provisions, a man or a people who are able to protect themselves can get along well enough; but those who have the misfortune to be weak or unpopular are left to the merciless rage of popular fury.

"The Constitution should contain a provision that every officer of the government who should neglect or refuse to extend the protection guaranteed in the Constitution should be subject to capital puishment; and then the president of the United States would not say, **'Your cause is just, but I can do nothing for you', a governor issue exterminating orders, or judges say, 'The men ought to have the protection of the law, but it won't please the mob; the men must die, anyhow, to satisfy the clamor of the rabble; they must be hung, or Missouri be damned to all eternity.'** Executive writs could be issued when they ought to be, and not be made instruments of cruelty to oppress the innocent, and persecute men whose religion is unpopular."—Doc. His. Church, 6-56-7.

JUDGMENTS OF GOD

There is one principle I would like to have the Latter-day Saints perfectly understand—that is, of blessings and cursings. For instance, we read that war, pestilence, plagues, famine, etc., will be visited upon the inhabitants of the earth; **but if distress through the judgments of God comes upon this people, it will be because the majority have turned away from the Lord.** Let the majority of the people turn away from the holy commandments which the Lord has delivered to us, and cease to hold the balance of power in the church, and we may expect the judgments of God to come upon us; but while six-tenths or three-fourths of this people will keep the commandments of God, the curse and judgments of the Almighty will never come upon them, though we will have trials of various kinds, and the elements to contend with—natural and spiritual elements. — Brigham Young, J. of D., 10:335.

"No man is born into the world whose work is not born with him. There is always work, and tools to work with for those who will, and blessed are the horny hands of toil. The busy world shoves angrily aside the man who stands with arms akimbo until occasion tells him what to do; and he who waits to have his task marked out shall die and leave his errand unfulfilled.—James Russell Lowell.

The Economic Order of Heaven

Chapter 5

The United Order touches the purse strings. This is the tender spot of man. Men will trust their eternal salvation in the hands of their presiding brethren—the Priesthood, but when an action involves their bank account they are inclined to draw into their shells and close up. Speaking of the Economic Order of Heaven, in the April conference of the Church, 1854, Brigham Young said:

> **There is another revelation still prior to this time (D. & C., Sec. 42, Feb. 9, 1831), stating that it is the duty of all people who go to Zion to consecrate all their property to the Church of Jesus Christ of Latter-day Saints. This revelation was referred to at the April conference in 1854. It was one of the first commandments or revelations given to this people after they had the privilege of organizing themselves as a Church, as a body as the kingdom of God on the earth. I observed then, and I now think, that it will be one of the last revelations which the people will receive into their hearts and understandings, of their own free will and choice, and esteem it as a PLEASURE, a PRIVILEGE, and a BLESSING unto them to observe and keep most holy.—J. of D., 2:299.**

And further:

> **I do not want to live to see the sufferings that this people will have to go through if they reject the United Order. If this people do not accept and live the principle of the United Order, they will not be acceptable to the Lord.**
>
> **The fulness of the Gospel is the United Order and the Order of Plural Marriage, and without these two principles this Gospel can never be full.—At dedication of St. George Temple.**

"But", say the Saints, "the law of Consecration was withdrawn from the Church and cannot be renewed until the Lord re-establishes it. We deny that the law was withdrawn from the Church. The Saints withdrew from the law. They were not prepared to live it. They chose to be driven from Zion—in Jackson County, rather than abide in the law. And as for new revelation from heaven, the Saints may not expect any further revelation until they accept the revelations already given on the subject.

Speaking at Lehi, August, 1874, Brigham Young said:

> **With regard to those who wish to have new revelation they will please to accommodate themselves and call this a new revelation. On this occasion I will not repeat anything particular in respect to the language of revelation, further than to say—"Thus saith the Lord unto my servant Brigham, Call ye, call ye, upon the inhabitants of Zion, to organize themselves in the Order of Enoch, in the New and Everlasting Covenant, according to the Order of Heaven, for the furtherance of my kingdom upon the earth, for the perfecting of the Saints, for the salvation of the living and the dead."**
>
> **You can accommodate yourselves by calling this a new revelation, if you choose; it is no new revelation, but it is the express word and will of God to this people.—J. of D., 17:154.**

President Young had already told the Saints (J. of D., 16:8):

> **I will say, first, that the Lord Almighty has not the least objection in the world to our entering into the Order of Enoch. I will stand between the people and all harm in this. He has not the least objection to any man, every man, all mankind on the face of the earth turning from evil and loving and serving Him with all their hearts. With regard to all those orders that the Lord has revealed, it depends upon the will and doings of the people, and we are at liberty, from this Conference, to go and build up a settlement, or we can join ourselves together in this city, do it legally—according to the laws of the land—and enter into covenant with each other by a firm agreement that we will live as a family, that we will put our property into the hands of a committee of trustees, who shall dictate the affairs of this society. If any man can bring up anything to prove to the contrary I am willing to hear it. But no man can do it.**

Has the Economic Order of Heaven been given a trial by the people of God in the present dispensation? Yes, it

has. It was tried in Ohio during the infancy of the Church; also in Missouri and then, in a modified form, in Nauvoo. After the Church reached the Mountains and had become strongly established, the Order, in modified and varied degrees of perfection, was introduced and urged among the Saints here. It was clearly apparent to the leaders of Israel that the Saints were not prepared, in their faith and understanding, to live the law in its fulness. Many were more advanced in the knowledge of God than others. Many were still on a milk diet—meat was too strong for them. The **"spirit was willing but the flesh was weak." Not all of a sudden does a people, born and nurtured in the traditions of Babylon, emerge from the darkness into the full effulgence of light. They "see through a glass darkly", until through strict disciplining, persecutions, hardships, and rigid schooling their eyes can behold the fulness of beauty and life.**

It was the desire of the Lord that all Israel, in the days of Moses should perfect themselves to a degree that they could look upon His face, and bask in His glorious light and power. Moses enjoyed this great blessing, and invited the Priesthood to so live that they, too, might have it. They would not do it—they could not endure the direct presence of God. Moses found seventy men who were able to scale the hights and reach the pinnacle. Others labored, reaching but the foot of the mountain, and varying distances up the rocky pathway, but faltered and fell back before reaching the top.

And so it was with the Saints in the mountains with the Order God had offered them. A few were prepared in their hearts to receive it and live the fulness of it—and a few are thus prepared today, but only a few. Hence various phases of the principle were tried in scattered communities—cooperatives, community life, consecrations, modified stewardships, etc. Brigham Young, with his stalwart associates, worked early and late, organizing the different communities, encouraging the Saints to be firm and stable in the new move.

History records that when Brigham Young returned from his southern headquarters, at St. George, in 1874-5, he was signally disappointed in the lack of harmony existing among the Saints in the northern part of the Territory. Both leaders and the people seemed to be at fault. A rebuke and an appeal for continued efforts to succeed in their objectives was issued (Jan. 10, 1875), from which we excerpt the following:

Brethren, with regard to the United Order: You are my witness that we did not ask for your gold, nor silver, nor houses, nor lands, goods nor chattels, nor anything else of property kind; but we asked for you, your time, your talents and all the ability that God has given to you, to enter into the United Order after the pattern of Heaven to build up the Zion of God upon this land. I should jodge from some things that I have learned concerning those who have dictated in this Holy Order, and some who have entered into it, who have had no particular dictation concerning property of others, that many of them, rulers and people, have not apprehended the Order that the Lord wishes to establish in the midst of His Saints. We should advise you to continue in this good work as far as you can see and understand. Seek unto the Lord to know his Mind and will concerning yourselves and the duties devolving upon you, until you can know and understand His will for yourselves; then you will enter into it with your whole hearts.

There is no failure in this Order; no more than there is in the kingdom of God that our Heavenly Father has many times sought to establish on this earth. The failure is in man, but no failure in God or His holy principles.

Seek for men to be your leaders in this Heavenly Order that do know and understand business so that they will know how to dictate.

You may not understand one fact that is before our eyes; that this Temple in St. George is being built upon the principle

of the United Order; and when we cease our selfishness, and our whole interest is for the building up of the kingdom of God on earth, we can then build temples and do anything that we want to with united voice and hands.

Nothwithstanding the President's appeal, we are told, many communities returned to individualism. Harmony, Toquerville, Washington, Pinto, Panaca, Pine Valley, and Rockville abandoned attempts to preserve the order after an extended trial.

In the south a spirit of reform and repentance seemed to be born. The seed was germinating and the plant taking root. Many were baptized for the renewal of their covenants. It is related that "At Ephraim, on June 27, 1875, the 31st anniversary of the martyrdom of Joseph and Hyrum Smith, seven of the Twelve Apostles were rebaptized. In the course of the next few weeks thousands followed their example. The officiating elder used the following words: **'Having authority given me of Jesus Christ, I baptize you for the remission of your sins, the renewal of your covenants, and the observance of the rules of the holy United Order, in the name of the Father, and of the Son, and of the Holy Ghost.'** "

After the death of Brigham Young, President John Taylor, addressing the regular Priesthood meeting in Weber stake (Sept. 21, 1878) made the following remarks:

There are some things we seem to be very confused about, in regard to our temporal matters. During the life time of President Young—several years ago, it seemed as though he was wrought upon to introduce cooperation and the United Order, to quite an extent. He told us at the time that it was the word and will of God to us. I believed it then; and I believe it now. And yet, at the same time, every kind of idea, feeling and spirit has been manifested. In many places cooperation and the United Order have been started under various forms; in some they have succeeded very well, and in other places people have acted foolishly and covetously, seeking their own personal, individual interests under the pretense of serving God and carrying out his designs. Others have been visionary and have undertaken things which were impracticable, while others have not acted in good faith at all. * * *

Shall we sustain co-operation and the United Order and work with that end in view in all of our operations, or shall we give it up as a bad thing unworthy of our attention? That is where the thing comes to in my mind. At any rate we wish to act honestly and honorably in this matter. If we believe that these principles are true, let us be governed by them; if we do not, let us abandon them at once, conclude that we have made a mistake and have no more to do with them. * * * If the Lord be God, follow him; but if Baal, then follow him. There was a disposition in ancient Israel to have a part of God and a part of the devil or Baal—an idolatrous god which was worshiped by them. * * *

Now, I know that many of you will say, in speaking of co-operation: "There has been a great many abuses." Yes, I admit it—numbers of them. "What and under the name of the United Order also?" Yes, any quantity of them. Joseph Smith in his day said it was extremely difficult to introduce these things because of the greed, covetousness, selfishness and wickedness of the peopl. * * It is, no doubt, very up-hill business for a man to be a Saint if he is not one; and if he has not the principles of the Gospel in his heart, it must be very hard work, I may say, an eternal-struggle, for him to preach. * * *

If faith, repentance and baptism and the laying on of hands is right and true and demands our obedience, so does cooperation and the United Order. Some may say, here is such and such a man who has been connected with the United Order, and how foolishly he has acted, and others have gone into cooperation and made a failure of it. Yes, that may be all very true, but who is to blame? Shall we stop baptising people and make no further efforts to establish the kingdom of God upon the earth, because certain ones have acted foolishly and perhaps wickedly? Do the actions of such people render the principles of the Gospel without effect, or the doctrines we teach untrue? * * *

What was the principle of cooperation intended for? Simply as a stepping stone for the United Order, that is all, that we might be united and operate together in the interest of building up Zion. Well, having started, what do we see? One pulling one way, another pulling another way; everyone taking his own course. One man says:

Such a one takes his own course, and I will take mine. Using the same line of argument, because one man commits a wrong unworthy the calling of a Latter-day Saint, his doing so is to be an excuse for my doing the same thing. As I understand it, I am called to fear God, whether anybody else does it or not; and this is your calling just as much as it is mine. * * *

Moses succeeded in leading seventy of the Elders of Israel to the presence of God; he would have led all Israel into his presence, but they would not be led; they turned to idolatry, to evil and corruption and hence they became disobedient and unmanageable. And when the Lord spake to them they became terrified and said, "Let not God speak to us lest we die." God wants to bring us near to him, for this purpose he has introduced the Gospel with all its ordinances. * * *

Shall we be true to our religion, true to our faith, true to the principles that God has commanded; or shall we forsake them? We will not forsake them, and the brethren generally do not feel like doing it; but there are a few now and then who get off the track. * * * I will tell you in the name of Israel's God that if you keep his commandments, YOU WILL BE THE RICHEST OF ALL PEOPLE, for God will pour wealth upon you; but if you do not, you will have to struggle a good deal more than you have done for the Spirit and blessings of God will be withdrawn from us, just in proportion as we withdraw ourselves from God.—J. of D., 21:54-61.

It is not our purpose, at least at this time, to enter into or make an analysis of the individual efforts of the Mormon communities to adopt the economic requirements embodied in the United Order. That the efforts did not succeed is clear. It matters not so much why, as that the law comprehends the true Economic Order of Heaven, and must be accepted and adopted in fulness by the Latter-day Saints before Zion can be redeemed and the millennial reign of peace be ushered in.

It has been stated that not every apparent failure is in fact a failure. Failures resulting from honest effort in legitimate undertakings are often stepping-stones to success. The successive movements of the Church from the land of it birth in New York, westward to the Rocky mountains did not spell successive failures. Each movement, though tortuous and painful at times, added new strength to the cause. Truth is ever on the march. It cannot stand still—but in that march it frequently meets obstacles mountains high, through which it must cut and go on. The progress of cutting through may seem slow, extending through one generation into another. It may appear at times to be at a standstill—to have met with defeat, to have surrendered—but truth never stops, never stands still, never surrenders, is never discouraged. It is God's invincible army tank that, meeting with seeming irresistible obstacles, slows to a crawl, eating its way through fire and hell, in its immutable course, to the celestial city, which it is bound to reach.

We append the following press item showing one of the lasting results from an honest effort to live this Economic Order of Heaven:

We extract the following from the Salt Lake Telegram of July 12, 1933:

"A city without government or laws to direct it may seem as utterly lacking in purpose or direction as a rudderless boat or a plane without a pilot.

"Not so the little town of Orderville, Kane County, whose inception in 1874, was founded on the plan of the United Order; the pooling of all the interests of 150 families subscribing to the order. The spirit that kept these families together rules the town today, a representative of the Telegram found, and makes it one of the most unique cities in the West.

During the 18 years of the existence of the order, the men worked together in the fields, or tended the community's sheep, or followed the trades that

kept the order alive and working. The women took turns cooking and serving the food, tending the cotton and woolen mills, looking after the babies and silk-worms. And all that was reaped was shared in common. No man was richer or better clothed or fed than his neighbor.

"The plan was established in Orderville by George A. Smith, first counselor to Brigham Young, second president of the L. D. S. Church. Some of the rules governing the order, and to which every member entering the organization subscribed were as follows:

" 'We treat our families with due kindness and affection and set before them an example worthy of imitation. In our families and in intercourse with all persons we will refrain from being contentious or quarrelsome and we will cease to speak evil of each other and will cultivate a spirit of charity.

" 'In our apparel and deportment we will not pattern after nor encourage foolish and extravagant fashions, and cease to import or buy from abroad any article that can be reasonably dispensed with, or which can be produced by combination of home labor. We will foster and encourage the producing and manufacturing of all articles needful for our consumption as fast as our circumstances will permit.

" 'We will be simple in our dress and manner of living, using proper economy and prudence in the management of all entrusted to our care.

" 'We will combine our labors for mutual benefits, sustain with our faith, prayers and works those whom we have elected to take the management of the different departments of the order, and be subject to them in their official capacity, refraining from a spirit of faultfinding.

" 'We will honestly and diligently labor and devote ourselves and all we have to the order and the building up of the kingdom of God.' * * *

" 'Laws, what do we want of laws? Every man knows his duty to his town and his neighbor. It is every man's responsibility to see that we keep going', said another leading citizen of the community.

" 'Police? But we don't need them. Nobody thinks of locking his doors at night. Every man trusts his neighbor. There is no preparedness against crime, therefore we have no criminals.

" 'But', a tourist may object, 'you are on one of the main highways between Utah and California, between Zion and Bryce canyons. Doesn't the fact that you have so many transients passing through add to your need of protection?

" 'Well, once there was a robbery in the town. Somebody broke into a store and stole something to eat. Everybody thought it was a tramp. I guess he hit the town too late to be fed and so helped himself. * * *

" 'Depression, sure, we've had one. That is, we don't have as much money as we used to have, but we still have plenty to eat and we own our own homes.' * * *

"Yes, the citizens of Orderville pay county and state taxes, but no city taxes. This fact alone might make the average overburdened taxpayer sigh with envy. Orderville is, in fact, one of the most interesting experiments in community life in the United States—an experiment that was apparently a success. Sociologists and believers in Utopia might well pay it a visit."

The first permanent English settlement on the shores of North America was made by a trading and colonizing company which came to have the official title of "The Treasurer and Company of Adventurers and Planters of the City of London for the First Colony in Virginia." The Declaration of Independence proclaimed that the people of the colonies had a right "to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them".

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 5, Utah

Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 12. DECEMBER, 1946 No. 7.

EDITORIAL THOUGHT

(The following incident occurred while Zion's Camp was on the march from Kirtland to Missouri):

JOSEPH SMITH said: "In pitching my tent we fonnd three massasaugas or prairie rattlesnakes, which the brethren were about to kill, but I said, "Let them alone—don't hurt them! How will the serpent ever lose its venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless before the brute creation, and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the suckling child can play with the serpent in safety." The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird, or an animal of any kind during our journey unless it became necessary in order to preserve ourselves from hunger.—Joseph Smith.

JOSEPH SMITH

The one hundred and forty-first anniversary of the birth in mortality of the Prophet Joseph Smith occurs on the 23rd of the present month. TRUTH proclaims him the greatest prophet (save Father Adam and his Son Jesus Christ) that the world has known. In the few years of his public ministry some fourteen years) he brought forth the Book of Mormon, which is a record of the former inhabitants of this western continent, the remnants of whom are the American Indians; prepared an inspired revision of much of the Holy Bible; published the Doctrine and Covenants, the law book to the Church, also the Pearl of Great Price, which comprises the Book of Moses and the Book of Abraham, translating the latter from the Papyrus, found in the Catacombs of Egypt. He established the Church of Jesus Christ with all its helps and governments, organized the kingdom of God and set forth the Apostolic Order of the Priesthood to govern them. He established the Patriarchal order of Priesthood and revealed the order and ordinances pertaining to Temple building and Temple work, which pertains not only to salvation for the living but also the dead.

He was driven from western New York into Ohio, then to Missouri and back to Illinois; he founded several commonwealths and built two Temples, selecting sites for others which are yet to be erected.

During the years of his ministry he was constantly beset by hordes of enemies seeking to destroy him. We quote Apostle George A. Smith, once the Church Historian, on his conflict with the laws and courts:

> **Forty-seven times he was arraigned before the tribunals of the law, and had to sustain all the expense of defending himself in those vexatious suits, and was every time acquitted. He was never found guilty but once. I have been told by Patriarch Emer Harris, that on a certain occasion he was brought before a magistrate in the State of New York, and charged with having cast out devils; the magistrate, after hearing the witnesses, decided that he was guilty, but as the statutes of New York did not provide a punishment for casting out devils, he was acquitted.—J. of D., 2:213.**

Joseph Smith's earthly mission was brief, but his works were mighty. The Gospel he established is spreading throughout the earth and forms the only basis for the redemption and exaltation of man. His last great act was to seal his testimony with his blood which, in the last analysis, was spilt by the State of Illinois. We quote from Doctrine and Covenants, 135:7:

> **They (Joseph and Hyrum Smith) were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of Carthage jail is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth, and their innocent blood on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their innocent blood on the banner of liberty, and on the magna charta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth.**

We close with the following beautiful tribute of the Prophet's life and labors from the pen of Parley P. Pratt, in his "Key to Theology" (pp. 76 et seq):

Joseph Smith

was the Elias, the Restorer, the presiding Messenger, holding the keys of the "Dispensation of the Fulness of Times". Yes, that extraordinary man, whose innocent blood is now dripping fresh, as it were, from the hands of assassins and their accessories, in the United States, was the chosen vessel honored of God, and ordained by angels, to ordain other Apostles and Elders, to restore the Church and kingdom of God, the gifts of the Holy Spirit, and to be a messenger in the spirit and power of Elijah, to prepare the way of the Lord. "For, behold, he will suddenly come to his temple!"

Like John, who filled a similar mission preparatory to the first advent of the Son of God, he baptized with water unto repentance, for the remission of sins; like him, he was imprisoned; and like him, his life was taken from the earth; and finally, like all other true messengers, his message is being demonstrated by its progressive fulfillment—the powers, gifts and signs following the administration of his message in all the world, and every minute particular of his predictions fulfilling in the order of events, as the wheels of time bring them due.

But in one important point his message differs from all former messages. The science of Theology revived by him will never decline, nor its keys be taken from the earth. They are committed to man for the last time. Their consummation will restore the tribes of Israel and Judah; overthrow all corrupt institutions; usher in the reign of universal peace and knowl-

edge; introduce to the earth her lawful and eternal King, the crucified Nazarene, the resurrected Messiah; banish darkness and death, sorrow, mourning and tears, from the face of our globe; and crown our race with the laurels of victory and eternal life.

Ages yet unborn will rise up and call him blessed. A thousand generations of countless myriads will laud his praise and recount his deeds, while unnumbered nations bask in the light and enjoy the benefits of the institution founded by his instrumentality.

His kindred, the nation that gave him birth, and exulted at his death, nay, his very murderers and their posterity, will yet come bending unto him, and seek his forgiveness, and the benefits of his labors.

But, Oh! the pain! the dark despair! the torments of guilty conscience! the blackness of darkness, in the lower hell, which the guilty wretches will experience before that happy day of deliverance!

Oh! the countless myriads of the offspring of innocent and honorable men who will walk the earth, tread on the ashes, or plow and reap over the bones and dust of those miserable murderers and their accomplices who have consented to the shedding of innocent blood! ere the final trump shall sound, which calls up their sleeping dust from its long slumbers in the tomb, and their spirits from the prison of the damned.

And even when this, to them almost interminable period has rolled away, and they arise from the dead, instead of a welcome exaltation to the presence and society of the sons of God, an eternal banishment awaits them. They never can come where God and Christ dwell, but will be servants in the dominions of the Saints, their former victims.

This extraordinary personage was born in Sharon, Windsor County, Vermont, United States, December 23rd, 1805.

WHO ARE THE HEATHEN?

A correspondent in Europe asks the following questions:

"Who are the heathen nations spoken of in D. & C. 45:54, and who are to be redeemed and have part in the first resurrection?

"What part will the heathen take in the Millennium? In the ordinary sense of the word, heathen people are the uncivilized, the benighted, etc., but I can hardly imagine that we are going to have cannibals and head-hunters running around during the Millennium. Will these heathen propagate during the Millennium?"

Who are the heathen spoken of in D. & C. 45:54? The Jews regarded the Gentiles as heathen; barbarians, pagans and idolators were heathen. Celsus is spoken of as a heathen philosopher; he was a doctor and an author of note; likewise Plato and Aristotle were classified as heathen.

As a base to build upon let us understand that God's revelations through the Prophet Joseph Smith were given in the language such as is used in the present day—such as the Prophet himself could understand. They were given, as Brigham Young said, to the understanding of the people to whom they were directed.

The Standard Dictionary speaks of a heathen as "One who is not a believer as in the Christian religion; one who is neither a Christian, Jew or Mohammedan; a pagan, Gentile, idolator; barbarous."

The Lord said, "And then shall the heathen nations be redeemed, and they that **knew no law** shall have part in the first resurrection; and it shall be tolerable with them." (D. & C., 45:54).

In the "Vision" (D. & C., 76;72-77), the Lord said, speaking of those who will be assigned to the terrestrial world:

> **Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them that they might be judged according to men in the flesh, but afterwards received it.**
>
> **These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory but not of his fulness. These are they who receive of the presence of the Son, but not of the fulness of the Father.**

The point here that concerns the subject is, "Behold, they are they who died without law", and we take it that the heathen nations, be they ordinary people, philosophers or hottentots, who have never had the law taught them, may be classed among those "without the law". This doubtless includes hordes of Asiatics, natives of India, Africa as well as many of the Islands of the Sea to whom the law has not been properly presented. And in this there are exceptions. When, in vision, Joseph Smith saw his brother Alvin, who died before the Gospel was restored, in the celestial glory with his father and mother, he marveled, for Alvin had not received the Gospel in his life time; hence the Lord gave Joseph this revelation:

> **All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts. And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven.—Doc. His. Church, 2:380-1.**

Will the heathen live during the Millennium and will they propagate? We can see no reason why this should not be the case, particularly those heathen, as well as the wicked generally, who may be left alive after the judgments of God have swept the earth, which judgments will precede the ushering in of the Millennium.

During the Mellenium we do not expect every living person to be a Latter-day Saint, but we do expect the Latter-day Saints to be united as one. Brigham Young said:

> **The Millennium consists in this—every heart in the Church and kingdom of God being united in one; the kingdom increasing to the overcoming of everything opposed to the economy of heaven, and Satan being bound, and having a seal set upon him. All things else will be as they are now. We shall eat, drink, and wear clothing.—J. of D., 1:203.**

And again, President Young said:

> **When Jesus comes to rule and reign, King of nations, as he now does, King of Saints, the veil of the covering will be taken from all nations, that all flesh may see his glory together, but that will not make them all Saints. Seeing the Lord does not make a man a Saint; seeing an angel does not make a man a Saint by any means. A man may see the finger of the Lord, and not thereby become a Saint; the veil of the covering may be taken from before the nations, and all flesh see his glory together, and at the same time declare they will not serve him.—J. of D., 2:316.**

Speaking of the rule of Christ in the Millennium, the Prophet Joseph Smith said:

> **While in conversation at Judge Adams' during the evening, I said, Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.—Doc. His. Ch., 5:212.**

By "wicked men" we understand the Prophet meant men who are under the bondage of sin, yet who may

be honorable, as indicated in D. & C., 84:49-53, as follows:

> **And the whole world lieeth in sin, and groaneth under darkness and under the bondage of sin. And by this you know they are under the bondage of sin, because they come not unto me.**
>
> **For whoso cometh not unto me is under the bondage of sin.**
>
> **And who receiveth not my voice is not acquainted with my voice, and is not of me. And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.**

ARE THE SAINTS MAKING HEADWAY?

Since the organization of the Church in the present dispensation the burden of leadership has been to prepare a people to receive a fulness of glory—the fulness of the Melchisedek Priesthood. From its inception converts to the faith have come into the Church with all their traditional follies and weaknesses. Their traditions were generations old, many of them reaching into the catholicism beyond the "Reformation".

It has been difficult to get these false notions out of the minds of the Saints who have left their churches to embrace the real gospel. Speaking of these difficulties the Prophet Joseph Smith said:

> **The question is frequently asked, "Can we not be saved without going through with all those ordinances, etc.?" I would answer, No, not the fulness of salvation. Jesus said, There are many mansions in my Father's house, and I will go and prepare a place for you. House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the WHOLE LAW, TOO.**
>
> **But there has been a great difficulty in getting anything into the heads of this generation. It has been like SPLITTING HEMLOCK KNOTS WITH A CORN-DODGER FOR A WEDGE, AND A PUMPKIN FOR A BEETLE. Even the Saints are slow to understand.**
>
> **I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen.—Doc. His. Church, 6:184-5.**

Perhaps no other man in the world, except the Savior, worked as hard and sacrificed as much to bring the Saints to a correct understanding as did the Prophet, but the progress he made seemed slow to him. Speaking of these difficulties in 1861, Brigham Young stated:

> **In the rise of this Church and for years afterwards, if four men had been appointed to live in the capacity of a neighborhood, there would have been more real difficulty in one month than there has been in this ward (Mill Creek) since Brother Miller has been its Bishop.—J. of D., 9:86.**

On another occasion (April 6, 1862), President Young stated:

> **There are thousands of our Elders who ought now to be teachers, and to know enough to commence the kingdom of God on the earth, and establish it, and continue to lead, guide and direct it, leading the people directly through the gate into the celestial kingdom of our Father and God and yet they need to be taught like children.—Ib. 279.**

And the day before this statement, the President, deploring the condition of the Saints which disqualified them to be properly organized, said:

> **I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make of the greatest blessings a curse to them, as they do now the plurality of wives—the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive. How long it will be before they are prepared to enjoy the blessings of God has in store for them, I know not—it has not been revealed to me. I know the Lord wants to pour blessings upon this people, but were he to do so in their present ignorance, they would not know what to do**

with them. They can receive only a very little and that must be administered to them with great care.—Ib. 269.

Those must have been disheartening days. The Saints have for years had their minds upon a return to Jackson County where the Zion of the Lord is to be established. And yet how very few of them are preparing themselves to even begin that great work? How many of the Saints today are conversant with the very few revelations from the Lord that have been published in the Doctrine and Covenants? With astonishment we have been asked where such and such a statement can be found—in the Bible, Book of Mormon or Doctrine and Covenants? What and where is the revelation on marriage, and where can the Woodruff Manifesto be found? Where does the Lord speak of the one "Mighty and Strong" who is to set His house in order? These are all in the Doctrine and Covenants.

We can see no excuse for people who have been long in the Church asking such questions. They should have the revelations before them, and should become familiar with them. True, Presidents of Stakes and Bishops have told their flocks to "forget the Doctrine and Covenants and look to their living heads for direction", but we are wondering how far ignorance of the plan of salvation on the part of the Saints will be excusable with the Lord, especially when He has commanded them to study the scriptures and inform their minds on their contents.

The Latter-day Saints claim to be the only people on earth today who have the fulness of the Gospel and who have authority to administer in its ordinances. But how many of us are prepared to make an intelligent defense of that belief; how much do we believe it? Is our faith a living, burning, intelligent faith, or are we, while in the mad rush for a temporal livelihood, just echoing the statements of our former or present leaders?

Joseph Smith taught:

Let us here observe, that a religion that does not require the sacrifice of all things never had power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifiice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. * * *—Sixth Lecture on Faith.

The Lord indicated, through His Prophet, in 1834, that Zion could be redeemed by September 11, 1836, if the Church would from that day set to, be faithful and observe His commandments. But the coveted prize seemed not great enough to draw out the effort at that time. Are we preparing ourselves for it now? The Lord says only the **"pure in heart shall return (to Zion) and come to their inheritances"** (D. & C. 101:18). And again: **"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."** (Ib. 105:5-6).

It seems to us the Saints are without excuse. It is within their power to establish Zion and build the New Jerusalem in Missouri; and it is our faith that just as soon as the Saints qualify to do so, the Lord will open the way for them. But when this occurs it will be by those of the Saints who are prepared to live so much of the celestial law as has been revealed, for the Lord says, **"Zion cannot be built up unless it is by the principles of the law of the celestial kingdom."**

COMMUNISM

Much is being said both for and against Communism. A communistic hysteria seems to pervade the land. Both church and state are aroused to a frenzy lest the imaginary phantom of destruction gobble them up and force them into the Russian economy.

We doubt that many people really know what communism is, and what the aim of the Russian government is leading up to. Certainly no Latter-day Saint, having the fulness of the Gospel, with its heaven inspired economic order, can afford to spend time developing a communistic system which may or may not oppose the Lord's plan. There is no place in our economy for secret orders, communistic or other systems which in the least shall oppose our faith.

Perhaps communism is the best government for the Russian people in their present state of development. It surely cannot be much worse than the former Czaristic regime. We do not know the present state of Siberian punishments compared with its former cruelties. And we are led to wonder which is worse, communism for the Russians and other parts of Asia and Europe, or capitalism, as the latter is fastening its octopus tentacles upon the American people today.

We believe the Constitution of the United States was written under the inspiration of the Lord; that God established it "by the hands of wise men whom He raised up unto this very purpose, for the rights and protection of all flesh, according to just and holy principles", and that He "redeemed the land by the shedding of blood." (D. & C., 191:77, 80).

But how much of the Constitution is now left for the people of the United States, for their proper protection? The address of President J. Reuben Clark, published herein, gives a graphic picture of the steady destruction of this divinely inspired instrument. Certainly the government, while destroying its own Magna Charta has little room to complain of another system of government endeavoring to gain a foothold among us.

In theory, at least, we are endeavoring to plant the seeds of what we call Democracy in all countries outside of the United States. Then, since we are trying to impose our theory of government on Russia for instance, can we logically object to Russia trying to introduce communism in our economy?

Suppose communism is atheistic, and admits of neither God nor his Son Jesus Christ, as the editorial writer in the Deseret News (Oct. 19, 1946) claims; what of it? Hasn't the government of Russia the right to such a stand or religion? We claim the right to worship God in accordance with the rites of true Christianity, "and allow all men the same privilege, let them worship how, where or what they may". And when our right to "worship God according to the dictates of our own conscience" is opposed by other groups and nations we properly are up in arms. When the Legislative branch of the kingdom of God is functioning, laws will be enacted to protect all nations and peoples in their natural rights. The Christians, Jews, Mohammedans, Athiests, Infidels, etc., will come under the protection of the law; and who knows but that this great Legislative body will have representatives from Russia in its assembly?

Certainly "the Church teaches that the Gospel is founded upon the principle of free agency". But does not that same principle extend to the communists of Russia as well? We cannot deny them a right we ourselves claim. The following testimonial by Hewlett Johnson, Dean of Canterbury, depicting some healthy conditions in Russia, should be interesting:

> **In five republics and nine great cities of Russia I wandered (before the present invasion) by myself at all hours of day and**

night, in front streets and back streets, in theatres, operas and picture shows, on the seashore and in suburban lanes; I looked in book stalls and magazines. I do not recollect once having observed anything I should be ashamed of a girl of seventeen seeing with me. In these same republics and cities I did not see as much as one single suffering, hungry child. This cannot be said of any other like area on this earth. Not a single Russian soldier ever drinks liquor while on duty.—(Copied from Progressive Opinion).

Where in the larger cities of the United States can this situation find duplication? Certainly it is an attainment of which any government may justly be proud.

If the United States with its divinely inspired constitution and form of government, through its own wicked actions, cannot maintain a superior government against a greatly inferior system, it seems to us but logical that the inferior system, manned by a stronger race, will triumph in the end. Rome, once the ruler of the civilized world, so corrupted its political economy that the northern "Huns", a barbarous race at the time, took over; and at our present rate of recession from the original plan which the Lord caused to be set up, how long will it be before some government, with inferior ideologies, will engulf us and rule America?

Speaking upon this subject, in 1861, Brigham Young said:

"How can a republican government stand?" There is only one way for it to stand. It can endure; but how? It can endure, as the government of heaven endures, upon the eternal rock of truth and virtue; and that is the only basis upon which any government can endure. Let the people become corrupt, let them begin to deceive each other, and they will all deceive themselves, as our Government has.—J. of D., 9:4.

We believe what Brigham Young said is true. We also believe what Wilford Woodruff, also a Prophet of God, said, is now beginning to be visited upon this nation. He said, by revelation:

The nation is ripened in iniquity, and the cup of the wrath of mine indignation is full, and I will not stay my hand in judgments upon this nation, or the nations of the earth. I have decreed wars and judgments upon the wicked and my wrath and indignation are about to be poured out upon them and the wicked and rebellious shall know that I am God. As I, the Lord, have spoken, so will I fulfill. I will spare none who remain in Babylon, but I will burn them up saith the Lord of Hosts. As I, the Lord, have suffered, so will I put all enemies under my feet. For I, the Lord, utter my word and it shall be obeyed. And the day of wrath and indignation shall come upon the wicked. And I say again, woe unto that nation, or house, or people who seek to hinder my people from obeying the Patriarchal Law of Abraham, which leadeth to a Celestial Glory, which has been revealed unto my Saints, through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void. And thus, with the sword, and by bloodshed, and with famine, and plagues, and earthquakes, and the thunder of heaven, and the vivid lightnings, shall this nation and the nations of the earth be made to feel the chastening hand of an Almighty God until they are broken up and destroyed and wasted away from under heaven, and nō power can stay my hand.—Supplement to New and Everlasting Covenant of Marriage, p. 46.

Let the Saints stop worrying about communism and return to the fundamentals of the Gospel, then they will become victors and there is no power on earth or in hell that can stop their progress; and let the Government of the United States return to the Constitution, administer its laws justly and righteously, then communism will have no terrors for its officials and citizenry. We close with the statement of President J. Reuben Clark:

All this, and much more, is as clear as though it was written out on the palace walls in the days of Belshazzar. We Americans are today near the place where that impious despot stood then. Unless we repent of our transgressions and return to the ways, the freedoms, and

the liberties of our fathers, God must say to us as He said to Belshazzar of old: "MENE, MENE, TEKEL, UPHARSIN."

GAMBLING

Gambling on the race track is fraught with so much chance and so many difficulties that the brain of the gambler must ever be in a whirl. Not only horse racing but mechanical devices of all kinds are in use for the gambling minded on which to spend their enthusaism and hard earnings. Notwithstanding the machines are fixed, as it is claimed, to always come out the winner, great fortunes are thrown away upon them each year.

Horse racing is a popular game for the professional sport, but through alleged doping and manipulation the races generally end as the king of sportsmen desires them.

"LIFE" shows a picture of twelve horses ready to take the track. Each horse has a Pinkerton policeman assigned to watch it during the two hours before the race. "Last week", says the account, "at the opening of Laurel Race Track in Maryland, there seemed to be more policemen than spectators and more white mice than horses. The influx of cops and mice were part of the drive to prevent doping of horses. By giving horses drugs, dishonest owners or handlers can make horses run faster, clean up on betting. This year each horse is turned over to the police at a receiving barn two hours before the race. Here a policeman is assigned to stay with each horse up to the start, and a specimen of the horse's saliva is taken for injection into a white mouse to discover the presence of drugs."

We think, perhaps, it is a good scheme for the appointment of policemen to watch the horses against dopesters; but who, then, will watch the policemen?

THE SOUL OF AMERICA

Another election has come and gone. The Republican Party seems to have gotten back, at least temporarily, into the good graces of the American people. Those who have waited many years for a return to party popularity are jubilant, but there are those who could see no good in anything other than Democratic administration and are crestfallen and bewildered at the results of the voting. After all, what particular difference does it make what party is in power, except to those individuals who depend for jobs and favors from the party in the driver's seat? America always has and will continue, imperturbably, to go on her way.

In the history of America, from the time of the early colonists, four impelling forces were evident: the Spirit of Liberty, the Spirit of Religion, the Spirit of Education and the Spirit of Free Enterprise. Every history book shows pictures of the log church of the first settlers and a one-room school house nearby. The Spirit of Free Enterprise built not only our great cities and productive farms, but created the Yankee Clipper, the Erie Canal, the great railroads, the millions of autos, and the giant airliners of today.

If one of the Guardian Angels was to make a study of the global inhabitants today, he would find that the people of the United States were decidedly different from those of other countries.

First, the United States as a nation is different from the governments of other countries; the latter were formed from primitive peoples through the various stages of evolutionary development to the ruling powers as they exist today. The United States is "the nation born in a day". (Isa. 66:8). When our American fathers fixed their sigatures to that immortal Declaration of Independence, a nation

was born; an immortal nation, a union of the Puritans of New England, the merchants of New York and Philadelphia, and the planters of Virginia, the Carolinas and Georgia. This union was prophetic of the great E pluribus unum (one out of many) of today blending the Irish, the Swedes, the Jews, the Scotch, the Saxons and millions more into that comprehensive melting pot that we call modern America. Seeking religious freedom was the impetus to its founding.

Whence came these people, these Americans-to-be? Are we not those of whom Ezekiel spoke?

> **The Lord will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand . . . He will bring you into the wilderness . . . He will bring you into the bond of the Covenant.**

And is not Utah the wilderness referred to where many of these people were to gather and find sanctuary? These are the people who live and die for "the right to life, liberty and the pursuit of happiness".

Our conflicts in behalf of the Spirit of Liberty have permitted its repression when that was necessary and inevitable as during the days of total war. But that is now followed by a reaction against government controls and against a subversive minority who seek to retain these controls for their own benefit.

The Spirit of Religion can best be recognized in an almost unanimous demand for a Square Deal and the application of the Golden Rule in our daily social and business relations. Our Religion cannot be interpreted in a narrow and sectarian sense. The American people will never consent to an established church or creed, but live in a broader sense of charity and understanding, and in assuming "The White Man's Burden" to those backward and unfortunate peoples of our land.

A short time ago a lecture was given in which the speaker described the Soul of the Nation, nor did he differ from Mr. Webster who defines the Soul as "the actuating cause of Life". The Atlantic Charter, the Four Freedoms and all other Conferences and Declarations are not new to the American Spirit; they have been the Soul Power which has actuated every great movement of Justice and Liberation including our Utah settlers who came here to escape religious tyranny and economic injustice.

Contrast our American Way of Life with dictatorships which thrive on distress, ignorance and crime. To deny individual responsibility and to attempt to unload all of our burdens on the government, is to deny the rights and spirit of liberty, progress and morality.

Modern immorality and sanctified discord threaten the Sermon on the Mount. Nazism and Communism gain their power from poverty and avarice of subjects submerged for ages in ignorance and injustice.

In our disintegration of war-powered bureaucratic agencies, we must avoid a No Man's Land uncontrolled either by lawful governmental powers or individual moral directives. Petty dictators, racketeers, religious bigots and other equally dangerous demagogues are always alert and waiting for the opportunity of power and plunder. Eternal vigilance is the price of liberty. The Soul of America is in the people's keeping.—Contributed.

LAWS THAT BIND

An occasional statement appearing in the press carries a true ring, and when such articles involve the eternal salvation and exaltation of man, TRUTH is happy to pass them along to its many readers, and urge their adoption in the lives of the Saints.

Such a statement is the Editorial in the Church Edition of the Deseret

News of August 17, 1946, under the above caption. We herewith reproduce the entire article, with further comment that it is a fundamental and unalterable truth that every doctrinal revelation received and proclaimed by the Prophet Joseph Smith and now before the Church in the Doctrine and Covenants, is as binding upon the Latter-day Saints as are the Ten Commandments; and that short of strict obedience to them all man can never be exalted into the presence of the Father.

God, himself, is governed by law. While He may and does exercise sublime patience and forgives sins, He cannot abrogate eternal laws. To attempt to do so would dethrone Him. Therefore before man can reach the ultimate in glory he is bound, as the editorial states, to comply with every law of heaven pertaining to glory. Here is the editorial:

LAWS THAT BIND

There are many brief statements of doctrine which have become maxims to the Latter-day Saints. They are so well known to us that as we say or hear them, we hardly think of their real meaning.

Among these well known sayings are two quotations from the scriptures. One reads as follows:

"I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise." (Doctrine and Covenants 82:10).

The other is:

"There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated, and when we obtain any blessing from God it is by obedience to that law upon which it is predicated." (Doctrine and Covenants 130-20-1).

The Lord has made clear that all things are subject to law. He has said that "unto every kingdom is given a law, and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified." (Doctrine and Covenants 88:36-9).

Those in the Church desire to enter the celestial kingdom of our Father in the world to come, and in this life they desire to receive the blessings which the Lord promises to the faithful here. The realization of both these goals is subject to the brief maxims above quoted, and as he says, "All beings who abide not in those conditions are not justified."

The law of the Lord is well known to us. By keeping it or disregarding it, we choose for ourselves the kind of conditions in which we wish to live. In a sense, we daily judge ourselves by our choice of obedience or disobedience to the laws upon which blessings are predicated.

Right here in this life we could enjoy the greatest of earthly blessings by obeying the law of which those blessings are predicated. Yet so many allow themselves to be blinded by their selfish desires, casting aside superior blessings for an immediate satisfaction. As they do so some suppose that the Lord in his mercy, will grant those blessings anyway, saying that he is kind and forgiving, and will overlook our little failures. YET HE HAS SAID, "I AM BOUND WHEN YE DO WHAT I SAY, BUT WHEN YE DO NOT WHAT I SAY, YE HAVE NO PROMISE", and this so many forget.

Indeed the Lord is kind and gracious; yet he is teaching us the way of progress, the way to become like him, and he could never lift us to that perfection which is like his perfection, by letting us disregard the very laws upon which that progress is based.

Could the chemist disregard the laws of chemistry and succeed? Could the farmer disregard the laws of agriculture, and hope to get a crop? Could the builder cast aside the laws of sound construction and hope that his house would stand when the winds blow and the rains descend and beat upon that house? Neither will the Lord reward us when we disregard his laws.

Let all who trifle with sacred things, who break the simple laws of the gospel, who believe they can "get away" with infractions of the Christian life, consider these things. Let all remember that the manner in which each will be judged by his own works, is that each will receive only such blessings as he was willing to earn by obedience to the laws upon which those blessings were predicated. THE PROPHET JOSEPH TAUGHT THAT TO WIN THE ULTIMATE OF CELESTIAL GLORY IN THE WORLD TO COME, WE MUST OBEY

THE CELESTIAL LAW, "AND THE WHOLE LAW, TOO". THE CROWN IS NOT PROMISED TO THE "PART" OBSERVER, BUT TO HIM WHO IS FAITHFUL IN ALL THINGS, EVEN UNTO THE END.

We also publish, with approval, an excerpt from an article in the "SIGNS OF THE TIMES", October 30, 1945, by C. S. Longacre, under the title, "Support the Law":

No one can read the outspoken address by Malcolm W. Bingay to the Detroit Economic Club (quoted on page 3 of this issue) without sensing its serious challenge. Nevertheless it is a sad fact that, despite the overwhelming evidences he provides that nazism rode to power upon the broken wreckage of the moral law, there are many people in America who, intentionally or unintentionally, are following the same course.

Even ministers of the gospel tell their congregations that the Ten Commandments were nailed to the cross and abolished by the death of Christ on Calvary. They fail to make any distinction between the Decalogue—known as the moral law—and the ceremonial law of types and sacrifices. When people lose their respect for the moral law and believe that it is no longer binding upon them, they also lose their respect and regard for the laws of men and the rights of men. It is a dangerous thing for those in authority to destroy the people's confidence in the immutable and unchangeable law of God as set forth in the Decalogue. When their faith and trust in God and His requirements are destroyed, there is nothing of a sacred character left in which men can put confidence as a stabilizing influence.

Let the clergymen who belittle the moral law of God take heed to the warning of Mr. Bingay, that the breakdown of the moral law leads to "everything that has happened in Europe." We all go astray when we forsake the precepts of God. A preacher who calls the Ten Commandments "an old Jewish yoke" and who says they are outmoded because they were written in the Stone Age, needs to consider the terrible results of such rash and unwarranted statements. Such a philosophy of life leaves nothing sacred or solid to build upon, and sweeps away every fortress of security, morality, and justice, as was done by nazism and fascism in Europe when their leaders "set aside the moral law".

We need to take alarm at the first attacks against the moral law, even as the people of Holland do at the first small opening which springs in their sea dikes.

There are devious ways by which the enemy of righteousness would nullify and set aside the law of God. Christ referred to some of these devices when He said to the Jewish leaders of His day: "Why do ye also transgress the commandments of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandments of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men."—Matthew 15: 3-9. * * *

A POWERFUL MORAL

(From Liahona, The Elders' Journal)
November 23, 1907

A friend clips from the Chattanooga Star of November 8, and forwards to us for publication in Liahona The Elders' Journal, the following, bearing the caption, "Senator Bob Taylor Relates Pathetic Story". We cheerfully give place to it because of its pathos and practical wisdom, but chiefly because of the powerful moral which it conveys:

Senator Robert L. Taylor sat in his room at the Read House after his lecture here the other evening, and, as usual, was surrounded by a coterie of admiring friends. Entertaining admiring friends is one of the senator's strongest points, and few are the moments that swiftly wing their way that are not ornamented by some story of humor or pathos from his eloquent tongue. Upon this occasion, the discourse shifted from humor to politics and then to pardons, when the governor broke in with the following story:

"It was during my first term as governor. She was about 15 years old,

as pretty a girl as I ever saw. A perfect complexion, fluffy, golden hair and in the liquid depths of limpid eyes there smouldered the fires of an intelligence awakened by learning or experience. She rested under a sentence of ten years for infanticide. She had been sent up to the penitentiary from one of the mountain counties, where I learned afterwards the case against her had been worked up by some country doctor.

"Well, they put her into a suit of stripes, and sent her to work in the woman's ward at the penitentiary, where, of course, she came in contact with a stage of civilization not calculated to be very beneficial to a girl of her years. There are always a lot of women who take a lively interest in the Christian work at the penitentiary, and among this lot was a motherly old dame, who for years had been exercising every energy to help the prisoners. She became attached to the girl prisoner at once, and did everything she could to help her mind into proper channels. After the girl had been at the penitentiary about a year, this old lady came to me one day, and after talking some time, she said, 'I would like to adopt that girl, and give her some advantages. I believe she is capable of being made into a good woman.' I sprang out of my seat, and grasping the old lady by both hands, said: 'God bless you, my good woman, you are just the person I have been looking for', and she left my office with the necessary papers to liberate the girl. She took her home and sent her to school, and during the next few months I saw the girl a time or two, and was struck by the awakening intelligence manifest in her face and manner.

"There was another person in the penitentiary at the same time. He was a young man who had been sent up from one of the counties of west Tennessee. He was a bright, intelligent, honest young fellow, who had gone to town one day with his father. The father got into a difficulty with another man, and when he seemed about to get the worst of it, the boy broke into the fight with a big knife, and stabbed his father's assailant to death, for which he got twenty years. He was not a bad man in any sense, and after he got into the penitentiary he had time to reflect upon his future state, and soon turned to religion for his consolation. He manifested his religious tendencies in many ways, and there was not the slightest indication that he was playing religion with the hope of a pardon. J. L. Pearcy was then the warden of the main prison.

"Up at Johnson City, my wife had been taken desperately ill, and for a week or more her life was despaired of. One evening, while Mr. Pearcy was making the rounds of the prison in a quiet way, he heard some one praying, and the sound led him to the cell of this young man. He slipped quietly up and listened, and the prayer was concluded with a fervent appeal that my wife should be spared. The prayer was answered, at any rate my wife got well, and Pearcy afterwards told me of the occurrence, at the same time giving me the information concerning the religious tendencies that the prisoner had developed. I went out to the penitentiary and had a talk with him, and decided that I could do no better than to grant the man a pardon.

"When I told him of this fact he said to me, 'Governor, there is a matter I want to consult with you about', and he mentioned the name of the young girl I have just referred to. He told me that since her pardon she had been coming to the prison with her benefactor on Sunday, doing what she could for the other prisoners.

"'I fell in love with her', he continued, 'while she was here as a prisoner, and since her pardon, I have discovered that the affection is mutual. I want to ask your advise about marrying her. What do you think of it?'

"I advised him to do so, and the marriage took place almost immediately, and the couple left Nashville for parts unknown.

"Last year I delivered a lecture in a far western town, and when I arrived I was called upon by a gentleman who was as good and prosperous looking as any man I ever saw. He was accompanied by his wife, a handsome, intelligent and accomplished woman. Although I did not recognize them, they soon made known to me that they were the pair who had been made happy by my executive clemency. The husband is one of the leading business men of the town, having accumulated considerable wealth and is the superintendent of the largest Sunday school that the city affords. His wife has done much to help him, both in his church work and in his business.

"When I got the opportunity to have a little private talk with them, they said that there was one thing that troubled them. They had never told their past history, and they felt that they were in a measure acting a hypocrite. I said to them:

"'Didn't the Lord pardon you for your sins?'

"'Yes.'

"'Didn't I pardon you?'

"'Yes.'

"'Then let no man undo what me and the Lord have done. If the Lord and I both pardoned you, then it's nobody else's business.'"

Department of Legend and Tradition

Indian Legends

"Treat these sons of the forest as men and brethren, and let us endeavor to make them Christians. Their forefathers were of that chosen race whom God delivered from Egyptian bondage. Perchance he has destined us to deliver the children from the more cruel bondage of ignorance and idolatry. Chiefly for this end it may be, we were directed across the ocean."

—John Eliot, Hawthorne, Stories of Our Country, p. 47.

Omaha Tribal Prayer

"According to the Omaha idea, a child during its infancy had no recognized existence as an individual or distinct member of the tribe, but remained as part of its parents. When it could walk alone, at about three years of age, it was initiated into the tribal organization through certain religious rites; but its responsible and individual life did not begin until its mind had "become white" as the Indians say. This expression referred to the dawn, to the passing of night into day, and represented the coming of the child out of the period where nothing was clearly apprehended into a time when he could readily recall past events with their distinctness of detail. This seeming mastery of the minutiae of passing occurrences indicated that a stage of growth had been reached where the youth could be inducted into the religious mysteries through a distinct personal experience acquired in the rite, Non-zhin-zhon—a rite which brought him into what was believed to be direct communication with the supernatural powers.

"In preparation for this rite the Omaha youth was taught the Tribal Prayer. He was to sign it during the four

nights and days of his vigil in some lonely place. As he left his home his parents put clay on his head; and to teach him self control, they placed a bow and arrows in his hand, with the injunction not to use them during his long fast, no matter how great the temptation might be. He was bidden to weep as he sang the prayer, and to wipe his tears with the palms of his hands, to lift his wet hands to heaven, and then lay them on the earth. With these instructions the youth departed to enter upon the trial of his endurance.

"When at last he fell into a trance or sleep, and the vision came of bird, or beast, or cloud, bringing with it a cadence, this song became ever after the medium of communication between the man and the mysterious power typified in his vision; and by it he summoned help and strength in the hour of his need.

"The prayer is very old. Its supplicating cadences echoed through the forest of this land long before our race had touched its shores, voicing a cry recognized by every human heart. It is a longing to a great power to bring to pass the longing desire—happiness or prosperity, and is as follows:

"'Wa-konda Dhe-dhu Wa-pa-dhin a-ton-he", which means "Great power, here needy he stands; I am he.'"

—Indian Story and Song from North America, by Alice Fletcher, pp. 26, 27.

Among the Pima Indians before a child is one year old a ceremony is held to give it a name, which is done by each of the relatives holding the child, then the Elder to hold the child up so the rays of the sun reach it, then he gives it the name it shall carry through life. Gifts are then made to the child.

—The Pima Indians, p. 188.

It is the habit of the Indian warriors to oblige their sons to go through a kind of probationary fast at the period of maturity, during which time they were supposed to receive their guardian spirit, who generally appeared to them in their dreams.

—Indian Myths, p. 236.

IS POLYGAMY A MENACE TO AMERICAN LIFE?

Is "Mormon" polygamy a menace to American social institutions? This oft repeated question deserves the careful consideration of all liberal Americans. If the "Mormon" practice of Plural Marriage endangers national social institutions, the Government has the right, indeed, the duty to restrict and prohibit it. However, if it is a truly fundamental doctrine of "Mormon" theology which in no way affects non-members of that Church, then the Government has not only no right to legislate against it, but even the moral duty to allow its practice in accordance with the American concept of **Freedom of Religion for all.**

"Mormon" Plural Marriage can be a menace to the social institutions of this Nation only if an attempt is made to force or permit the American public to adopt the system. "Mormons", however, have **never** advocated nor believed that the Nation should or could adopt their system of marriage. Indeed, not even all "Mormons" are permitted by sacerdotal authorities to enter the plural marital relation; only the most pious and devout are sanctioned a plurality of wives. In 1890 only about 11,000, or 3½% of the "Mormons" practiced Plural Marriage, while today the percentage, because of increased Church membership, has decreased until less than .005% are practicing Plural Marriage.

Since polygamy is not advocated for practice by non-members of the "Mormon" Church, it must be admitted that it cannot be a menace to the Nation's social institutions; further, since ecclesiastical tradition demands that the participants in such marital relations

be economically stable, it cannot be argued that polygamists become burdens of the State.

"Mormon" polygamy, therefore, is not a menace to the American way of life.

—M. Zvi Udley, Th. M., Ph. D.

WORDS

Cussing is getting to be an increased American vice. In an eating house recently, I was compelled to listen to the profanity of a group of men, while at another table nearby four women were punctuating their conversation with bits of profanity which used to be considered the function of the tougher class of men.

I don't know why it should be so, for it is the most insane, senseless use of the English language one can imagine. Probably it is the desire to emphasize one's ideas with strong words. The opposite is accomplished.

This idea of the sacredness of the name, God, comes down from ancient Hebrew times when the name Jehovah could not be pronounced. It was the Name ineffable. The custom of swearing by a sacred name was considered to add weight to one's speech. **Why pick upon the most sacred names, God and Christ? A swearing man would be offended to swear by the name Mother, or Daughter. That would seem wrong, yet the same man will rip off oath after oath using the highest names we can ever know.**

It needs to be said that this cussing business is often a matter of habit, and that few people who profane the name of God or Christ have any idea of doing anything sacrilegious, or even wicked. It is a thoughtless habit. Boys, hearing their elders swearing, naturally think that it is a sign of maturity to swear, and so the terrible custom goes on.

There are so many thousands of beautiful words. Words as pure as the dewdrops on the lily's bell. Words are the winged messengers of the soul, the greatest art yet developed by man.

I see a young man hastening across the continent, to stand for a moment at the bedside of a dying mother. She says, "Son, be a good man, and meet me in heaven". Just words they are, but forever after this man will meet many a temptation while the memory of his mother's words echoes in his mind.

The sobering thing about words is that they never can be recalled:

Do you not know, my friend,
That when we send
Barbed arrows rank with fire,
Our words will either bless, or burn,
But never will return.

The Bible, in the book of James, says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

The truth of this whole matter is that our words REVEAL US. When we open our mouths, we show our soul. So, one controls his words by controlling his spirit. Centuries before Christ a prophet wrote: "Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Finally there stood the Christ, who still can enter into our hearts, and drive from us the evil natures that produce profane and obscene words. **Let no word escape our lips which would embarrass us if Christ were standing near enough to hear! That would easily settle the whole matter of our words.**

—The Farmer, Vol. 61, No. 9.

WHY NOT QUOTE IT ALL?

The Deseret News, in its Church Section of October 19, 1946, quotes from Jeremiah as follows: "A wonderful and horrible thing is committed in the land * * * and my people love to have it so; and what shall ye do in

the end thereof? (Jeremiah 5:30, 31)''

But why put in the asterisks? Why not quote the full text? It is as follows;

''A wonderful and horrible thing is committed in the land; THE PROPHETS PROPHESY FALSELY, AND THE PRIESTS BEAR RULE BY THEIR MEANS: and my people love to have it so: and what will ye do in the end thereof?.''

HOW MANY WIVES

Early in this century the Mormon Church sent one of its elders to a Vermont village to locate the birthplace of its founder, Joseph Smith, and erect a monument. The natives, who at first looked askance at the Mormon, soon came to admire him. Some, however, were very curious about his views on plural marriage. One of the more brazen, a married man with well-known Lothario tendencies, finally said boldly, ''We folks are hankerin' to know how many wives you've got back there in Utah.''

''Enough so's I don't chase other men's'', was the quick reply.—Reader's Digest.

KEEP TO THE RIGHT

"Keep to the right", is the law of the road—
Make it a law of your moral code;
In whatso'er you determine to do,
Follow the road of the Good and the True;
Follow and fear not; by day and by night,
Up hill and down hill, "keep to the right."

Doubt will assail you, temptation will woo—
"Keep to the right", for the right is true;
Doubt is a traitor, temptation a shame;
A heart that is honest, a life without blame,
Will rank you far higher in worth and renown
Than the grandest of kings with his sceptre and crown.

"Keep to the right", in the journey of life
There is crowding and jostling, trouble and strife;
The weak will succumb to the bold and the strong,
And many go under and many go wrong;
He will acquit himself best in the fight
Who shirks not his duty, and "keeps to the right".

"Keep to the right", and the Right will keep you
In touch and accord with the Good and the True;
These are the best things in life, after all,
They make it worth living, whatever befall,
And death has no terrors when he comes in sight,
For the man who determines to "keep to the right".

—Anonymous.

I THANK THEE, LORD—

I thank Thee, Lord, not for the golden grain
That thou hast let me harvest from the field
Of mortal Pleasure—nay, but for the yield
Of Power from the seed of Toil and Pain.

I thank Thee, Lord, not for the roses strewn
Along the path to clear my onward way,
But for each rocky passage I have hewn
Each stroke that brought new sinews into play.

I thank Thee, Lord, not for the little fame
That I have gained, reward of patient years,
But for the test of Hope deferred and fears
That with Experience's teachings came.

I thank Thee, Lord, not for the victory
Won by the prowess of my head or hand,
But for that greater boon—the sympathy
To know my fellow man, to understand.

I thank Thee Lord, for Knowledge and for Truth
The knowledge how to win a childish heart,
The truth that sees no thing from Good apart
And fills the spirit with eternal youth.

But, most of all, I thank Thee, Lord, for One
Whose love has been the fount from which I drew
The draft of Life's completeness, just begun;
Whose coming gave all things a meaning new.

—Louis J. Steifman.

COURT ACTION

Word from Washington informs us of a Supreme Court decision confirming the conviction of the six so-called Fundamentalists on the White Slave Act charge. These brethren were charged with taking their plural wives, mothers of children, over state lines for immoral purposes. The defendants have 25 days in which to apply for a re-hearing of their case. We hope to give some comments on the decision in January TRUTH, after receiving the opinion of the Court.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 12. JANUARY, 1947. NO. 8.

In the Courts

That our readers may be fully informed on the present status of the Mann Act cases brought against certain so-called Mormon Fundamentalists, we are presenting the texts of the opinions of the Supreme Court of the United States, handed down November 11th; also the application for a re-hearing prepared by our Attorney Claude T. Barnes.

The defendants in the case are Heber Kimball Cleveland, David Brigham Darger, Vergel Y. Jessop, Theral Ray Dockstader, L. R. Stubbs and Follis Gardner Petty.

It will be noted from the opinions that Justices Murphy, Jackson and Black dissented and that Justice Rutledge concurred only on the premise that in sustaining the Caminetti case, as the majority had done, and that case reflecting the present law, he felt compelled to affirm the majority opinion, though he believed the Caminetti case should be reversed, thus reversing these Mann Act cases. (Bold lines for emphasis, are our own.)—Editors.

Mr. Justice Douglas delivered the opinion of the Court.

Petitioners are members of a Mormon sect, known as Fundamentalists. They not only believe in polygamy; unlike other Mormons,[1] they practice it. Each of petitioners, except Stubbs, has, in addition to his lawful wife, one or more plural wives. Each transported at least one plural wife across state lines,[2] either for the purpose of cohabiting with her, or for the purpose of aiding another member of the cult in such a project. They were convicted of violating the Mann Act (36 Stat. 825, 18 U.S.C., Sec. 398) on a trial to the court, a jury having been waived. 56 F. Supp. 890. The judgments of conviction were affirmed on appeal. 146 F. 2d 730. The cases are here on petitions for certiorari which we granted in view of the asserted conflict between the decision below and Mortensen v. United States, 322 U. S. 369.

The Act makes an offense the transportation in interstate commerce of "any woman or girl for the purpose of prostitution or debauchery, or for any other immoral purpose". The de-

[1] The Church of Jesus Christ of Latter-day Saints has forbidden plural marriages since 1890. See Toncray v. Budge, 14 Ida. 621, 654-55.

[2] Petitioners' activities extended into Arizona, California, Colorado, Idaho, Utah and Wyoming.

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

cision turns on the meaning of the latter phrase, "for any other immoral purpose".

United States v. Bitty, 208 U.S. 393, involved a prosecution under a federal statute making it a crime to import an alien woman "for the purpose of prostitution or for any other immoral purpose." The act was construed to cover a case where a man imported an alien woman so that she should live with him as his concubine. Two years later the Mann Act was passed. Because of the similarity of the language used in the two acts, the Bitty case became a forceful precedent for the construction of the Mann Act. Thus one who transported a woman in interstate commerce so that she should become his mistress or concubine was held to have transported her for an "immoral purpose" within the meaning of the Mann Act. Caminetti v. United States, 242 U.S. 470.

It is argued that the Caminetti decision gave too wide a sweep to the Act; that the Act was designed to cover only the white slave business and related vices; that it was not designed to cover voluntary actions bereft of sex commercialism; and that in any event it should not be construed to embrace polygamy which is a form of marriage and, unlike prostitution or debauchery or the concubinage involved in the Caminetti case, has as its object parenthood and the creation and maintenance of family life. In support of that interpretation an exhaustive legislative history is submitted which, it is said, gives no indication that the Act was aimed at polygamous practices.

While Mortensen v. United States, supra, p. 377, rightly indicated that the Act was aimed "primarily" at the use of interstate commerce for the conduct of the white slave business, **we find no indication that a profit motive is a sine qua non to its application.** Prostitution, to be sure, normally suggests sexual relations for hire.[3] **But debauchery has no such implied limitation.** In common understanding the indulgence which that term suggests may be motivated solely by lust.[4] And so we start with words which by their natural import embrace more than commercialized sex. What follows is "any other immoral purpose". Under the ejusdem generis rule of construction the general words are confined to the class and may not be used to enlarge it. But we could not give the words a faithful interpretation if we confined them more narrowly than the class of which they are a part.

That was the view taken by the Court in the Bitty and Caminetti cases. We do not stop to reexamine the Caminetti cast to determine whether the Act was properly applied to the facts there presented. But we adhere to its holding, which has been in force for almost thirty years,[5] that the Act, while primarily aimed at the use of interstate commerce for the purposes of commercialized sex, is not restricted to that end.

We conclude, moreover, that polygamous practices are not excluded from the Act. They have long been out-

---

[3] "Of women: The offering of the body to indiscriminate lewdness for hire (esp. as a practice or institution); whoredom, harlotry." 8 Oxford English Dictionary 1497.

[4] "Vicious indulgence in sensual pleasures." 3 Oxford English Dictionary 79; "Excessive indulgence in sensual pleasures of any kind; gluttony; intemperance; sexual immorality; unlawful indulgence of lust." 3 Century Dict. Rev. Ed. 1477.

[5] Blackstock v. United States, 261 Fed. 150; Carey v. United States, 265 Fed. 515; Elrod v. United States, 266 Fed. 55; Burgess v. United States, 294 Fed. 1002; Corbett v. United States, 299 Fed. 27; Hart v. United States, 11 F. 2d 499; Ghadiali v. United States, 17 F. 2d 236; United States v. Reginelli, 133 F.2d 595; Poindexter v. United States, 139 F. 2d 158; Simon v. United States, 145 F. 2d 345; Qualls v. United States, 149 F. 2d 891; Sipe v. United States, 150 F. 2d 984; United States v. Chaplin, 54 F. Supp. 682.

lawed in our society. As stated in Reynolds v. United States, 98 U. S. 145, 164:

> "Polygamy has always been odious among the northern and western nations of Europe, and, until the establishment of the Mormon Church, was almost exclusively a feature of the life of Asiatic and of African people. At common law, the second marriage was always void (2 Kent, Com. 79), and from the earliest history of England polygamy has been treated as an offense against society."

As subsequently stated in Mormon Church v. United States, 136 U. S. 1, 49, "The organization of a community for the spread and practice of polygamy is, in a measure, a return to barbarism. It is contrary to the spirit of Christianity and of the civilization which Christianity has produced in the Western world." And see Davis v. Beason, 133 U. S. 333. Polygamy is a practice with far more pervasive influences in society than the casual, isolated transgressions involved in the Caminetti case. The establishment or maintenance of polygamous households is a notorious example of promiscuity. The permanent advertisement of their existence is an example of the sharp repercussions which they have in the community. We could conclude that Congress excluded these practices from the Act only if it were clear that the Act is confined to commercialized sexual vice. Since we cannot say it is, we see no way by which the present transgressions can be excluded. **These polygamous practices have long been branded as immoral in the law. Though they have different ramifications, they are in the same genus as the other immoral practices covered by the Act.**

The fact that the regulation of marriage is a state matter does not, of course, make the Mann Act an unconstitutional interference by Congress with the police powers of the States. The power of Congress over the instrumentalities of interstate commerce is plenary; it may be used to defeat what are deemed to be immoral practices; and the fact that the means used may have "the quality of police regulations" is not consequential. Hoke v. United States, 227 U. S. 308, 323; see Athanasaw v. United States, 227 U. S. 326; Wilson v. United States 232 U. S. 563.

Petitioners' second line of defense is that the requisite purpose was lacking. It is said that those petitioners who already had plural wives did not transport them in interstate commerce for an immoral purpose. The test laid down in the Mortensen case was whether the transportation was in fact "the use of interstate commerce as a calculated means for effectuating sexual immorality." 322 U. S. p. 375. There was evidence that this group of petitioners in order to cohabit with their plural wives found it necessary or convenient to transport them in interstate commerce and that the unlawful purpose was the dominant motive. In one case the woman was transported for the purpose of entering into a plural marriage. After a night with this petitioner she refused to continue the plural marriage relationship. But guilt under the Mann Act turns on the purpose which motivates the transportation, not on its accomplishment. Wilson v. United States, supra, pp. 570-71.

It is also urged that the requisite criminal intent was lacking since petitioners were motivated by a religious belief. That defense claims too much. If upheld, it would place beyond the law any act done under claim of religious sanction. But it has long been held that the fact that polygamy is supported by a religious creed affords no defense in a prosecution for

bigamy. Reynolds v. United States, supra. Whether an act is immoral within the meaning of the statute is not to be determined by the accused's concepts of morality. Congress has provided the standard. The offense is complete if the accused intended to perform, and did in fact perform, the act which the statute condemns, viz., the transportation of a woman for the purpose of making her his plural wife or cohabiting with her as such.

We have considered the remaining objections raised and find them without merit.

Affirmed.

Mr. Justice Black and Mr. Justice Jackson think that the cases should be reversed. They are of opinion that affirmance requires extension of the rule announced in the Caminetti case and that the correctness of that rule is so dubious that it should at least be restricted to its particular facts.

Mr. Justice Rutledge, concurring.

I concur in the result. Differences have been urged in petitioners' behalf between these cases and Caminetti v. United States, 242 U. S. 470.[1] Notwithstanding them, in my opinion it would be impossible rationally to reverse the convictions, at the same time adhering to Caminetti and later decisions perpetuating its ruling.[2]

It is also suggested, though not strongly urged, that Caminetti was wrongly decided and should be overruled. Much may be said for this view. **In my opinion that case and subsequent ones following it extended the Mann Act's coverage beyond the congressional intent and purpose, as the dissenting opinion of Mr. Justice McKenna convincingly demonstrated.** 242 U.S. 496.[3] Moreover, as I also think, this legislation and the problems presented by the cases arising under it are of such a character as does not allow this Court properly to shift to Congress the responsibility for perpetuating the Court's error.

Notwithstanding recent tendency, the idea cannot always be accepted that Congress, by remaining silent and taking no affirmative action in repudiation, gives approval to judicial misconstruction of its enactments. See Girouard v. United States, 328 U. S. —, —. It is perhaps too late now to deny that, legislatively speaking as in ordinary life, silence in some instances may give consent.[4]. But it would be going even farther beyond reason and common experience to maintain, as there are signs we may be by way of doing, that in legislation any more than in other affairs silence or nonaction always is acquiescence equivalent to action.

There are vast differences between legislating by doing nothing and leg-

---

[1] Counsel has emphasized the religious aspect presented by these cases and has stressed the familial aspect and purpose of so-called "celestial marriage" in the Mormon conception as distinguishing the relation in fact and in consequence from such as were involved in the Caminetti and other Mann Act cases. The argument from religious motivation has been foreclosed, so far as legislative power is concerned, since Reynolds v. United States, 98 U. S. 145. Apropos of the Mann Act's application, the relationship is not only illegal under state law but also as regular and continuous as that involved in Caminetti, or more so.

[2] See e. g., Gebardi v. United States, 287 U. S. 112; United States v. Reginelli, 133 F. 2d 595; Christian v. United States, 28 F. 2d 114. Compare United States v. Beach, 324 U. S. 193; Mortensen v. United States, 322 U. S. 369.

[3] See also the dissenting opinion of Mr. Justice Murphy herein. The dissenting opinion in the Caminetti case was joined by the Chief Justice and Mr. Justice Clarke. Only five justices adhered to the majority opinion, Mr. Justice McReynolds not participating. Cf. the opinion of Mr. Justice McKenna in Athanasaw v. United States, 227 U. S. 326.

[4] As an original matter, in view of the specific and constitutional procedures required for the enactment of legislation, it would seem hardly justifiable to treat as having legislative effect any action or nonaction not taken in accordance with the prescribed procedure.

is lating by positive enactment, both in the processes by which the will of Congress is derived and stated [5] and in the clarity and certainty of the expression of its will.[6] And there are many reasons, other than to indicate approval of what the courts have done, why Congress may fail to take affirmative action to repudiate their misconstruction of its duly adopted laws. Among them may be the sheer pressure of other and more important business. See Moore v. Cleveland Ry. Co., 108 F. 2d 656, 660. At times political considerations may work to forbid taking corrective action. And in such cases, as well as others, there may be a strong and proper tendency to trust to the courts to correct their own errors, see Girouard v. United States, supra, at —, as they ought to do when experience has confirmed or demonstrated the errors' existence.

The danger of imputing to Congress, as a result of its failure to take positive or affirmative action through normal legislative processes, ideas, entertained by the Court concerning Congress' will, is illustrated most dramatically perhaps by the vacillating and contradictory courses pursued in the long line of decisions imputing to "the silence of Congress" varied effects in commerce clause cases.[7] That danger may be and often is equally present in others. More often than not the only safe assumption to make from Congress' inaction is simply that Congress does not intend to act at all. Cf. United States v. American Trucking Assn., 310 U.S. 534, 550. At best the contrary view can be only an inference, altogether lacking in the normal evidences of legislative intent and often subject to varying views of that intent.[8] In short, although recognizing that by silence Congress at times may be taken to acquiesce and thus approve, we should be very sure that, under all the circumstances of a given situation, it has done so before we so rule and thus at once relieve ourselves from and shift to it the burden of correcting what we have done wrongly. The matter is particular, not general, notwithstanding earlier exceptional treatment and more recent tendency. Just as dubious legislative history is at times much overridden, so also is silence or inaction often mistaken for legislation.

I doubt very much that the silence of Congress in respect to these cases, notwithstanding their multiplication and the length of time during which the silence has endured, can be taken to be the equivalent of bills approving them introduced in both houses, referred to and considered by committees, discussed in debates, enacted by majorities in both places, and approved by the executive. I doubt, in other words, that, in view of all the relevant circumstances including the unanticipated consequences of the legislation,[9] such majorities could have been mustered in approval of the Cam-

[5] See note 4. Legislative intent derived from nonaction of "silence" lacks all the supporting evidences of legislation enacted pursuant to prescribed procedures, including reduction of bills to writing, committee reports, debates and reduction to final written form, as well as voting records and executive approval. Necessarily also the intent must be derived by a form of negative inference, a process lending itself to much guesswork.

[6] See note 5.

[7] See Prudential Ins. Co. v. Benjamin, 66 S. Ct. 1141, 1152; Ribble, State and National Power Over Commerce (1937) c. X; Bikle, The Silence of Congress (1927) 41 Harv. L. Rev. 200; Powell, The Validity of State Legislation under the Webb-Kenyon Law (1917) 2 So. L. Rev. 112. An example of judicial interpretation of the silence of Congress as giving consent to state legislation is Wilson v. McNamee, 102 U. S. 572, 575.

[8] Cf. note 5.

[9] See opinion of Mr. Justice McKenna, 242 U. S. at 502, dissenting in Caminetti v. United States; see also the dissenting opinion in United States v. Beach, 324 U. S. 193, 199-200.

inetti decision at any time since it was rendered. Nor is the contrary conclusion demonstrated by Congress' refusal to take corrective action.[10]

The Caminetti case, however, has not been overruled and has the force of law until a majority of this Court may concur in the view that this should be done and take action to that effect. This not having been done, I acquiesce in the Court's decision.

Mr. Justice Murphy, dissenting.

Today another unfortunate chapter is added to the troubled history of the White Slave Traffic Act. It is a chapter written in terms that misapply the statutory language and that disregard the intention of the legislative framers. **It results in the imprisonment of individuals whose actions have none of the earmarks of white slavery, whatever else may be said of their conduct. I am accordingly forced to dissent.**

The statute in so many words refers to transportation of women and girls across state lines "for the purpose of prostitution or debauchery, or for any other immoral purpose." The issue here is whether the act of taking polygamous or plural wives across state lines or taking girls across state borders for the purpoe of entering into plural marriage, constitutes transportation "for any other immoral purpose" so as to come within the interdict of the statute.

The Court holds, and I agree that under the ejusdem generis rule of statutory construction the phrase "any other immoral purpose" must be confined to the same class of unlawful sexual immoralities as that to which prostitution and debauchery belong. But I disagree with the conclusion that polygamy is "in the same genus" as prostitution and debauchery and hence within the phrase "any other immoral purpose" simply because it has sexual connotations and has "long been branded as immoral in the law" of this nation. Such reasoning ignores reality and results in an unfair application of the statutory words.

It is not my purpose to defend the practice of polygamy or to claim that it is morally the equivalent of monogamy. But it is essential to understand what it is as well as what it is not. Only in that way can we intelligently decide whether it falls within the same genus as prostitution or debauchery.

There are four fundamental forms of marriage: (1) monogamy; (2) polygyny, or one man with several wives; (3) polyandry, or one woman with several husbands; and (4) group marriage. The term "polygamy" covers both polygyny, and polyandry. Thus we are dealing here with polygyny, one of the basic forms of marriage. Historically, its use has far exceeded that of any other form. It was quite common among ancient civilizations and was referred to many times by the writers of the Old Testament; even today it is to be found frequently among certain pagan and non-Christian people of the world. We must recognize, then, that polygyny, like other forms of marriage, is basically a cultural institution rooted deeply in the religious beliefs and social mores of those societies in which it appears. It is equally true that the beliefs and mores of the dominant culture of the contemporary world condemn the practice as immoral and substitute monogamy in its place. To those beliefs and mores I subscribe, but that does not alter the fact that polygyny is a form

---

[10] Since tne Caminetti decision two bills have been introduced to limit the effect of that case. S. 2438, 73rd Cong., 2d Sess.; S. 101, 75th Cong., 1st Sess. Neither was reported out of committee. In such circumstances the failure of Congress to amend the Act raises no presumption as to its intent. Order of Railway Conductors v. Swan, 152 F. 2d 325, 329.

of marriage built upon a set of social and moral principles. It must be recognized and treated as such.

The Court states that polygamy is "a notorious example of promiscuity." The important fact, however, is that, despite the differences that may exist between polygamy and monogamy, such differences do not place polygamy in the same category as prostitution or debauchery. When we use those terms we are speaking of acts of an entirely different nature, having no relation whatever to the various forms of marriage. It takes no elaboration here to point out that marriage, even when it occurs in a form of which we disapprove, is not to be compared with prostitution or debauchery or other immoralities of that character.

The Court's failure to recognize this vital distinction and its insistence that polygyny is "in the same genus" as prostitution and debauchery do violence to the anthropological factors involved. Even etymologically, the words "polygyny" and "polygamy" are quite distinct from "prostitution", "debauchery" and words of that ilk. There is thus no basis in fact for including polygyny within the phrase "any other immoral purpose" as used in this statute.

One word should be said about the Court's citation of United States v. Bitty, 208 U. S. 393, and the statement that the interpretation of the statute there involved is a forceful precedent for the construction of the White Slave Traffic Act. The thought apparently is that the phrase "any other immoral purpose", appearing in the White Slave Traffic Act, was derived from the identical phrase used in the statute regulating the immigration of aliens into the United States, the statute which was under consideration in the Bitty case. 34 Stat. 898. That case concerned itself with the portion of the immigration statute forbidding "the importation into the United States of any alien woman or girl for the purpose of prostitution or for any other immoral purpose". Significantly, however, the statute made separate provision for the exclusion of "polygamists, or persons who admit their belief in the practice of polygamy." Thus the phrase "any other immoral purpose", following the reference to prostitution, certainly did not comprehend polygamy. And if that statute, or the interpretation given it in the Bitty case, is to be any authority here, the conclusion to be drawn is inconsistent with the result reached by the Court today. As a matter of fact, Congress has always referred to polygamy by name when it desired to deal with that subject, as distinguished from immoralities in the nature of prostitution. See, for example, 8 U. S. C. Sec. 364; 18 U. S. C. Sec. 513.

The result here reached is but another consequence of this Court's long-continued failure to recognize that the White Slave Traffic Act, as its title indicates, is aimed **solely at the diabolical interstate and international trade in white slaves, "the business of securing white women and girls and of selling them outright, or of exploiting them for immoral purposes."** H. Rep. No. 47, 61st Cong., 2d Sess., p. 11; S. Rep. No. 886, 61st Cong., 2d Ses., p. 11. The Act was suggested and proposed to meet conditions which had arisen in the years preceding 1910 and which had revealed themselves in their ugly details through extensive investigations. **The framers of the Act specifically stated that it is not directed at immorality in general; it does not even attempt to regulate the practice of voluntary prostitution, leaving that problem to the various states.** Its exclusive concern is with those girls and women who are "unwillingly forced to practice prostitution" and to engage in other similar immoralities and "whose lives are lives of involuntary servitude." Ibid. A reading

of the legislative reports and debates makes this narrow purpose so clear as to remove all doubts on the matter. And it is a purpose that has absolutely no relation to the practice of polygamy, however much that practice may have been considered immoral in 1910.

Yet this Court in Caminetti v. United States, 242 U. S. 470, over the vigorous dissent of Justice McKenna in which Chief Justice White and Justice Clarke joined, closed its eyes to the obvious and interpreted the broad words of the statute without regard to the express wishes of Congress. **I think the Caminetti case can be factually distinguished from the situation at hand since it did not deal with polygamy.** But the principle of the Caminetti case is still with us today, the principle of interpreting and applying the White Slave Traffic Act in disregard of the specific problem with which Congress was concerned. **I believe the issue should be met squarely and the Caminetti case overruled. It has been on the books for nearly 30 years and its age does not justify its continued existence. Stare decisis certainly does not require a court to perpetuate a wrong for which it was responsible, especially when no rights have accrued in reliance on the error.** Cf. Helvering, v. Hallock, 309 U. S. 106, 121-22. **Otherwise the error is accentuated; and individuals, whatever may be said of their morality, are fined and imprisoned contrary to the wishes of Congress. I shall not be a party to that process.**

The consequence of prolonging the Caminetti principle is to make the federal courts the arbitrers of the morality of those who cross state lines in the company of women and girls. They must decide what is meant by "any other immoral purpose" without regard to the standards plainly set forth by Congress. I do not believe that this falls within the legitimate scope of the judicial function. Nor does it accord the respect to which Congressional pronouncements are entitled.

Hence I would reverse the judgments of conviction in these cases.

PETITION FOR REHEARING

In a spirit of humility, befitting their lowly and sincere estate, the defendants respectfully petition for a rehearing of this important decision; and in support thereof they point out the following:

1.

The Court has at last apparently determined, that the White Slave Act should be confined to prostitution or debauchery, a conclusion for which we assiduously argued.

2.

The Court has indicated, as we contended, that the Caminetti Case in all likelihood was decided on the basis of debauchery.

3.

The Court in its reasoning, however, has committed one egregious error—it has held that polygamy is in the genus of prostitution and debauchery. All the learned works we have perused in the fields of anthropology, sociology, etymology, theology and religion, have held to the contrary. We are helpless, therefore, if the Court prefers to base its decision on a premise that is untenable among the scholars of the world.

We cite only a work that we all respect and admire, the Encyclopaedia Britannica:

> (Marriage)—"Prostitution is not correlated with marriage".
>
> (Prostitution)—"It has always been distinguished in law and custom from concubinage, which is an inferior state of marriage".

In giving weight to the Bitty case, the Court has failed to distinguish between the Biblical concubine and the paid mistress, in modern connotation erroneously called "concubine". We again cite a work we all respect, the Oxford English Dictionary:

> (Concubine): "In reference to polygamous peoples, as the ancient Hebrews and Mohammedans: A 'secondary wife' whose position is recognized by law, but is inferior to that of a wife".

Not even the prosecution herein ever intimated that the defendants were practicing either prostitution or debauchery; in oral argument it admitted they were "sincere". In fact throughout these cases the prosecution, relying on Caminetti, has assumed that it had to prove only that the actions of the defendants were immoral, not, indeed, that they amounted to prostitution or debauchery.

Ignoring all religious belief and their conception of the sacredness of their relationship, the defendants still did nothing savoring of prostitution or debauchery. Their children belie such a thought.

The defendants do not maintain that their religious belief permitted them to do what others could not do; but that their actions, judged objectively by impartial observers unaware of their sacred belief, had none of the characteristics of either prostitution or debauchery.

What the defendants cannot understand is this: In Biblical law the prostitute was regarded as "spittle" (Ecc. 26:22) "shameless as a dog" (Prov. 23:28) and was sometimes "burnt with fire" (Lev. 21:9). With this they agree. When it came to wives, however, and the men who had many, the Lord called Abraham his friend and said David was a man after his own heart. The defendants follow the law of Abraham, and cannot comprehend why their wives are by this Court called prostitutes.

The fact that some of the defendants have already suffered imprisonment for what they did is by the Court ignored.

No Federal law against polygamy exists except in the District of Columbia and the Territories of the United States; the defendants, therefore, broke no Federal law unless what they did amounted to either prostitution or debauchery, two things abominated by themselves, their heritage, their Bible and their God.

4.

We come now to an entirely new point, one missed both by the Court and myself, but one that my months of deliberation should have disclosed, since the Court relies upon counsel to present all his arguments. It, however, makes inevitable the reversal of these cases.

This brilliant Court, opposing Counsel, and myself, have, as you well know, scratched our heads to determine impartially whether the marriage relations of these defendants with their wives constituted prostitution or debauchery. In argument I felt the sincere cooperation of the Court on that question. Not once did it occur to me, however, to call to the attention of the Court a thing we all knew, had we but thought, that the practice of these defendants has for more than sixty years been determined by United States statute **to be unlawful cohabitation and not prostitution or debauchery at all.**

The statute to which I refer (18 U.S.C.A. Sec. 514, Crim. Code Sec. 314) reads as follows:

> "If any male person cohabits with more than one woman, he shall be fined not more than $300, or imprisoned not more than six months or both."

It was enacted into law on March 28, 1882, (22 Stat. 31) for the express purpose of striking the Mormon situation wherein a man held out to the world two or more women as his wives and cohabited with them as such.

> Cannon v. U. S., 6 S. Ct. 278, 116 U. S. 55.
> U. S. v. Snow, 4 Utah 295, 9 P. 686, 118 U. S. 346.
> (See many cases cited in the notes to 18 U. S. C. A. Sec. 514).

Parenthetically let me observe that the word "polygamy" is inept in all of our discussion, because it connotes two or more legal marriages with licenses, etc., in other words, bigamy plus one or more, polygamy. It has no application to these defendants, who always claimed only one legal wife according to the law of the land.

Hence in 1882 Congress passed the foregoing statute against men having only one legal wife but several other wives by their religious ceremonies.

It is admitted by all that these defendants were practicing unlawful cohabitation, but if the court will refer to the notes under 18 U.S.C.A. Sec. 514 it will see that not one of the cases cited referred to Mormon wives as prostitutes or debauchees. Note the penalty—six months or $300, or both.

Let's bring this down to specific measurement: if these defendants were living with their wives in the District of Columbia they would be guilty of unlawful cohabitation and the Court could not impose upon them a White Slave Act sentence. It would have to admit that they were practicing only unlawful

cohabitation, as specifically enacted for their situation. The penalty would be 6 months or $300, or both—not 5 years! Not even the prosecution will assert that there is the slightest difference between the practices of these defendants and those of the defendants in old Mormon cases sixty years ago. Congress defined their relationship then; it defines it now—unlawful cohabitation, which has no relationship whatsoever with either prostitution or debauchery.

Long before the White Slave Act was enacted into law Congress knew very well how to include "polygamy" and "unlawful cohabitation" when it so desired; it had no thought of either in its deliberations over "white slaves".

It is of course the duty of a lawyer to present to the Court all his points in the first instance; but I was fighting against the all inclusion ambiguity of "other immoral purpose" in the Act and attempting to have the Court hold that those words could mean only prostitution or debauchery.

Now that that point appears under **ejusdem generis** to be conceded, it is apparent why I did not present to the Court before the statute on unlawful cohabitation, which a **coup sur** defines the actions of the defendants as not either prostitution or debauchery.

Some one in the State of Utah in 1935 with a vindictive heart caused the penalty of the Utah unlawful cohabitation statute to be raised from six months to five years! Believe it or not, the defendants herein, Cleveland and Darger, are now serving those five years! It is incredible but true.

Thus by both State and Federal statute the actions of these defendants are described as unlawful cohabitation. Does this Court care to jump the penalty therefor from six months to the White Slave Act of five years?

Ipso facto when Utah became a state it took over its unlawful cohabitation cases itself, the Federal government has no jurisdiction over them under its own definition of unlawful cohabitation, which does not even resemble prostitution or debauchery.

By reversing these cases the Court of course does not decide (a) that religious belief is an excuse for crime; (b) that plurality of wives is a good practice. What it does determine in such reversal is, that by the statute of the United States concerning unlawful cohabitation the actions of the defendants were neither debauchery or prostitution as contemplated in the White Slave Act. It leaves to the States, or the government in territories, their own prosecutions for unlawful cohabitation.

Trusting that the Court will be kind to this late presentation of the real explanation of these cases, and with every respect for its sense of justice on rehearing, I am,

Respectfully,

CLAUDE T. BARNES

Attorney for Petitioners.

An Opinion About An Opinion

By Edward Midgard

November 19, 1946

Walter Winchell
New York City

Dear Mr. Winchell:

In your recent Sunday broadcasts you have courageously taken up the good fight against Venereal Disease. Keep it up! But let's do more than mere warning and denouncing. Join or at least support me in my effort to bring biological sanity and decency of a higher order into our sex relationships by establishing family life on a higher plane than this present essentially commercial one, whatever its pretense of ethical merit.

Yesterday's six to three majority opinion of the U. S. Supreme Court in the case of several Utah sectarians, previously convicted on Mann Act charges, arouses me once more to point out that our prevailing views and rules for sex relations and family life are in dire need of revision. **What is needed is moral leadership which will serve truth and true national welfare rather than appease the popular clamor for preservation of a very mediocre and wholly inadequate moral status quo.**

You, being quite a discerning person, might be expected to see the truth of my following appraisal: Sex life that fits into our established scheme of marketing sex for the exclusive possession of a person (and of all his worldly goods!) is held in high esteem and is called holy matrimony. All other sex life, not paying and exacting this standard price, is discouraged by being called vile names, is outlawed and suppressed, and thus it is driven into the disease-ridden black market in sex. May the race perish and vanish, displaced by other breeds, if only this perfect bargain idea of marriage remains undisturbed! Motherhood? Why, regular marriage of course provides for that, and there is still enough of it of one kind or another to keep real estate values rising. But don't mention the fact that woman's inhumanity to woman decrees that hundreds of thousands of our women are never to know the exultation of a normal sex life and its fulfillment in motherhood! And to this the American male, domesticated by the American woman to the point of utter docility, only says "Amen"!

Imagine! Such barbarity and unsound policy now stands approved and confirmed by yesterday's majority opinion of the United States Supreme Court. A justice of that high court, one who is said to aspire to the Presidency of the United States, shows that he cannot see the difference between primitive sexual promiscuity and the high order of a more truly cooperative family life which is the standard of ethical excellence for these Utah pioneers under their poetical name of Celestial Marriage!

Why were not these nine judges unanimous in yesterday's opinion? Because there is still hope that in America good judgment will prevail in the end.

I come to challenge! **MIDGARD**

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 5, Utah

Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 12. JANUARY, 1947 No. 8.

EDITORIAL THOUGHT

SAYS one: "I am willing to be chastened, but I am not willing to have that brother who has just come from England, or some other country, chasten me, but if some one high in authority should do it, I would kiss the rod and reverence the hand that gave it", but the man who will only receive chastening from the Lord Himself is not in a proper state of mind before Him. — Brigham Young.

THE "MANN ACT" CASES

The United States supreme court has finally acted on the Mann Act cases which were filed against six so-called Mormon Fundamentalists, March, 1944. Six members of the court voted for conviction, one of them, however, Mr. Justice Rutledge, in a separate opinion, held that the "Caminetti case", decided some 30 years previously and which was chiefly relied upon, was poor law and should be reversed; but since the majority opinion upheld the decision in the Caminetti case, and that decision being the present law, he voted with the majority. Mr. Justice Murphy presented a dissenting opinion. Justices Jackson and Black also dissented. The Court's opinion, together with the two dissenting opinions, and petitioners' application for rehearing, are given elsewhere herein.

We are naturally disappointed in the decisions of this court, a judiciary which we regard as among the greatest in the world today. Considering its background, its freedom from political bias, and the type of men of which the court is constituted, it should, by all odds, be the greatest and the fairest dispenser of justice in the world.

However, since the decision was not a unanimous one, it being virtually a 5 to 4 decision, it is obvious that the dissenting members of the court are themselves the most acute critics of the court's action.

That the court may always be open to criticism is attested to by Justice Holmes, himself a former respected member of the court. He is quoted as saying:

> **It is a mistake to suppose that the supreme court is either honored or helped by being spoken of as beyond criticism. On the contrary, the life and character of its justices should be the objects of constant watchfulness by all, and its judgments subject to the freest criticism. The time is past in the history of the world when any living man or body of men can be set on a pedestal and decorated with a halo. True, many criticisms may be, like their authors, devoid of good taste, but better all sorts of**

criticism than no criticism at all. The moving waters are full of life and health; only in the still waters is stagnation and death.—Mr. Justice Holmes by Felix Frankfurter, p. 94.

Abraham Lincoln, commenting on the "Dred Scott" decision in the early fifties, said: "We think the Dred Scott decision was erroneous. We know the court that made it has often overruled its own decisions, and we shall do what we can to have it overrule this."

A court that overrules its own decisions exposes the human element that comprises its personnel; and the very act of changing is a noble gesture of humility and acknowledgment of human frailties.

To get a proper perspective of what the White Slave Act really is we must revert to history. The Act became law in 1910 and reads in the part pertinent to these cases as follows:

That any person who shall knowingly transport or cause to be transported, or aid or assist in obtaining transportation for, or in transporting in interstate or foreign commerce * * any woman or girl for the purpose of prostitution or debauchery, or for any other immoral purpose, or with the intent and purpose to induce, entice, or compel such woman or girl to become a prostitute or to give herself up to debauchery, or to engage in any other immoral practice, * * * shall be deemed guilty of a felony, and upon conviction thereof shall be punished by a fine not exceeding five thousand dollars, or by imprisonment of not more than five years; or both such fine and imprisonment, in the discretion of the court.

The plain intention of the Act was to exclude the following classes of aliens from admission into the United States: "Prostitutes, or women or girls brought into the United States for the purpose of prostitution or for any other immoral purpose; persons who procure or attempt to bring in any prostitutes or women or girls for the purpose of prostitution or for any other immoral purpose * * *."

The law also applies to inter-state transportation of such characters within the United States.

The words in the Act, "or for any other immoral purpose", have proved confusing to the courts in many cases. What is the meaning of "other immoral purpose" in the Act? The decision of the court sets this meaning. "Under the ejusdem generis rule of construction the general words are confined to the class, and may not be used to enlarge it." In other words, "other immoral purpose", cannot be stretched to mean the wearing of slacks by the girls, their painting of the face, the smoking cigarettes or drinking liquor, etc., but it is confined to the principle term, prostitution and debauchery.

It will be noted in the majority opinion the Caminetti case is chiefly relied upon. In this case, as we read it, two men crossed the California state line into Nevada with two girls or women, on a holiday expedition. They began immediately going about together, often to disreputable places. They registered in rooming houses, took trips to San Jose, indulged in drinking and were so notorious in their actions that "court proceedings became imminent before the four departed from Sacramento to Reno". In fact "the conduct of these four had become more or less known in Sacramento and a subject of comment there." To cap the climax the four occupied one bedroom, the girls sleeping with the men, in other words Lola Norris and Marsha Werrington, the girls involved, were debauchees.

The cases at bar show that the defendants did nothing more than ride from one state to another with one of their plural wives, in the regular course of business, the defendants being occupied in making a living for their wives and children. In going from Utah into Colorado, California, and Arizona, there was no thought of prostitution or debauchery; there was no thought of commercializing the

wives into these detestable institutions of vice.

Polygyny (or polygamy) as set forth by Justice Murphy, is a "form of marriage", one, regarded by the Mormon people as fundamentally sound and as far from prostitution and debauchery as the poles are apart. It is a form of family life in which all wives, with their children, partake of equal privileges; it is a marriage calculated to give every normal woman the right to motherhood, a marriage, if universally adopted among those who may be capable of living in it, and under proper regulations, that would obviate the necessity of the White Slave Act with its venereal disease and other tragic complications.

In the words of Justice Murphy, we **"disagree with the conclusion that polygamy is 'in the same genus' as prostitution and debauchery and hence within the phrase, 'any other immoral purpose', simply because it has sexual connotations and has 'long been branded as immoral in the law' of this nation. Such reason ignores reality and results in an unfair application of the statutory words"**, and we are of the opinion that the intellectual world at large is with us in this disagreement.

The majority opinion of the court recites that, "Polygamy has always been odious among the northern and western nations of Europe". And so has Democracy or the Republican form of government been odious to the northern and western nations of Europe. These were so odious to the English that our Revolutionary war was born and the United States of America became established.

These polygamous practices have "long been branded as immoral in the law". So were, in Massachusetts, singing, whistling or riding horseback on the Sabbath, except to attend church, branded as "immoral in the law", but such laws are now outmoded.

Grotius (Bl, c II, Sec. 17), a learned and Christian writer upon the law of nations, a standard authority on Christendom, said:

"When God permits a thing in certain cases, and to certain persons, or in regard to certain nations, it may be inferred that the thing permitted is 'not evil in its own nature'."

And in the Encyclical letter of Pope Pius XI, treating on Christian Marriage, we find:

"Wherefore, conjugal faith, or honor, demands in the first place the complete unity of matrimony which the Creator Himself laid down in the beginning when He wished it to be not otherwise than between one man and one woman. And although afterwards **this primal law was relaxed to some extent by God, the Supreme Legislator,** there is no doubt that the law of the Gospel fully restored that original and perfect unity, and abrogated all dispensations, as the words of Christ and the constant teaching and action of the Church show plainly." What God permitted once may always be right.

We had hoped that in these Mann Act cases the court would take a broad and intelligent view of the situation, and that a true statesmanship would be exhibited. We had not expected nor even hoped for an acquiescence of the Mormon marriage system as the ideal over monogamy, but we did look for such a broad treatment of the question that would in no sense put to shame the intellectual and moral standards of the high court and leave its actions open for criticism.

In its decision the court clung closely to the George Reynolds case decided some 67 years ago. The decision then, disregarding as it did Article I of the "Bill of Rights"—"Congress shall make no laws respecting an establishment of religion, or prohibit-

ing the free exercise thereof"; * * *, was a surprise and a disappointment not only to the Mormon people but also to the unbiased among the non-Mormons.

It required no effort in that early decision to discern the hand of prejudice and bias. The Mormons had no friends. They must surrender their religion or be crushed. The court, it was plain to see, had not grown up. In the present decision we had expected a broader outlook, an evidence that the court had actually grown up and would dispense justice under all conditions.

The court, on numerous occasions, has reversed itself. This was done in the flag saluting case of Jehovah's Witnesses. The original ruling of 1940 holding the law compelling the saluting of the flag constitutional was reversed in a six to three opinion in 1943.

Then again the court reversed itself in 1943, on a former decision in what is known as the "Opelika case", in which the court a year previously, upheld the imposition of license fees for the privilege of distributing religious literature as a valid exercise of local police powers.

Another reversal: We quote from "The News", Los Angeles, Feb. 21, 1941: "The supreme court has reversed itself. But let's go back over the history of that reversal. Nearly 25 years ago Congress passed a law prohibiting shipment in interstate commerce of the products of child labor. A test case, the famous Hammer vs. Dagenhart, was carried up to the supreme court. The court decided that the constitutional power of Congress to regulate interstate commerce was not sufficient to justify the law. The years pass. In a world that bears little relation socially to that of 1918, a similar test is made. And now the court unanimously decides otherwise, and specifically avers that the 1918 decision was **"unsupported by any provision of the constitution", and "should be and now is overruled."**

These are but a few of such reversals. Obviously a court that reverses itself so often justifies the conclusion of the "News", that "Our system of permitting the supreme court the final say on whether laws accord with the constitution is also a product of reason. But here again it was never intended that a decision once reached by the supreme court must thereafter remain immobile forever and ever."

The defendants, if guilty of any infraction of the law, as is shown in the application for a rehearing, ought only to be prosecuted on the charge of Unlawful Cohabitation which, under the Federal Statutes, carries a maximum imprisonment of six months and a fine of $300.00, or either. The same penalty obtained under the state statute until in 1935 when the leaders of the Mormon Church had the law in Utah changed from a misdemeanor to a felony, carrying a five year imprisonment. In other words, a man convicted of living with two women who are married to him by the most sacred covenant known, and who are the mothers of his children, all of whom he is supporting, educating and training for good citizenship, may have to go to prison for five years and, as is generally the case, his families go on Federal and State relief, costing the taxpayers from $1200 to $5000 per year, according to the number of dependents; and the husband and father is languishing in jail, deprived of his citizenship and his service wholly lost to the community, while, as in many cases, his sons are overseas fighting for their country and for liberty. We ask frankly, is this right? Is it just?

Men may not believe in the social ethics of plural marriage, neither may they believe in celibacy, but is that a good reason for persecuting those who do thus believe? The supreme court

in affirming these Mann Act cases states:

"The establishment or maintenance of polygamous households is a notorious example of promiscuity * * *. These polygamous practices have long been branded as immoral in the law. Though they have different ramifications, they are in the same genus as the other immoral practices covered by the Act", or, in other words, they are of the genus of prostitution and debauchery!

What a conclusion to arrive at, by the highest judicial body in the world against a group of the cleanest people in the world, a people free from sexual disease, a people of large families, an intellectual people, an empire building people, a spiritual people, a loyal people, a people that by reason of their clean lives, physical health and loyal devotion, has done more towards upholding the flag of its country, according to their numbers, than any other group in the United States.

This people believe that God Almighty reinstituted the principle of plural marriage through His Prophet, Joseph Smith, as a law that magnifies and exalts Father Abraham and places the twelve polygmous sons of Jacob at the head of Israel. And yet our great Government calls the act immoral! In the eyes of Mormondom who believe that God instituted the practice, the decision brands God an immoral lecher, and a supporter of the White Slave traffic!

And now a word to those of the leaders of the Mormon people, **both dead and alive,** who engineered the change in the state law and who engineered the crusade that placed their brethren in prison for "Unlawful Cohabitation", and brought about the conviction of these Mann Act defendants, and who elicited from the majority of the supreme court of the United States the charge against God of immorality, those who in their zeal to destroy the principle of plural marriage have bastardized their own children, branding their mothers as prostitutes and debauchees—are you proud of what you have accomplished? May God have mercy upon you.

THE LEGAL PARADOX

In the recent action of the United States supreme court on the Mann Act cases of so-called Mormon Fundamentalists, we are impressed with two thoughts entering into religious phases of life.

The one, the masterful, forceful, logical and scholarly dissenting opinion presented by the Catholic, Mr. Justice Murphy, in which the Mormon marriage system is accorded respectful recognition in consonance with the Jewish laws as contained in the Old Testament and with which we conclude all orthodox Jews must be in accord; and the action of the brilliant and scholarly Jewish member of the court, Mr. Justice Frankfurter, in ignoring the history of his race with their ancient laws and customs, while consenting to a decision that under the Jewish marriage vow, where polygyny is involved, brands it a system of prostitution and debauchery.

However much one may differ with the Catholic faith, it is refreshing to have a leading adherent of this great Church champion the cause of justice where only a small group of people, relatively speaking, are involved.

We have quoted from the Encyclical Letter of Pope Pius XI in which, while championing the order of monogamy, he confesses that God did "relax the primal law" to permit plural marriages among Patriarchs; and we are now wondering, if brought to a test, if the Catholic Church would not choose polygyny as a weapon to combat the divorce evil, a practice that is now gnawing at the vitals of all Christian civilizations, and which the Church so

strongly opposes. We understand this idea has been advanced by high officials in the Church, polygyny being considered the lesser of two evils. Not only would properly regulated polygyny prove a strong combatting force against divorces, but also against venereal diseases, an agency of death that is well out of control of the governments of the world.

We are surprised with Justice Frankfurter's stand and are wondering how he can justify it in the light of the history of his people who at one time dominated the cultural advancement of the world, and with whom the Mormon marriage system was a chief tenet. In view of the persecution of his race, he of all members of the court, should be imbued with a tolerant and forbearing spirit.

THE GREATEST AMERICAN

The editorial writer in the Deseret News (Nov. 16, 1946), under the title "Fact or Fiction", makes a startling statement, one that might excuse the world for entertaining, but should not be made by a Latter-day Saint. He says:

> **Probably our greatest American was Abraham Lincoln. The trait for which he was most widely known was his love for truth. To high and low alike, he was "Honest Abe". To us of this generation, he is still the symbol of honor. It was he who demonstrated that a person of the most lowly birth could rise to the topmost position in our nation. Men opposed him, yes; even men with great promise. But when those opponents faced Lincoln, they faced a spotlight of truth, and if their positions were based on false premises, they melted away before the truthful Lincoln.**

We have a very high and sacred regard for the memory of Abraham Lincoln. He came into mortal life under humblest circumstances, and worked his way up through the clouds and storms of adversities, to the presidency of the United States. Much may be said of his truthfulness and integrity, and in his martydom his blood was spilt as a cementing factor in the union of this great nation and for the freedom of man.

But, we ask, where the Prophet Joseph Smith belongs in American history? He, too, was born under humblest circumstances and he, like Lincoln, knew poverty and worked up through the thorns and briars of opposition, prejudice and hatred, and he also possesses a martyr's crown. Our writer says, "The traits for which Lincoln was most widely known was his love for the truth". Could he have loved truth more earnestly than the Prophet, who from early boyhood withstood adversities and persecutions greater than any other man save the Savior, finally giving his life, for what? For the truth!

Joseph Smith established the Church of Jesus Christ upon the earth which began with six members and now has grown to a million. The doctrines he taught, while revolutionary in the eyes of the prevailing religionists, were truly American, teaching as they did the Fatherhood of God and the brotherhood of man. He restored the ancient Gospel to a fallen world and fought every inch of the way up the steep mountain of progress against the most determined prejudices, ignorance and hatred, with resolution that would have baffled the bravest and strongest of men.

What did Lincoln have that Joseph Smith did not have? Here is the testimony of a great historian and writer, Josiah Quincy:

> **It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: JOSEPH SMITH, THE MORMON PROPHET. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as**

startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * * The most vital questions Americans are asking each other today have to do with this man and what he has left us. * * * Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. "I am going like a lamb to the slaughter", he is reported to have said; "but I am as calm as a summer's morning. I have a conscience void of offense and shall die innocent."

Brigham Young said of this great American patriot: **"If you find out who Joseph was, you will know as much about God as you need to know at the present. * * * Jesus was a God to the people when he was upon the earth, was so before he came to this earth, and is yet. Moses was a God to the children of Israel, and in that manner you may go right back to Father Adam."**

Abraham Lincoln became President of the United States, while Joseph Smith became President of the last Dispensation of the Gospel of salvation, and the third member in the Godhead upon this earth. Who, then, is the greatest American?

Toleration has never been the cause of civil war; while on the contrary, persecution has covered the earth with blood and carnage.—Voltaire.

RECIPE FOR A HAPPY NEW YEAR

Take twelve, fine, full-grown months. see that these are thoroughly free from all old memories of bitterness, rancor, hate and jealousy; cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness; in short, see that these months are freed from all the past—have them as fresh and clean as when they first came from the great storehouse of Time.

Cut these months into thirty or thirty-one equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many persons spoil the entire lot in this way), but prepare one day at a time, as follows:

Into each day put twelve parts of faith; eleven of patience, ten of courage, nine of work (some people omit this ingredient and so spoil the flavor of the rest), eight of hope, seven of fidelity, six of liberality, five of kindness, four of rest (leaving this out is like leaving the oil out of the salad—don't do it), three of prayer, two of meditation, and one well selected resolution. If you have no conscientious scruples, put in about a teaspoonful of good spirits, a dash of fun, a pinch of folly, a sprinkling of play, and a heaping cupful of good humor.

Pour into the whole love ad libitum and mix with a vim. Cook thoroughly in a fervent heat; garnish with a few smiles and a sprig of joy; then serve with quietness, unselfishness, and cheerfulness, and a Happy New Year is a certainty.—Contributed.

The Economic Order of Heaven

Chapter 6

Some have complained because of the delay in the redemption of Zion. They charge the Lord with "delaying His coming, etc." This, however, is not the truth. The Lord hasn't delayed His coming, but man has delayed proper preparation for His coming. Zion would have been redeemed over one hundred years ago, had the Saints chosen to have it so. Zion cannot be redeemed until the people themselves take a course to warrant such redemption. The situation is entirely in their hands.

The first recorded law to the Saints was to "multiply and replenish the earth, **and subdue it**". But how can one hope to subdue the earth until he has effectually subdued himself? The law is inexorable. When man reaches a state of perfection of doing his part, the Lord will not delay in fulfilling His agreements.

Writing to Lyman Wight and members of the High Council at Zion, August 16, 1834, the Prophet Joseph Smith, instructing the brethren in the advisability of petitioning the Governor and other high officials of the state and nation for redress of their wrongs, etc., continuing said:

> **But, in case the excitement continues to be allayed, and peace prevails, use every effort to prevail on the Churches to gather to those regions and locate themselves, to be in readiness to move into Jackson County in two years from the eleventh of September next, which is the appointed time for the redemption of Zion; if—verily I say unto you—if the Church, with one united effort, PERFORM THEIR DUTIES; if they do this the work shall be complete—if they do not this in all humility, making preparation from this time forth, like Joseph in Egypt, laying up store against the time of famine, every man having his tent, his horses, his chariots, his armory, his cattle, his family, and his whole substance in readiness against the time when it shall be said, To your tents, O Israel! Let not this be noised abroad; let every heart beat in silence, and every mouth be shut.**
>
> **Now, my beloved brethren, you will learn by this we have a great work to do, and but little time to do it in; and if we do not exert ourselves to the utmost in gathering up the strength of the Lord's house, that this thing may be accomplished, behold, there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance; if those things are not kept, there remaineth a scourge also; therefor, be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord.—Doc. His. Church, 2:145-6.**

Thus we see, that if the "Church, with one united effort" had "performed their duties", Zion could have been redeemed by September 11, 1836. That the Saints were, because of their weaknesses, unable to comply with their part in order to accomplish this great achievement, warrants no criticism from us. In the present day progress towards perfection seems to be little or no more rapid. But the point to be **remembered** is that as soon as we are ready the Lord will act; to act sooner would be to annul eternal laws and bring chaos instead of order to the Church. All blessings are predicated on law.

Upon this point, too, the Lord revealed to the Prophet, June 22, 1834, the following:

> **Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—**
>
> **Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. But behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them; and are not united according to the union required by the law of the celestial kingdom; and Zion CANNOT be built up unless it is by the prin-**

ciples of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

And my people must needs be chastened until they learn obedience, if it needs be, by the things which they suffer. I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad—there are many who will say: Where is their God? Behold, he will deliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys.

Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands. And this cannot be brought to pass until mine elders are endowed with power from on high.

For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me. Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former command ment, even so will I fulfill—I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints. Behold, I have commanded my servant Joseph Smith, Jun., to say unto the strength of my house, even my warriors, my young men, and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house have not harkened unto my words.—D. & C., 105:1-17.

Then again, men are sometimes called upon special missions. Due to their lack of understanding they misinterpret the real purpose of the mission, and when their ideas fail they blame the Lord or His mouthpiece. Such was the case with some members of Zion's camp that went to Missouri, by commandment of the Lord, to take succor and encouragement to the persecuted Saints (See Comp. His. of the Church—Roberts, 1:357 et seq.) The camp was soon disbanded and the brethren released to return to their homes. Some complained and thought they should have fought for the rights of the Saints. Their journeying to Missouri had been accomplished under much suffering, sickness and many deaths. To stop there did not fit in with their understanding of courage and loyalty. But Joseph explained the matter, as related by Elder Joseph Young (Doc. His. Church, 2:182), in his "History of the Organization of the Seventies" (page 14), who says that the following sentiment was delivered by the Prophet Joseph Smith in an address to the elders assembled in Kirtland soon after the Seventies were organized:

Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. Now the Lord has got His Twelve and His Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter.

But Zion will be redeemed as the Lord declared. After giving specific instructions to the leaders of the Church in Missouri as to their general deportment among the citizens, and that they should acquire title to the land of Zion by purchase, the Lord said, "And after these lands are purchased, I will hold the armies of Israel guiltless in taking possessions of their lands", and continuing:

But first let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to ac-

knowledge that the kingdom of Zion is in very deed the kingdom of our God and His Christ; therefore, let us become subject unto her laws.

Verily I say unto you, it is expedient in me that the first elders of my Church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland. And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption.

There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy. And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.—D. & C., 105:31-37.

Briefly touching upon the different movements of the Church from western New York to Missouri (April 6, 1874), Elder Orson Pratt said:

"When these missionaries assembled in Jackson County, the Prophet Joseph, being with them, inquired still further, and a commandment was given on that occasion, before the Church had gathered, except one small branch, called the Colesville Branch, and that commandment was to be binding upon all the Latter-day Saints who should gather up to that land. What was it? That all the people who should gather to Jackson County, the land of their inheritance, **should consecrate all their property, everything they had—they were to withhold nothing. Their gold and silver, their bedding, household furniture, their wearing apparel and everything they possessed was to be consecrated. That placed the people on a level, for when everything a people has is consecrated, they are all equally rich. There is not one poor and another rich, for they all possess nothing.** * * *

"I will now read to you what took place on this American continent thirty-six years after the birth of Christ. Jesus appeared here on this continent and organized his Church. He chose twelve disciples and commanded them to go and preach the Gospel in both the land south and the land north, and they did so. This extract gives us a little information about the repentance of the people:

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there was no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

" * * * Any person having the name of Latter-day Saint who feels that he is better than, and distinguishes himself from, the poor and supposes that he belongs to a little higher class than they, is in danger. **'Beware of pride, lest you become like the Nephites of old.'**

"In order that this pride may be done away, there must necessarily be another order of things in regard to property. Why does pride exist at all? Let us make a little inquiry about this. Do you know the reason? It all arises out of the love of riches. This is what generally constitutes pride. Now supposing you were all brought on a level in regard to property by a full consecration of everything that you have into a common stock fund, would there be among that number one who should thus consecrate all that he had, who would have anything to boast of above his neighbor? Not at all. He might have the use of property, one man might have perhaps a hundred times more than another, to use as a steward or agent for this general fund; but when he has used it he has his living out of it—his food, his raiment, the necessaries and comforts of life, whether he handles hundreds of thousands or merely a small stewardship, for the man that takes charge of a great manufacturing establish-

ment would require more funds than he who has a small farm, but the funds would not belong to him, he only has his food, raiment and the necessaries and comforts of life. But here is another branch of business, just as important, as far as it goes, as this large manufacturing establishment. What is it? To make mortar, to lay up our buildings, for without them we should soon suffer. The man who makes mortar, then, is just as honorable as the man who takes charge of a large establishment which requires five hundred thousand dollars to carry it on. But in both cases, the surplus of their labor, after taking therefrom the necessaries of life, goes to the common stock fund; and the man who has had charge of the large establishment has nothing that he can boast of over the man who makes mortar—one is just as rich as the other.

"But I know there are many Latter-day Saints who have formed an erroneous idea or opinion in regard to this common stock fund. Some for want of reflection, may suppose that every man and every woman must have the same fashioned houses to live in, or there would not be an equality; they must have the same amount of furniture, or there would not be an equality. Some may suppose that all must have the same kind of bedding and everything precisely alike or there would be no equality. But this is not the way God manifests himself in all the works of his hands. Go to the field, the pasture or meadow, and learn wisdom. Search from one end of the pasture to the other and see if you can find two blades of grass that are exactly alike. It cannot be done, there is a little deviation, a little variety, and hence we see from this that God delights in variety. But because one blade of grass might be formed a little more pleasing to the eye than another, would the first have any right, if it could reason, to say, 'I am above that other?' Not at all. It was made for a certain purpose and so in regard to everything else. * * *

"Then again, I do not know that the common stock operation which God commanded us to enter into in Jackson County, Mo., will be suitable in the year 1874 (or 1946) (brackets ours). I commenced my discourse by showing that what was suitable one year was not always suitable the next. I do not know but here in Utah it may be necessary to vary materially from the principles that were commanded to be observed in Jackson County, Mo. I do not know but we may be required here to not only consecrate all that we have, but even ourselves as well as the property we possess, so that we may be directed by the Bishops and their counselors, or whoever may be appointed, in regard to all our daily avocations. I do not know how it will be. I have not heard. Down in Jackson County they were not thus directed. Every man got his stewardship, and he occupied it, and rendered an account of the same from time to time. But I do not know but it may be necessary here in Utah that we should be directed oftener than once a year, it may be that we should be told weekly, and perhaps in some cases daily; and perhaps the Bishop or overseer may say today, 'Here, brother, I would like you to do so and so today', and tomorrow he comes along and says, 'I would like you to stop that now; we have something else on hand; come with me, I will put in my hands as well as you, for although you have selected me by your own voice to take charge, I am no better than you are, therefore I will take hold with you and do all I can in connection with you, and let us go at this business today.' Tomorrow there may be something else, and the next day something else, perhaps, according to the judgment of the Bishop and those who are appointed by him. In this way we could, perhaps, more effectually carry out the mind and will of God

here in this desert country, than we could if we tried to imitate the pattern which was given to us in another country. * * *

"Inquires one, 'What is it, what kind of an order is it? Tell us all about it.' **I would tell you as much as I thought was wisdom, if I understood it myself; but I do not; I have had but very little information about it. Suffice to say that I know the order of things that could have been carried out successfully in Jackson County cannot be carried out here, on the same principle, without a little variation. It cannot be done — circumstances require different laws, different counsel, an order of things suited to the condition of this desert country.** * * *"—J. of D., 17:28-35

Words of John Taylor at Nephi, April 9, 1874:

"I have said, and say now, that I believe that Joseph Smith revealed more in relation to the kingdom of God, and was a greater prophet than perhaps any other man who ever lived except Jesus. I do not know how far Enoch and perhaps some others on this continent went; if we had further records from the Book of Mormon they might throw more light on subjects with which we are not at present very well acquainted.

"We occupy a very remarkable position; we are living in a peculiar day and age of the world, in the dispensation of the fulness of times. When the President communicated with us a little before starting for the south, about this new order, I really did not know what shape it would assume or how it would be introduced, but it had got to come. * * * As to the modus operandi, that is another question. I have sometimes thought, to tell the truth, that we might have different orders, perhaps the Patriarchal Order perhaps the Order of Enoch, and perhaps an All-things-in-common Order, all operating under one head; but I do not know anything definitely about it, and it is not my business.

"It is asked—'Well, what is the Order?' We do not know exactly, we know it in part; it is just as Paul said in his day—'We see in part, and we prophesy in part', etc. But to begin with, unless some change does take place in relation to our temporal matters, our situation is anything but pleasant. **The fact of the matter is, we are all of us in the highway to financial or temporal ruin. The world is going to the devil just as fast as it can go. Corruption, fraud, chicanery, deception, evil and iniquity of every kind prevail, so that you cannot trust a man in any place, you cannot rely upon his word, you cannot rely upon any instrument of writing that he gets up, and there is nothing you can rely upon.** * * *

"We, as a people, have come out from Babylon, but we have brought a great amount of these infernal principles with us, and we have been grabbing, grasping, pinching, squeezing, hauling, horning and hooking on every side, and it seems as though every man was for himself and the devil for us all. That is about the position we are in today. We want a change in these things. We have come to Zion. What to do? Why to do the will of God, to accomplish His purposes, to save ourselves, our progenitors and our posterity, and we have come because the Spirit of God led us here through the instrumentality of the holy Priesthood of God. Jesus says—'My sheep hear my voice, and they know me, and a stranger they will not follow, because they know not the voice of a stranger.'

"We who have gathered here have been going in a curious, crooked kind of a way, but we have nevertheless started to build up the kingdom of God and to establish correct principles upon the earth and to help to redeem it. Can we accomplish this by con-

tinuing in the course we have hitherto pursued? No, verily no. But I will tell you how I have always felt, both in Joseph's day and since then, whenever the Lord has wrought upon the man who stands at the head of his people to introduce anything for the welfare of his kingdom, it is time to look out, and to carry out the counsels that are given; and yesterday, after I arrived here, and had seen President Young, and conversed with him, and then heard him and others speak on these principles, I said to him, 'The old fiddle is in tune, the sacred fire is glowing and burning'; and I think so still. The old fiddle is is tune. The right feeling, spirit and influence are operating, and we all feel them. * * *'' —J. of D., 17:47-49.

The question was frequently asked, and it is still being asked, "Why we as a people do not establish the Order of Enoch?" And on this point we quote from President Brigham Young:

> **I say to the Latter-day Saints that the only reason why we do not take up the sujbect and enter into the organization of Enoch, or a city of Enoch, is simply because we have not yet been able to find every item of law bearing upon this matter, so as to organize in a way that apostates cannot trouble us. This is the only reason. It is a matter that I am paying particular attention to, with some of my brethren, to see if we have skill enough to get up an organization and draw up papers to bind ourselves together under the laws of the United States, so that we can put our means and labor together and join as one family. As soon as we can accomplish this, and get an instrument that lawyers cannot pick to pieces and destroy, and apostates cannot afflict us, we expect to get up this institution and enter most firmly into it. * * * —J. of D., 16:122.**

A MISSIONARY EXPERIENCE

(Jos. W. Musser)

While working in Cherokee County, Alabama (July, 1895), we met and stayed with Brother John L. Rackley, a man of about 30 years of age. He about 14 years old when Elders E. B. Edlifson and Joseph Hyrum Parry stopped a number of times with his father. He had heard those Elders preach and retained a desire to investigate further. About one and a half years ago Elders Mason and Miller came into his neighborhood. He and his wife embraced the Gospel.

Brother Rackley was formerly Secretary and Choir Leader and the main help in the Baptist Sunday School; as a consequence much ill feeling was engendered by his joining the Church of Jesus Christ. During the past four or five years he has been renting and successfully farming land on which he lives, and after joining our Church his landlord received the following remarkable letter:

"Howells X Roads, Alabama
April the ——, 1895.

"Mr. J. H. Banks:

"Dear Sir tha Have bin a Meeting recently held near this place whar in tha was some reilusion past one was to point a committee to give notice that one Mr. John L. Rackley your tenant and wife has joined the Mormons and air Perswaiding our young people to join that faith and odder and there have bin a strong resalusion past to git shet of him and one is to git shet of him without killing him we Dont want to inger you nor no other good sitizine on his account one is to let him stay and make this crop as it would be to your intrust But no longer we can say if things had went on tha would not Bin a shelter left on your farm for any man we Dont Hold to the Mormon Doctorin nor no man that Dos now if you Dont git rid of him we can in a way that it will be and inger to you but Dont want to if you will move him you had better give him notice at once By leting the People no some way or other a bout it for we Dont intend to Put up with the way he is Doing you can find out all about him joining the Mormons By writing to the PostMaster at this Place if Dont make it known some way or other we have

no ida tha will Be a shelter left on your farm for any man to shelter under

"So tha have bin a nuff said. Signed By 3 comitie men

"One that noes
"one that is reddy
"one that is will willing"

This letter was forwarded to Brother Rackley by Mr. Bank, neither of whom took any notice of it.

At another time, later, Mr. L. W. Watts, an ex-bailiff and present clerk of the Baptist church in Cherokee County, Alabama, while with a large crowd of men accused the Mormons, through their Elders of spreading falsehoods. Brother Rackley pressed him for an instance of such. Mr. Watts told him that the Elders claimed they were not paid wages for spreading the gospel, and had to purchase their own literature; but this was a lie. He offered to write to the Church authorities representing himself a new convert and very poor but anxious to spread the gospel, and requested them to send him some literature, and also say what they could pay him for preaching. Brother Rackley took him up on the proposition and furnished the writing material and stamps. Mr. Watts wrote, signing the name of his son, J. D. Watts.

With much anxiety the curious crows awaited an answer, hoping that Watts' charge would be fully vindicated. The answer came as follows:

"Office of the First Presidency of the Church of Jesus Christ of Latter-day Saints. P. O. Box B, Salt Lake City, Utah, March 28, 1894.

Mr. J. D. Watts,
Howells X Roads, Alabama.

Dear Sir:

Your favor of the 6th inst. is received. In reply thereto I desire to refer you to Matt. 10:9-14, and, indeed to the whole chapter.

Our Elders are not hired, nor paid salaries nor wages. They go out to preach the gospel of Christ, as nearly as possible, in the same manner as the Savior sent out his disciples anciently, laboring cheerfully for the good of mankind one, two or three years, at their own expense so far as necessary, trusting in the promises of the Lord for their food, believing that 'he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward, and whosoever thall give to drink unto one of these little ones a cup of cold water only in the name of a disciple * * * he shall in no wise lose his reward.'

Hoping this will sufficiently answer your question, I am,

Very respectfully,

(Sig.) JOS. F. SMITH."

In rage Mr. Watts declared that "Smith" had lied; he knew better.

AIN'T IT THE TRUTH?

The other day a good friend of ours became the father of a bouncing baby boy.

Last Sunday the mother and youngster came home from the hospital and of course we trotted right over for a formal presentation, inspection and placement of our "stamp of approval" upon the new heir.

Have you ever noticed the effect of a new baby upon the father in the case? He takes all the credit; it is "MY" baby; his vest has suddenly become inches too small; his face is wreathed in a smile that would shame the famous Cheshire cat.

As visitors arrive it is Papa who pridefully points out the various outstanding features of this new marvel of the ages.

In the meantime the mother who has done about 98% of the production job sits quietly in the corner with a contented gleam in her eye, securing a great deal of satisfaction from the antics of her spouse.

'Tis a wonderful phenomena and when you decide to depart you carry with you some of their happiness and contentment. You forget about your own cares and worries, you have enjoyed a small share of one of life's greatest experiences.

WATCH THOSE CORNERS

By Earl L. Douglass, D. D.

It happened that on a certain college campus the students were cutting corners at the intersection of two walks and preventing the growth of grass in that area. Pleas and notices were of no avail. At last the superintendent of grounds moved four huge thornberry bushes and put them at the four corners of the intersection. After that, students kept on the walk and the grass finally covered the bare places.

God will stand our cutting corners just so long. After a while He will put a thornberry bush on the corners to keep us on the straight-and-narrow. A man may dissipate for a while with apparent impunity; some day the distress which follows such abuse will become so acute that he will have to choose discipline and increasing distress. Eventually all evil produces pain and all mistakes bring forth annoyance and trouble. If we will not learn by counsel, God will teach us by discipline. If we will not learn through our minds, eventually we must learn through our skins. When the wisdom of friends and the warning of God have failed to keep us straight, God resorts to a thornberry bush, that we cut the corners no more.

Fame is a vapor, popularity an accident, riches take wings. Only one thing endures, and that is character.—Horace Greeley.

WIFE AND CONCUBINE

(From Catholic Encyclopedia, 4:207)

" . . . in the Old Testament, for instance, a legitimate spouse, if of an inferior social grade, or a bondwoman, is often given the appellation of concubine, not to call in question the validity of her marriage, but to indicate that she did not share in her husband's rank or property nor in the administration of the household to the same extent as the principal wife. . . . Thus Lia and Rachel, the first two spouses of Jacob, had the full social standing of wives, while Bala and Zelpha, both bondwomen, were his concubines, married for the purpose of bearing children for Rachel and Lia. (Gen. xxx, 3, 9, 13). Here, therefore, the main difference between the state of legitimate marriage properly so called and that of legitimate concubinage is to be found in the disparity of rank which characterized the latter."

TRY TO STAY YOUNG

A striking statement about youth was given to General MacArthur and he keeps it on his desk. It says in part:

Youth is not a time of life—it is a state of mind. People grow old by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

CAN'T TAKE IT, EH?

Mother wanted to spend Saturday downtown, and father (who was a statistician) reluctantly agreed to give up his golf and spend the afternoon with the children. On the return of Mother, the father handed her the following report of the afternoon:

Dried tears—9 times
Tied shoes—13 times
Toy balloons purchased—3 per child
Average life of balloon—13 seconds
Cautioned children not to cross street—21 times
Children crossed street—21 times
Number of Saturdays I will do this—0

TOOK JOHNNIE TO THE SHOW

(Will Carlton)

Poor little Johnnie longed to go
And see the show.
Like any simple, trusting lad
Who viewed the walls in pictures clad
Of men who lived on horses' backs,
Or climbed each others' heads in stacks,
Or drivelled dressed in stripes and spots,
Or tied themselves in double knots,
Or metamorphosed into wheels,
Or swung each other by the heels,
Or, placid, led unblemished lives
Amid a fusillade of knives,
Or punched the lion while he roared,
Or with their heads his mouth explored;
You would yourself longed to go
And see the show!

Then Johnnie's father said, "Although
I loathe, abhor, and hate the show,
I feel that little John should go,
The curious animals to see;
'Twould never do—so little grown—
For him to wander around alone;
My little boy shall go with me."
And Johnnie's mother—prudent dame—
And Johnnie's auntie—felt the same;
And Johnnie's Uncle Lemuel.
His second cousin, Samuel,
His older sister, Mary,
And Susan Ann and Sarah,
His brother and his brother-in-law,
His father's cautious mother-in-law
And others went along with him
To see that nought was wrong with him;
'Twas not a sin to take, you know,
Poor Johnnie to the show.

As any one might be afraid,
'Twas very hard, with all this aid,
For little John to see the show.
They hustled him, they jostled him,
They pulled him to and fro;
When one of them would chance to see
A knot of friends, then he or she
Would grasp the urchin by the hand
So all the world would understand
That they had simply come, you know,
With Johnnie to the show.
And Johnnie's heart was breaking,
His lengthened arms were aching,
His pulse was wildly throbbing,
His little breath was sobbing.
When with a new and different ache
In every separate toe,
He lay at night—in his own charge—
A dreary, poor and lonely one,
And murmured, "I'm the only one
Of all the family, small or large,
That didn't see the show!"

My idea of a loafer is a man who rests before he gets tired.

BE BRAVE

(By Marie Annie Henson)

Though love may die in the heart thou holdest dear,
Though thou may'st sigh oft when no one can hear,
Though thou may'st long for oblivion, the grave—
Shut out thy longings; be brave, be brave!

Smile, and 'twill keep back the tear-drops that start;
Smile, and the smiling will ease thine own heart;
Smile, for 'tis thus that true greatness doth pave
Her way to true glory. Be brave, be brave!

Sing, though thy voice may quiver and break,
Sing, till the harp in thy heart doth awake;
Sing when thy sad heart doth sympathy crave,
But ask not of mortals. Be brave, be brave!

Work, and thy labor will not be in vain;
Work, ever work with thy hand and thy brain;
Work, and the hopes thou hast laid in the grave
Will haunt thee no longer. Be brave, be brave!

KEEP RIGHT ON TO THE END OF THE ROAD

(Harry Lauder)

Every road through life is a long, long road
Filled with joys and sorrows, too;
As we journey on how your heart may yearn
For the things most dear to you—
With wealth and love to show, but onward we must go—

Keep right on to the end of the road,
Keep right on to the end.
If the way be long let your heart be strong,
Keep right on 'round the bend.
If you're tired and weary, still journey on
'Til you come to your happy abode,
Where all you love and you're dreaming of
Will be there at the end of the road.

With a big, stout heart to a long steep hill,
We may get there with a smile;
With a good kind thought and an aim in view
We can cut short many a mile,
So, let courage every day be our guiding star alway—

(Keep right on to the end of the road, etc.)

Never make light of another fellow's honest convictions.

"Be noble, and the nobleness that lies in other men, sleeping, but never dead, shall rise in majesty to meet thine own."

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 12. FEBRUARY, 1947 NO. 9.

The Conspiracy Case

That our readers may be fully informed, we present the following opinions from the Supreme Court of the State of Utah in the Conspiracy case appealed by defendants from the judgment of the Third District Court. Comments are given in our Editorial column.

IN THE SUPREME COURT OF THE STATE OF UTAH

The State of Utah,
Plaintiff and Respondent

v. No. 6816.

Joseph White Musser, John Yates Barlow, Louis Alma Kelsch, Heber Kimball Cleveland, Charles Frederick Zitting, Dr. Rulon Clark Allred, Albert Edmund Barlow, Duane Marvell Gee, Rulon Timpson Jeffs, George Hemicke Kalmar, Ross Wesley LeBaron, Guy H. Musser, Robert Leslie Shrewsbury, Heber Chase Smith, Jr., Alma Adelbert Timpson, Zola Chatwin Cleveland, Marie Beth Barlow Cleveland, Rhea Allred Kunz, Myrtle Lloyd, Ruth Barlow, Melba Finlayson, Mable Finlayson, Mary Mills, Leona Jeffs, Juanita Barlow, Jean Barlow Darger, John (Hans) Gerhardt Butchereit, Jonathan Marion Hammon, Ianthius Winford Barlow, Joseph Lyman Jessop, David Brigham Darger, Morris Quincy Kunz, Edmund F. Barlow, Oswald Brainich, Defendants and Appellants.

McDONOUGH, Justice:

By information 33 persons were accused of criminal conspiracy to commit acts injurious to public morals in violation of Sec. 103-11-1 (5), U.C.A. 1943. The information in substance charges that between June 1, 1935, and March 1, 1944, in Salt Lake County, State of Utah, the defendants wilfully and unlawfully agreed, combined, conspired and confederated among themselves and with other persons unknown to the district attorney,

> **"to advocate, promote, encourage, urge, teach, counsel, advise AND practice polygamous or plural marriages and to advocate, promote, encourage, urge, counsel, advise AND practice the cohabiting of one male person with more than one woman and in furtherance and pursuance of said conspiracy and to effect the object thereof, did commit the following acts:"**

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

(1) That from June 1, 1935, to March 1, 1944, in Salt Lake County, State of Utah, defendants published and distributed once each month, a pamphlet called "Truth"; (2) that on July 1, 1942, defendants purchased a house at 2157 Lincoln Street in Salt Lake City; and (3) that in 1942 and 1943 in Salt Lake County the defendants attempted to convert Helen Smith to believe in and to live in polygamy. Other overt acts alleged, were not submitted to the jury for consideration.

Defendants moved to quash the information on two grounds only: (a) That it does not charge the commission of any public offense; and (b) that it states matters amounting to legal justification. Independent of any interpretation by counsel, the information suggests that defendants as a group agreed to practice polygamy, a felony. Since an agreement between one man and a plural number of women to practice polygamy, followed by the overt act of polygmous marriage of the persons so agreeing, would constitute the substantive offense of polygamy by the man, a serious question might arise as to whether such an agreement would charge conspiracy. Defendants did not move to quash on the ground that the information is ambiguous, uncertain, or that it charged more than one offense.

If "the" appeared in lieu of "and" in the two places italicized, and "of" appeared after the word "practice" in each instance, the information would read the way the State apparently construes it. From the argument of defendants in assailing the information for failure to state a public offense, it would appear that in spite of the awkward and ambiguous sentence structure, appellants have apparently adopted the construction urged by the State, that the information attempts to charge a conspiracy to commit acts injurious to public morals, by an agreement entered into between defendants to advocate, teach, counsel, advise, encourage and urge other persons to engage in the practice of polygamy and the cohabitation of a man with more than one woman.

Since the alleged conspiracy relates to acts injurious to public morals, the primary question to be determined in testing the sufficiency of the information is, does the advocacy of the practice of polygamy and the urging of other people to engage in such practices within the State of Utah, constitute **acts** injurious to public morals within the meaning of the conspiracy statute? At the oral argument counsel for appellants contended that **advocating** the practice of polygamy is merely the expression of an opinion or belief; that such teachings do not constitute **acts**; that such advocacy consequently could not constitute acts injurious to public morals; and that such expressions of opinions and belief are immune from prosecution under the constitutional guarantees of religious liberty and freedom of speech, and could not properly be the subject of criminal conspiracy. They further contend that in a recent case in the United States district court involving a number of the defendants in this case, (United States v. Barlow, et al., 56 F. Supp. 795), it was held that advocating the practice of polygamy as a religious belief, does not tend to deprave public morals. They also claim that by reason of the fact that the appeal by the government was dismissed by order of the United States Supreme Court, (323 U. S. 805, 65 S. Ct. 25), such decision on such a question became final and conclusive, and is binding on the courts of this state.

In that case some of the defendants here were indicted for conspiracy to violate 18 U.S.C.A. Sec. 211 as amended, which forbids mailing of "obscene, lewd, or lascivious" books, pamphlets, pictures, "or other publication of an indecent character". The defendants were alleged to have published and cir-

culated "Truth" magazine, the publication and distribution of which are charged as overt acts in this case. U. S. v. Barlow, supra, was dismissed, because in the opinion of the Federal judge the excerpts from said magazine charged in the indictment as nonmailable matters under the Federal statute, were not calculated to "corrupt and debauch the minds and morals" of those into whose hands such publications might come. The opinion relates to the interpretation of the Federal statute, and states that the indictment does not charge an offense against the United States. The opinion does state that editorials in such magazines advocate the practice of polygamy, but while stating that such publication is not subject to prosecution under Federal statutes, the language recognizes that the act in question might well be subject to prosecution under the laws of Utah:

> **"The constitution of Utah prohibits polygamous or plural marriages. It might well be said that any prosecution for violations thereof under our theory of government is a purely local matter for the State rather than the Federal Government, in the absense of a widespread violation of the law."**

Absent any constitutional limitation on the power of a state to legislate, an adjudication by a Federal court that a specified act does not contravene a Federal statute does not even warrant an inference that such conduct would not violate a state statute. Appellants' contention to the contrary is without merit.

Article III of our State constitution prohibits plural or polygamous marriages. Statutes enacted pursuant thereto, Secs. 103-52-1 and 2, U.C.A. 1943, makes felonies both the practice of polygamy and cohabitation of a man with more than one woman. Such relations are regarded by the law as meretricious. Conduct which induces people to enter into such felonious meretricious relationships, is certainly conduct injurious to public morals. Defendants, however, contend that if a conspiracy could be charged for expression of beliefs and ideas, then every effort to change some obnoxious law or some objectional constitutional provision could be thwarted by a conspiracy charge. There is a vast distinction between advocating a change in the law by appropriate legislation, and urging people to commit acts in violation of the law. Advocating violation of law is not an equivalent of urging repeal of the law.

Admittedly, a person cannot properly be prosecuted for expressing opinions nor for mere beliefs and personal convictions, however peculiar or repugant they might seem to others. However, conduct condemned by statute may not "be made a religious rite and by the zeal of the practitioners swept into the First (or Fourteenth) Amendment." Murdock v. Pennsylvania, 319 U.S. 105, 63 S. Ct. 870, 87 L. Ed. 1292. State v. Barlow, et al., 107 Utah 292, 153 P. 2d 647.

Statutes do not attempt to regulate beliefs, but conduct. Freedom of speech and of religion are not unlimited licenses to do unlawful acts under the labels of constitutional privilege. Expressions and the use of words may constitute verbal acts. Words may ignite an inferno of mob violence. As stated by Mr. Justice Holmes in Schenck v. United States, 249 U.S. 47, 39 S. Ct. 247, 63 L. Ed. 470: "The most stringent protection of free speech would not protect a man in falsely shouting fire in a theatre and causing panic. It does not even protect a man from an injunction against uttering words that may have all the effect of force". See also Gitlow v. New York, 268 U. S. 652, 45 S. Ct. 625, 69 L. Ed. 1138, wherein the court said: "That a State in the exercise of its police power may punish those who abuse this freedom by utterances inimical to the public welfare, tending to corrupt public morals, incite to crime, or disturb

the public peace, is not open to question." In Davis v. Beason, 133 U. S. 333, 33 L. Ed. 673, 10 S. Ct. 299, wherein petitioners had been convicted of a conspiracy to obstruct the due administration of the laws of Idaho, the Supreme Court in upholding the judgment said: "Bigamy and polygamy are crimes by the laws of all civilized and Christian countries. They are crimes by the laws of the United States, and they are crimes by the laws of Idaho. . . . If they are crimes, then to teach, advise and counsel their practice is to aid in their commission, and such teaching and counseling are themselves criminal and proper subjects of punishment, as aiding and abetting crime are in all other cases."

We therefore hold that an agreement to advocate, teach, counsel, advise and urge other persons to practice polygamy and unlawful cohabitation, is an agreement to commit acts injurious to public morals within the scope of the conspiracy statute.

Other than agreements to commit certain felonies which require no overt acts, an unlawful agreement as defined in Sec. 103-11-1, U.C.A. 1943, does not amount to a conspiracy according to the specifications of Sec. 103-11-3, "unless some act, besides such agreement, is done to effect the object thereof by one or more of the parties to the agreement." Thus, a criminal conspiracy essentially consists of unlawful agreement plus some overt act or acts done to further or to accomplish the object of such an agreement. Defense counsel claim that the information does not show that any alleged overt act was either unlawful or effective. An act done in furtherance of an agreement need not succeed in accomplishing its objective in order to fulfill the requirements of the statute. Thus, the failure to allege that the attempts to convert Helen Smith to believe in and to live in polygamy were successful, would not render the information deficient.

Appellants urge that the right to purchase property is a constitutional privilege, whether for purpose of having a place of worship, a home, for social gatherings or other uses in the pursuit of happiness, and that such purchase could not be an overt act. The argument seems to miss the point. An act need not be unlawful to be an overt act. It must necessarily be an act which is done in furtherance of the object of the unlawful agreement. State v. Erwin, et al., 101 Utah 365, 120 P. 2d 285. The purchase of a gun ordinarily is a lawful act; yet, if there is an agreement to commit murder (which is a criminal conspiracy without any overt act), the purchase of a gun by one of the conspirators for the purpose of carrying out the homicidal agreement would be an overt act. The procurement of any tool, device or instrumentality by one who has entered into the unlawful agreement, which constitutes a step toward the accomplishment of the object of the agreement, is an overt act. There must, of course, be proof that the overt act as alleged was done in furtherance of the unlawful agreement. The information, however, need not allege the circumstances which show connection with the unlawful scheme and that such act was done in furtherance of the unlawful agreement. Such details may be supplied by a bill of particulars.

The three alleged overt acts stated in the information which the court permitted to remain when the case was submitted to the jury, are sufficient statements of overt acts to uphold the information, whether there was sufficient proof to show that such acts were actually done by the persons alleged and done in furtherance of the alleged unlawful scheme is another question presently to be considered.

While defendants assign as error the refusal of the court to order the district attorney to furnish a bill of particulars, such assignment of error

is not argued, and hence must be deemed to have been abandoned. There are numerous other assignments of error relating to admission and exclusion of evidence wherein appellants complain that the court erred, without specifying wherein error occurred and without arguing such alleged errors. Of the 186 alleged errors specified, we shall consider those only which are properly specified and which are argued. Those not argued are deemed to have been waived.

Appellants challenge the verdict on the ground that the evidence was insufficient to support a conviction of the defendants as a whole or any of the defendants. They claim error in failure of the court to give their request for directed verdict as to each defendant. It is contended that the State failed to prove that the defendants entered into the agreement alleged. They also argue that there was not sufficient competent proof to show that each defendant was a party to an unlawful agreement, and that no overt act was satisfactorily proved.

The State had the burden of proving that there was actually a conspiracy, that there was a meeting of the minds between the defendants on the unlawful scheme alleged, and that one or more of such defendants so agreeing committed some overt act or acts in furtherance of the object of such unlawful agreement. The rule of presumption of innocence applies to each individual defendant. The fact that a defendant may be charged as a coconspirator does not deprive him of any of those safeguards called due process of law, which necessitate that evidence produced against him shall be competent, relevant and material.

An alleged unlawful agreement may be proved by circumstantial evidence insofar as the evidence is competent; but until a defendant is proved by competent evidence to have entered into or to have joined in the alleged unlawful agreement, extrajudicial statements and admissions of codefendants which tend to implicate him as a party to the agreement or in some overt act, are hearsay and inadmissible as to him. However, when a defendant is shown by competent proof to be a party, then all other persons proved to be parties are his agents for purposes of the unlawful agreement so that acts of such other parties relating to the unlawful agreement or overt acts in furtherance of the agreement are binding upon him under the rules of agency. State v. Erwin, supra. Until a defendant is proved to be a principal, other defendants shown to be parties would not be his agents, and statements made out of his presence would not be binding upon him regardless of how they might tend to implicate him.

Likewise, where proof of an unlawful agreement is furnished by an accomplice, there must be sufficient corroborative evidence to identify each defendant as a party to the unlawful scheme. If, as to any particular defendant, there is lacking corroborative evidence of that given by an accomplice, the verdict against him cannot stand. Since the transcript shows that evidence introduced to prove that certain defendants were parties to the unlawful agreement or that they later joined in such agreement, was but hearsay, the verdict as to those particular defendants cannot be upheld. As to some defendants identified as parties to the scheme by the testimony of an accomplice, there was no corroboration by competent evidence, and the verdict as to those defendants likewise must be set aside.

There is some evidence which, standing alone, is just as consistent with innocent conduct as with any theory of unlawful conduct, as such cannot satisfy the requirements of proof. For example, testimony that a certain defendant was seen engaging in conver-

sation with a defendant shown to be a party to the unlawful agreement, without disclosure as to what was said, neither proves that such defendant entered into an agreement nor that if an agreement of some kind was made that it was the unlawful agreement alleged. There were also numerous statements of State's witnesses that a certain defendant "discussed polygamy" without detailing what was said about it. Such generalities have no probative force. The testimony that a defendant "discussed the subject of plural marriage" is not the basis for the slightest inference that anything charged by the State ever occurred. If the witness had testified that a defendant "discussed the subject of crime", no inference could be drawn that he urged someone to commit a crime, nor that he solicited someone to enter into an agreement to commit a crime.

There was considerable testimony that some defendants attended meetings at which the subject of polygamy was discussed; that at such meetings some speakers made statements that they had a right to practice polygamy; that the law could not stop them; and that it was the duty of the women to go out and get other wives for their husbands. Mere attendance at meetings is not evidence that the members of the audience entered into any agreement, nor could it imply that the listeners were responsible for what was said at such meetings. The complement of freedom of speech is the right to listen to a speaker's views. Even if a speaker urges violation of the law, no inference can be drawn from such fact alone that members of the audience entered into an agreement to confederate with such speaker to carry out the design or scheme of such speaker. While coupled with other facts and circumstances, attendance at a meeting where persons proved to be conspirators address a meeting, might forge a chain of circumstantial evidence of an agreement with such conspirators; yet, standing alone, such passive attendance at such meetings would not have sufficient probative value to warrant an inference of unlawful conduct.

Appellants argue that the evidence as a whole merely shows that defendants met for religious purposes; that they conducted worship, expressed **beliefs** concerning the hereafter; that any person in the congregation was permitted to express his views; and that such meetings and discussions held openly and without barring the general public, were all in the exercise of the constitutional rights of freedom of worship and freedom of speech. Since a conspiracy must necessarily involve some agreement to do something which the parties do not have a right to do, they contend that defendants did only what they had a constitutional right to do, and that consequently no conspiracy could be spelled out from such events.

It is true that **some** evidence introduced by the State would merely show that certain defendants attended such meetings; that some meetings were conducted as religious services; that speakers and class-leaders read from the Bible and other religious works; that tithing was collected, and in part used for relief of persons in economic distress; that at some services topics were discussed such as a brotherly love, faith in God, repentance, baptism, patriotism, honesty and rewards after death; that at certain meetings speakers discussed polygamy, reading from the Bible and making the claim that the ancient polygamous marriage system was instituted of God, and that "plural marriage is a law of God"; that some individuals at these meetings declared that legislation prohibiting the practice of polygamy violates the spirit of the First Amendment to the Federal Constitution; that some speakers denounced officials of the Mormon Church for excommunication

of people for teaching or practicing plural marriage, stating that the leaders of said church have "no divine authority" and that such church is apostate; and that some services were conducted as "testimonial meetings" at which members of the congregation arose voluntarily to express their views on any subject, and to acknowledge gratitude to God. Counsel for appellants say that this prosecution is nothing more than persecution of appellants for expression of unorthodox views and for membership in an unpopular minority group.

If it were true that none of the defendants did anything other than to attend meetings as indicated above, expressing disagreement with some other denomination, criticizing legislation, and giving opinions on religious subjects, none of the convictions could be upheld. The right of free speech cannot be curtailed by indirection through a charge of criminal conspiracy. However, an examination of the entire record discloses that the foregoing statement of evidence does not present the entire picture as to some of the defendants.

We have reviewed the record carefully and conclude that the evidence is sufficient to show an agreement to advocate, counsel, advise and urge the practice of polygamy and unlawful cohabitation by other persons; and that the following named defendants were parties to such unlawful agreement: Joseph White Musser, Guy W. Musser, Charles Frederick Zitting, Heber Kimball Cleveland, Zola Chatwin Cleveland, Jonathan M. Hammon, Ross Wesley LeBaron, John Y. Barlow, Albert Edmund Barlow, Edmund Francis Barlow, Ianthius Barlow, Juanita Barlow, Louis A. Kelsch, Dr. Rulon Clark Allred, David B. Darger, Jean Barlow Darger, Rulon T. Jeffs, George H. Kalmar, Joseph Lyman Jessup, and Alma A. Timpson.

As to the other defendants, there is not, in our opinion, sufficient competent proof, to show that they were parties to the agreement. In some instances, as to defendants against whom the proof is insufficient, there were admissions that they themselves had entered into polygamous relationships; but standing alone, such admissions to not constitute proof that they had entered into an agreement to induce third parties to enter into such practices. Some of the women defendants stated in testimonal meetings that they were "happy with their sister wives" and that they helped each other with the housework. Such statements, standing alone, would not be proof of any unlawful agreement to urge others to practice polygamy. Some statements of some defendants would tend to show that said defendants were victims, rather than principals.

An admission by a person that he had engaged in the commission of some crime or had aided or abetted it in some way, would not be the equivalent of an admission that he had entered into an agreement with someone else to attempt to get others to commit the same kind of crime. Certain evidence tends to show that some defendants associated and communicated with each other because they had violated the law by previously entering into unlawful practices and that they sought refuge from prosecution.

There is sufficient competent evidence that the defendants hereinabove specifically named made such statements and did such other acts as to show a meeting of the minds on the unlawful scheme alleged. They used the mechanism of an organization ostensibly and perhaps sincerely designed for religious purposes to commit overt acts in furtherance of their unlawful agreement. Contrary to the arguments of counsel, these particular defendants did not merely express beliefs and limit their remarks to mere academic discussions. It is true that they dis-

cussed theological topics at some of their meetings; but they also spoke about polygamy in such a way as to evidence a design to induce others to act and pressure was applied to several people.

Without attempting to detail all of the evidence which shows an agreement such as alleged, we direct attention to certain evidence. Some of the men claimed in public that they had the right to perform polygamous marriages. They proclaimed that polygamy **must** be lived, one defendant saying that the law makes no difference with them. One defendant declared that polygamy should be practiced at present; that public relief "was instituted of the Lord for the polygamy people", and that they they should get on relief and stay on relief. One defendant announced that it was the duty of women to find other wives for their husbands. Some also announced in meetings attended by persons not indulging in such practices, that no woman should prevent her husband from taking another wife, and that she should go along with her husband or else step aside so he could take another wife, and that men should have the courage to act. At one of these meetings, one Heber C. Smith, Jr., was made the specific object of remarks of various defendants.

We cite this evidence of acts which tend to prove the agreement itself. which shows a systematized plan to induce others to enter into the practice of polygamy, in which scheme of advocacy a number of these defendants participated. Although, as heretofore stated, it is not essential to the existence of a conspiracy that the object of such conspiracy be actually accomplished, it would appear from the evidence that the effort to induce Heber C. Smith, Jr., to practice polygamy were actually successful, and that he and his family were among the victims of this conspiracy. There is some evidence that LeBaron with the aid of his wife, and the arrangements made by Zitting, induced a 13 year old girl to agree to be his polygamous wife. Zitting told her all she would have to do is bear children. While no marriage ceremony was proved, such proof was not necessary. LeBaron stated to the father of this witness that the girl was his wife.

That this agreement contemplated actual inducements and solicitations directed at others is evident from the testimony of a defense witness. She testified that defendant Hammon stated in one of the meetings that if a man is interested in a girl who is under age and he wants the girl, he should go to the father and first obtain his consent. The witness stated that she understood this to relate to polygamy.

What we have said hereinabove disposes of the argument that none of the defendants did anything except engage harmlessly in the expression of religious beliefs. In fact, some of these defendants wilfully broke up the home of Helen Smith by persistently urging and inducing her husband to enter into the practice of polygamy. The solicitations which induced Heber C. Smith, Jr., to enter polygamy, all in opposition to the interests and desires of his wife, Helen Smith, and the consequent broken home from the divorce which followed, are a complete answer to the contention that none of the defendants said or did anything which could be construed to be injurious to public morals. The claim that everything was on a voluntary basis and that the wishes of others were respected, is unconvincing in view of the unrefuted evidence to the contrary. The contention that all the defendants confined their activities to expressions of beliefs without interfering with the rights of others, and without attempting to induce others to act, is not sustained by the record.

Appellants argue that the alleged overt acts were not proved. It is urged that the publication of "Truth" magazine could not be an overt act in view of the constitutional guarantee of freedom of the press, since only a few editorials could be construed as advocating the practice of polygamy. It is true that the State relied on a few excerpts from said magazine which was published over a period of nine years. A question might arise ordinarily as to whether the publication of a periodical involving numerous issues and extending over a period of years could be considered as one all-embracing overt act. This publication started in 1935. In order to have been an overt act, the unlawful agreement must have previously come into being, for an overt act is something done in furtherance of the object of the unlawful agreement. The unlawful agreement in this case appears to have been entered into after "Truth" magazine had been published for several years. As to those issues, they could not constitute any over act. Some of the articles appearing in those magazines were reprints of articles advocating the practice of polygamy, published many years before statehood and prior to enactment of legislation by this state prohibiting such practices. In view of other matters, we are not called upon to decide whether reproduction of those articles amounts to a present advocacy of such a practice.

Since the State introduced evidence which would tend to show that the house purchased by two of the defendants was used for religious services and for social gatherings, which were admittedly lawful objects, it is urged that such purchase could not be construed as an overt act. People have the right to purchase property for all lawful purposes. The fact that some defendants entered into an unlawful agreement would not necessarily constitute proof that the purchase was made in furtherance of the unlawful scheme. A purchase may be made for more than one purpose, for both a lawful and for an unlawful purpose. There is some evidence that the building was intended to be used in part at least by some of the defendants to advocate the practice of polygamy and unlawful cohabitation. There is also evidence that the house was used as a place of solicitation and to importune people to enter into polygamous relationships. An act done in furtherance of an unlawful agreement is an overt act even if there are additional objectives which happen to be lawful. However, where property is acquired for some purpose which is lawful, evidence that it was also acquired in furtherance of an unlawful scheme must be clear and unequivocal. There is evidence of such a character here.

It is contended that the solicitation of Helen Smith to agree to allow her husband to marry some other girl and to induce her to aid in establishing a polygamous relationship did not constitute an overt act because it was obvious that no amount of persuasion could possibly be effective. Such argument disregards the nature of an overt act. The object of the unlawful scheme was advocating and urging others to enter into prohibited relationships. Whether such inducements could succeed would not be material. The systematic solicitation, and urging of others to violate the law, went far beyond mere expressions of opinion contemplated by the guarantee of freedom of speech. Words were employed in conversation with Helen Smith with a design to induce her to consent to the proposed meretricious relationship. Pressure was applied to her husband and to herein endeavor to overcome her antagonism. It is true, of course, that she would not have committed the crime of polygamy by giving her consent, but if she had yielded to the solicitations of certain defend-

ants she would have been required to share her husband with some other woman or women; and because she refused to submit, her home was broken up by reason of the fact that her husband was induced to take a polygamous wife in spite of her objections and refusals.

Defendants challenged the right of Helen Smith to testify. They claim she was disqualified as a witness because her former husband was named a defendant, although the State severed as to him. Her divorce from Heber C. Smith, Jr., had become final prior to the date of trial so that she was no longer the wife of said Smith. She could not therefore have been testifying against her husband as contended by appellants. See 70 C. J., "Witnesses", p. 125, Sec. 152 and cases cited; and 4 Wigmore on Evidence (2nd Ed.) Sec. 2237 at p. 775.

The remaining question relating to her testimony is whether the court committed prejudicial error by overruling objections to questions as to what Heber C. Smith, Jr., said to her at the time he was still her husband. It is claimed that in view of the language of Sec. 104-49-13 (1), U. C. A. 1943, any conversation between them during their marital status was privileged and that she could not divulge it. The statute, exclusive of the exception clause, forbids either husband or wife "during the marriage or afterwards" to be examined as to any communication made by one to the other during the marriage without the consent of the other. In In Re Ford's Estate, 70 Utah 456, 261 P. 15, it is stated that the "communication" between husband and wife contemplated by said statute consists of those communications and knowledge imparted which are confidential in character.

In substance, Helen Smith testified that Smith told her at the time she was still his wife, while they were on their way to one of the meetings with some of the defendants, that he thought that Barlow could convince her that she was wrong in opposing plural marriage. Just prior to their going to the Musser home he told her that he would like to have her hear Musser's views on plural marriage and that she would likely feel differently about it. Such remarks related to subjects which were to be and were discussed with third parties. Consequently, they could not be deemed confidential.

Furthermore, the questions presented by the assignment of error was not presented to the court below. The only objection interposed below to the testimony of Helen Smith relative to these conversations with Heber C. Smith, Jr. was that it was incompetent, irrelevant, immaterial and hearsay. No objection based on communications between husband and wife was made. A objection to testimony on the ground of privilege is not properly made when based on the ground that it is incompetent. Profit v. United States, 264 F. 299. Underhill's Criminal Evidence, (4th Ed.) p. 682.

In connection with the argument that the court committed prejudicial error in excluding defense testimony, we note that counsel for appellants repeatedly asked the following question: "Did anyone at these meetings **urge** people to enter plural marriage?" Objections were repeatedly sustained, although some of the witnesses for the State said in their testimony that certain defendants at these meetings **urged** the practice of polygamy. No harm could have resulted from permitting an answer to the question as worded, although technically the question did call for a conclusion.

Prejudicial error is claimed by reason of certain comments of the trial judge on matters relating to evidence and to defendants. The matter most seriously argued related to contents of a pamphlet exhibited to a witness

for the State who was an accomplice. On direct examination she had testified that some of the defendants had discussed polygamy with her and that defendant Cleveland had talked to her and read to her from a certain pamphlet on marriage of which defendant Joseph W. Musser was one of the authors. On cross-examination certain parts of the booklet were read to her and she admitted that they were some of the portions Cleveland had read to her and she indicated that certain other parts sounded familiar. Later, counsel for defendants attempted to introduce the pamphlet in evidence, and since there had been read into the record the portions alleged to have been read to her, the offer was properly refused. However, in ruling on the offer the following colloquy took place:

> **"MR. PATTERSON: It seems to me this is material for the reason she testified she was taught from this book, and the best evidence of what she was taught . . .**
>
> **"THE COURT: This book is not on trial. Cleveland is on trial.**
>
> **"MR. PATTERSON: She stated she was taught from this book.**
>
> **"THE COURT: THERE ARE LOTS OF NEFARIOUS BOOKS WRITTEN. I will exclude that."**

The expression in capitals was improper, notwithstanding it is undoubtedly categorically correct as a statement of fact. A correct statement of fact may be entirely out of place when made at the improper time or by some person whose duty it is to refain from making such a remark under the circumstances. A trial judge in a jury trial might be making a correct statement of fact by volunteering that a defendant on trial was tried in his court on some prior occasion and convicted, but the remark would clearly be grounds for a mistrial. The booklet in question here was written by one of the defendants.

The statement without its context and the circumstance which brought it forth would be but an irrelevancy. But when made in response to an argument urging the admissibility of the book and when followed by the statement, "I will exclude that", the jury may well have construed it as a characterization of the publication. Portions of the book had been received in evidence. The court's remark, if construed by the jury as indicated, would constitute a comment on the evidence. In this jurisdiction, such comment is not within the province of the court. State v. Green, 78 Utah 580, 6 P. 2d 177. And if so understood by the jury, the remark could not be regarded as nonprejudicial. Characterizing as "nefarious" a publication written by a defendant and used by other defendants in what they contended was propagation of religious views, could not but convey to the minds of the jurors the impression that the court thought that the writer of the book and the propagators of the views therein expressed are iniquitous.

No objection was made nor any exception taken below to this comment. Had there been, and had the implication been called to the court's attention, doubtless the implication would have been erased and any inference therefrom on the part of the jury would have been forefended. Where irregularities are such that a harmful result could not be obviated by any further action, such irregularities may be held ground for reversal, although not excepted to in the trial court. (See People v. Mahoney, 258 P. 607). But since the indicated implication in the statement of the court was probably not intended, that situation did not present itself. Nevertheless we are constrained to discuss the assignment and to point out its probable prejudicial effect.

Appellants contend that they were denied an impartial jury trial because the judge refused to exclude from the jury panel all members of the Church of Jesus Christ of Latter-day Saints, (for convenience herein called the "Mormon Church"). The judge stated that no one would be excluded from the jury merely by reason of church affiliation. On challenge of some Mormon jurors for alleged bias, on voir dire examination each of them stated that regardless of the emphatic stand of the Mormon Church against the advocacy or practice of polygamy, he would try the case according to the evidence and the court's instruction. The charge of bias was not substantiated.

In the effort to impeach said Mormon members of the jury panel for alleged religious prejudice, defense counsel over objection of the prosecution, asked such prospective jurors **if they did not know:** (a) That some of the defendants had been excommunicated from said church for advocating or practicing polygamy; (b) that no one is ever excommunicated without a trial at which evidence is produced, and the member charged with disconduct is given an opportunity to defend; and (c) that judgment of excommunication is based on a finding that the communicant has been guilty of "'teaching, preaching or practicing polygamy." Counsel for defendants conveyed to the jurors information that some of the defendants had been found guilty in an ecclesiastical forum of the Mormon Church of either advocating or practicing polygamy. Whatever prejudice might have been engendered by such defense tactics could not serve as a premise on which to predicate reversible error. Nor could such facts brought into the case by defendants themselves show that individual jurors were biased.

Prejudice is claimed by reason of alleged erroneous questions propounded by the court in the interrogation of jurors, and by reason of certain comments made in relation thereto. The court had a rather exacting job as 89 prospective jurors were examined. Rather early in that process a juror stated that he had formed an opinion as to the guilt or innocence of the defendants, and on further examination stated that "it could be changed" as the case went on; and counsel for defendants subsequently made objection, and in connection with the challenge of a juror for cause, counsel for defendants argued that "if it takes evidence to change that mind he is not eligible. That is the law." To which remark the court responded, "Not in this court, I am sorry to say."

Subsequently, a juror stated that he had formed an opinion as to the merit of the case; that he could not help it, and that his opinion related to the guilt or innocence of defendants. The court then asked: "Is it such an opinion that it would not yield to the facts presented here in the court room before you for your consideration, as a juror?" After objections of counsel, the juror answered: "It would take evidence to change my opinion. Does that answer it? I have formed an opinion. I couldn't help it." The court then inquired: "The opinion you now have—could the opinion you now have be removed by the evidence you heard in this court and altered and changed?" He replied: "Yes, sir, by evidence it could." Following considerable argument, the judge asked: "Is your opinion (such) . . . that you could lay it aside and consider this case on the evidence presented here, and the instructions of the court, and finally render a fair and impartial verdict based solely upon the evidence produced here in the court room?" The answer was: "By the evidence, yes, sir." The challenge for cause was denied.

A short while later, it appeared that a juror had listened to a discussion of the case. The court asked: "Have you got an opinion now that is of such fixity in your mind that it would not yield to the evidence produced here?" A negative answer was given.

None of the veniremen whose examination is here discussed served as jurors. They were excused on peremptory challenge. Appellants, however, contend that they were prejudiced by the denial of their aforesaid challenges for cause in view of the fact that they were required to exercise three of their peremptory challenges which might have been interposed to other veniremen who actually served on the jury. Appellants exercised all of their peremptory challenges.

As noted above, the exception taken to the propounded questions of the court was to the effect that if a juror had an opinion which it would take evidence to remove, then he could not be an impartial juror since he could not accord to the defendants and each of them the presumption of innocence. Standing alone, the questions set out hereinabove might be construed by the jurors addressed, and the others present who heard the questions, to mean that the jurors might carry with them to the jury room the opinion formed prior to trial and, unless that opinion was changed by the evidence, return a verdict in conformance therewith. It should not be necessary to say that this is, of course, not the law.

However, at the outset of the examination of the jury, the court instructed all of the prospective jurors that those chosen to serve must determine the facts in accordance with the evidence produced in court; that their verdict should be based solely upon that and nothing else. He pointed out specifically that each defendant was clothed with the presumption of innocence and that unless that presumption was overcome by evidence produced in court which proved the guilt of the defendants beyond a reasonable doubt, they were entitled to an acquittal. In such initial discourse to the jury, the following statement by the court was made:

> **"The mere fact that you have read about this case in the newspapers or that you have discussed it with others or heard it discussed by others, or that you have formed or expressed an opinion based solely upon newspaper accounts of the case or gossip or common notoriety, those things in and of themselves do not disqualify you as serving as jurors on the case if you can in spite of that and nevertheless be fair and impartial, put to one side any opinion that you have ever formed based upon the sources that I have indicated."**

As to the jurors examined and not excused for cause upon challenge, each had indicated that any opinion that he had formed or expressed was based upon newspaper articles, common notoriety and gossip and that none of them had any direct information with respect to the facts in the case. Of numerous jurors the question was asked as to whether that juror could lay aside his opinion and consider the case on the evidence presented in court and finally render a fair and impartial verdict based solely upon such evidence. Just prior to the exercise of peremptory challenges, the court again called attention to the presumption of innocence that attended each fendant and asked generally of the panel as to whether there was any one present on the jury who would not be willing to accord each defendant the presumption of innocence until their guilt was proved beyond a reasonable doubt.

In the light of these instructions and comments made by the court subsequent to the answers of jurors in question, we are of the opinion that the jurors could not have been left with the impression that they were qualified to sit as jurors if they entertained an opinion which would require evidence to remove. While the remarks of the court were unfortunate,

it appears to us that when the entire picture of events is properly regarded, the effects of the statements complained of were erased from the minds of the jurors. A number of jurors were excused for cause upon challenge, after indicating that they had an opinion relative to the guilt or innocence of the accused which would prevent them from acting impartially in the case.

Section 105-31-21, U.C.A. 1943, provides in part:

> **". . . but no person shall be disqualified as a juror by reason of having formed or expressed an opinion upon the matter or cause to be submitted to such jury founded upon the public rumor, statements in public journals or common notoriety; provided, it appears to the court, upon his declaration under oath or otherwise, that he can and will notwithstanding such opinion, act impartially and fairly upon the matters submitted to him."**

This provision has been in existence in this state since territorial days and has been construed and applied in numerous cases. See State v. Haworth, 24 Utah 398; People v. Hopt, 4 Utah 247, 9 P. 407, 120 U. S. 430, 7 S. Ct. 614, 30 L. Ed. 708; Thiede v. People, 159 U.S. 510, 40 L. Ed 237, 16 S. Ct. 62. What we here say should not be construed as in any way departing from the rules therein announced. We are of the opinion that on the whole record, the objections made and exceptions taken, that this assignment of error is not well founded. It is therefore overruled.

In pronouncing sentence, the court announced that the defendants Juanita Barlow and Jean Barlow Darger were under 18 years of age at the time the offense was committed and expressed some doubt as to the jurisdiction of the court to proceed against those two girls. They were not accused of a felony but an indictable misdemeanor. Sec. 14-7-4, U.C.A. 1943, provides in part:

> **"The juvenile court shall have exclusive jurisdiction in all cases relating to the neglect, dependency and delinquency of children who are under eighteen years of age, except in felony cases as hereinafter provided, . . ."**

Section 14-7-6, U. C. A. 1943, provides:

> **"No child under eighteen years shall be charged with or convicted of a crime in any court except as provided herein. If during the pendency of a criminal or quasi criminal charge against any person in any other court, except felony cases brought before the district courts, it shall be ascertained that said person was under the age of eighteen years at the time of committing the alleged offense, it shall be the duty of such other court to transfer such case immediately, together with a transcript of the proceedings and all the papers, documents and testimony connected therewith, to the juvenile court having jurisdiction. . . ."**

As to those two defendants, the case should have been transferred to the juvenile court. While no assignment of error calls our attention to the error committed in trying and sentencing the two named defendants in the district court, we take cognizance of that court's want of jurisdiction. The conviction and sentence of Juanita Barlow and Jean Barlow Darger must be set aside.

As to the defendants other than the 20 hereinabove specifically named, the judgment is reversed with directions to dismiss as to them. As to the 20 defendants hereinabove specifically named, there is sufficient evidence to support a judgment of conviction. However, for reasons hereinabove set out, the conviction of Juanita Barlow and Jean Barlow Darger is set aside with instructions to transfer the case as to them to the juvenile court in accordance with the cited statute. The judgment as to the other 18 defendants hereinabove specifically named, against whom the evidence is sufficient, is affirmed.

WE CONCUR: Lester A. Wade, Justice; James H. Wolfe, Justice.

LARSON, Chief Justice:

I concur in that part of the opinion upholding the information and declaring that an agreement to counsel, advise and urge other persons to practice polygamy is an agreement within the scope of the conspiracy statute. I concur in the holding that the evidence is insufficient to sustain a verdict against any defendant other than the twenty held by the prevailing opinion. I agree that as to Juanita Barlow and Jean Barlow Darger the sentence and conviction must be set aside for the reasons stated in the opinion.

Now I note the matters in which I must dissent. I think the questions asked Helen Smith as to what was said to her by her husband relative to Barlow and Musser were in the nature of communications which are confidential under the provisions of Sec. 104-49-3 (1), U.C.A. 1943. However, that does not avail the defendants because: first, no objection was made on the grounds of privileged communication; second, such objection is only available to the other spouse; and, third, Heber C. Smith, the husband, is not one of the twenty defendants as to whom we hold there is evidence enough to go to the jury.

I think the opinion is in error on the question involving the competency of certain jurors. To my mind the record compels the conclusion that the trial court was in error in denying the challenge of defendants to such jurors. I fear the effect of the holding of the opinion will be to render any talesman competent to sit as a juror if he says he will try the case fairly and impartially even though he has a fixed and determined opinion of defendant's guilt or of his innocence as unmovable as Gibraltar. During the examination of talesman as to his qualifications to sit as a juror, when the talesman stated that he had formed an opinion as to the merits of the case, the court asked: "Is it such an opinion that it would not yield to the facts presented here in the court room before you for your consideration?" The talesman answered: "It would take evidence to change my opinion." The court then asked: "The opinion you now have—could the opinion you now have be removed by evidence you heard in this court, and altered and changed?" And the answer was: "Yes, by evidence it could." The challenge to the juror was denied.

Another talseman who had formed an opinion on the merits stated that "it could be changed; as the case went on, it could be changed." Challenge to such juror was also denied. At least three jurors were of this type. It seems elemental to the writer that a talesman who has an opinion on the question to be decided by the jury, which opinion requires evidence to change or remove, is ipso facto disqualified as a juror. Of course, jurors are not required to be blank minds, but they should be men with free and open minds; men who can enter the jury box at the beginning of the evidence utterly disregarding any oblivions to anything they may have heard or read, or any opinions or impressions they have formed. The question is not: Can your opinions be changed, but can you utterly disregard your opinion? It is not as to whether the opinion is of such fixity that it cannot be changed by evidence, but is it of such fixity that you cannot disregard it without any evidence? As far as such juror is concerned the party litigant comes to the batter's box with two strikes charged against him. It is small consolation to say: "If you knock a home run on the first ball pitched, the handicap of two strikes charged against you before you came to bat didn't hurt you." Who would contend that in a championship basketball game it is fair to give one team, as the game opens, ten free throws at the basket, saying to the other team: "If you can score

enough field baskets more than your opponents to offset the ten free throws, why you win anyway so you can't complain''?

The rule as laid down by the overwhelming weight of authority, and as repeatedly declared in this jurisdiction is, a talesman is not disqualified as a juror because he has formed or expressed an opinion as to the guilt or innocence of the accused if such opinion is one that the juror can and will completely lay aside and disregard so he can try the case fairly and impartially upon the evidence submitted in open court like he would if he had heard nothing of the case or formed no opinion whatever. In People v. Hopt, 4 Utah 247, 9 P. 407, 120 U. S. 430, 7 S. Ct. 614, 30 L. Ed. 708, the question was raised as to a denial of a challenge of a juror for implied bias. The Utah court disposed of the matter on the ground that when the jury was sworn the defendant had three unused peremptory challenges and so could not complain. The United States Supreme Court affirmed on the same ground. It should be borne in mind that both courts point that the juror, Abbott, testified that while he had long before formed an opinion based upon what he read in the newspapers ''he could go into the jury box and sit as if he had never heard of the case'' and that unless ''what he had heard before turned out to be the facts in the case he had no opinion, and that he could sit on the jury and try the case without reference to anything he had heard.'' In Thiede v. Utah, 159 U.S. 510, 40 L. Ed. 237, 16 S. Ct. 62, the court disposes of the question thus: ''These jurors testified substantially that at the time of the homicide they had read accounts thereof in the newspapers, and that some impression had been formed in their minds from such reading, but each stated that he could lay aside any such impression and try the case fairly and impartially upon the evidence presented.'' In State v. Haworth, 24 Utah 398, 66 P. 155, four of the challenged jurors had formed an opinion as to the guilt or innocence of the accused. It did appear they had formed an opinion that deceased had been murdered. (A point on which there was no dispute). One juror stated that from what he had read he had formed an **opinion or impression** as to the guilt or innocence of the accused, but that he could **weigh the evidence independently of what he had read and heard** and would not be influenced by such matters or opinions formed therefrom. These jurors were held not disqualified. They all come with the rule for which the writer is contending.

"A person who has formed an opinion by conversation with witnesses is, under Neb. Crim. Code, Sec. 468, incompetent to sit as a juror, notwithstanding he may swear that he can render a fair and impartial verdict." Cowan v. State, 22 Neb. 519.

"A juror is not dsqualified because he has formed an opinion of greater or less strength from what he has read in newspapers, if he testifies that he can render a verdict according to the evidence, uninfluenced by previous opinions." Rizzolo v. Com., 126 Pa. 54; West v. State, 79 Ga. 773; Garlitz v. State, 71 Mo. 293, 4 L. R. A. 601; People v. Gage, 62 Mich. 271.

"A juror having an opinion in a case, and whose declaration that he could render an impartial verdict is qualified by a doubt, is incompetent, under N. Y. Code Crim. Proc., Sec. 376." People v. McQuade, 110 N. Y. 284, 1 L. R. A. 273.

"A juror stating that he is prejudiced in defendant's favor, but that he can find a verdict upon the evidence alone, is properly rejected on a challenge for cause." Giebel v. State, 28 Tex. App. 151.

"The statement of a juror on cross-examination, that he thinks he can try the case fairly and impartially and render an impartial verdict from the evidence, without being biased by his previously formed opinion, although it will take evidence to remove it, renders his rejection a matter within the discretion of the trial judge." Young v. Johnson, 123 N. Y. 226, affirming 46 Hun-164.

"The opinion which renders a juror incompetent must be such as would influence his judgment." Spangler v. Kite, 47 Mo. App. 230.

"A juror called in a murder case is not incompetent because he heard talk about the case at the time of the offense, and may then have had some opinion, where he stated that HE HAS NO OPINION AT THE TIME OF THE TRIAL, stands impartial, and can give the prisoner a fair trial." Lyues v. Com., 88 Va. 396. (Caps ours)

"One who has formed an opinion which it will require evidence to remove is disqualfied for actual bias as a juror in a murder trial, although he states that he will try the case on the evidence and the law." State v. Coella, 3 Wash. 99; contra, Com. v. McMillan, 144 Pa. 610.

"A juror who has formed and expressed a positive opinion of the guilt of a prisoner, and of certain specific and material facts, although it is based solely on newspaper accounts, is disqualified, even if he declares that he can render a fair and impartial verdict upon the evidence alone." Coughlin v. People, 144 Ill. 140, 19 L. R. A. 57.

(Above quotations 40 L. Ed., pages 238, 239)

We quote from the syllabus in Scribner v. State (Okla.), 108 P. 422:

" 'The opinion necessary to disqualify a juror must be one based on what purports to be facts, and one that will combat the evidence.

" 'The trial court is not limited by the answers made by the juror, but must be satisfied from all of the circumstances as well as the examination that the juror is not prejudiced against the accused.

" 'Where the juror says that he has an opinion, the accused should be given an opportunity to examine him fully as to the extent of his opinion.'"

In the concurring opinion Mr. Justice Furman, we read:

" 'When a juror states that he had an opinion as to the guilt of a defendant, he is not made competent to sit in the case merely because he may state that he can and will lay this opinion aside if taken on the jury, and give the defendant a fair and impartial trial, and be governed alone in making up his verdict by the testimony of the witnesses and the charge of the court. The juror is not the judge of his own competency, of his own impartiality, and of his own freedom from prejudice. No statute can clothe him with such judicial discretion and power. . . . It is the judge, and not the juror, who is charged with the duty of passing upon the competency of the juror, and in the discharge of this duty the judge may have recourse to any means of information within his power. In fact, he should carefully investigate every source which would be calculated to throw any light upon the competency of a juror, and if the judge is not entirely satisfied of the competency of the juror, he should be excused. In re Johnson v. State, Okla. Crim. 348, 97 P. 1070.

" '. . . The court erred in not permitting this question to be answered. While it is true that the court would not be bound by answers of the juror, yet, when it is disclosed that a juror has an opinion, in all fairness the court should permit the most searching cross-examination of the juror as to the origin, extent and probable effects of such opinion. . . . But it may be said that the defendant is guilty, and that therefore it is immaterial as to whether the law was complied with. Such a statement as this is the first step toward lynch law, and if recognized by this court, would wipe out and destroy every constitutional right, and would establish a precedent which, if followed, would result in arbitrary punishment in the name of the law, . . .' "

The question as to the juror qualification is not if his opinion will yield to evidence but, can he lay it aside and disregard it so as to give the evidence its proper weight on the question: Is guilt proved? without wasting part of its strength and force in overcoming preconceived opinions on that matter? In other words, not can the opinion be overcome by evidence, but can and will the juror disregard such opinion and weigh the evidence fairly and and impartially? I think the trial court erred in turning down the suggestion and request of defense that the state of mind of these jurors, and the fixity of their opinions be further explored before they be accepted as jurors. On the record as it stands, I think these jurors were disqualified and incompetent to sit as jurors, and the cause should be reversed.

There are two other matters in the record I think were error but since no exception was taken to them below, they need not be discussed.

PRATT, Justice, not participating.

PROGRESS IN THE COURTS

Application in the Mann Act cases for a rehearing was denied by the United States Supreme Court. This leaves the six defendants, who did nothing more than take their plural wives, the mothers of some of their children, over state lines, in the regular course of following their occupations for a livelihood, without further remedy.

The law was enacted to prevent interstate and foreign commerce among women for prostitution or debauchery, or for any other immoral purpose.

Whoever heard of a man taking his wife and children from one state into another in his occupational pursuit, to provide his family a living—taking them there for prostitution or debauchery, for for any other immoral purpose? But the highest court in the land has so designated these cases; and the defendants, among the soundest citizenry of the State, must go to prison for three years on each charge.

The court's interpretation of the Act will some day be reversed, or the Act itself will be sensibly amended; until which time, however, it stands men and women well in hand to forego their constitutional rights and remain within the borders of their own states, otherwise traveling singly to and fro.

LITTLE THINGS

All great things are but the accumulation of little things. Rays of light make up the warmth of the sun; drops of water become rivers; grains of wheat push up their shoots; and all of these work silently, almost imperceptibly, until a bounteous harvest is reaped.

Letters are arranged into whole words; words are formed into thoughts; thoughts are spread on the pages of books; in libraries and in universities intellect develops; and, by the might of intellect, oceans and the sky are spanned, continents are linked and man is master of the elements.

A sneer, a smile of encouragement, a kindness or a wrong—from such little things is character moulded. Upon the characters of individuals are built the ethics of communities, industries and peoples, and empires rise and fall.

There is no act so slight, no task so trifling, but fills an important niche in the boundless scheme of little things. And in their accumulated accomplishment each man and group and commonwealth and nation and planet move in the vastness that is the universe.—Daniel Rand.

AN ITEM ON ANABAPTISTS

One of our friends, a service man, sends us the following item to pass on to our readers. He states: "At the USO I came across a little item that may be of interest to readers of TRUTH. The item is in the 'Practical Encyclopedia' under 'Anabaptists' and states:

"'Protestant sect prominent in the 16th Century. It originated in Zwickau in Saxony and its leader was Thomas Munzer. The members did not believe in infant baptism, and they became prominent because of their positive revolutionary ideas. They wished to overthrow the existing order and had a share in the revolt of the peasants in 1525, after which Munzer was put to death. In 1533, under John of Leyden, they captured Munster, where for about two years they put their ideas, which included polygamy, into practice. In 1535 the town was taken from them and many were killed.'"

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 5, Utah

Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 12. **FEBRUARY, 1947** **No. 9.**

EDITORIAL THOUGHT

A FOOLISH consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. Speak what you think now in hard words and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today.—Emerson.

CONSPIRACY CASES

December 16, 1946, the Supreme Court of the State of Utah filed its opinion, a 3 to 1 decision, affirming the judgment of the lower court in a certain conspiracy case.

It will be recalled that in March, 1944, the state brought action against thirty-four so-called Mormon Fundamentalists on the charge of conspiracy to teach the practice of plural marriage and in furtherance of such alleged conspiracy the defendants were charged with having committed the following acts:

1. That from June 1st, 1935, to March 1st, 1944, in Salt Lake County, State of Utah, defendants published and distributed once each month, a pamphlet called "Truth"; 2. That on July 1, 1942, defendants purchased a house at 2157 Lincoln Street in Salt Lake City; and, 3. That in 1942 and 1943, in Salt Lake County the defendants attempted to convert Helen Smith to believe in and to live in Polygamy.

The judgment of the court was confirmed against the following defendants, each of whom was sentenced to serve one year in the County jail:

Joseph White Musser, Guy W. (H.) Musser, Charles Frederick Zitting, Heber Kimball Cleveland, Zola Chatwin Cleveland, Jonathan M. Hammon, John Y. Barlow, Albert Edmund Barlow, Edmund Francis Barlow, Ianthius Barlow, Louis A. Kelsch, Dr. Rulon Clark Allred, David B. Darger, Rulon T. Jeffs, George H. Kalmar, Joseph Lyman Jessop, and Alma A. Timpson; also Ross Wesley LeBaron, not of the Fundamentalist group. As to defendants Juanita Barlow and Jean Barlow Darger, they being minors (under 18 years of age) at the time of the alleged conspiracy, were remanded to the Juvenile Court for final action.

We believe some serious errors were made by the trial court, some of which are detailed by Mr. Chief Justice Larson in a dissenting opinion, which, with the majority opinion, appears in this issue of TRUTH. The Supreme Court consists of five members, Mr. Justice Pratt not participating because of his absence from the court during the hearings.

It is common knowledge that the cases were initiated by the leaders of

the Mormon Church during the presidency of Heber J. Grant; and that during the arrest and trial of the defendants an hysteria of prejudice prevailed against the defendants as the result of propaganda by the Church with whose teachings the defendants were not in full harmony. In a signed statement made to the United Press by Mark E. Peterson, a member of the Quorum of Twelve of the Mormon Church, and which is now part of the court files in the case, there appears the following:

"3—The Church has actively assisted federal and state authorities in obtaining evidence against the cultists, and helping to prosecute them under the law.

"4—Among witnesses for the prosecution are men who have been appointed by the Church to search out the cultists, turning over such information as they gather to the prosecution for their use; these men have also been appointed by the Church to do all they can to fight the spread of polygamy."

It is also a matter of record and common knowledge that the Mormon Church, August, 1852, adopted the revelation of the Lord given to His Prophet, Joseph Smith, proclaiming the principle of plural or celestial marriage, and from that time on actively advocated the principle as a saving and exalting ordinance. This was true until October, 1890, when the Manifesto of Wilford Woodruff (with its subsequent interpretations) abandoning the practice by the Church, was adopted, throwing the principle back into the laps of the Priesthood to whom the law was originally given, it being essentially and exclusively a Priesthood law.

It is also common knowledge that during the succeeding years after the Manifesto, hundreds of men entered into the practice—many being men in high church positions; that Heber J. Grant, who afterwards became President of the Church, in September, 1899 (nine years after the Manifesto), was arrested and pleaded guilty of an infraction of the anti-polygamy law and was fined $100.00 by the court, and that Joseph F. Smith, while President of the Church, (as late as 1905) was arrested and pleaded guilty to a like charge and was fined $300.00.

It was not until after Heber J. Grant became President of the Church, that the Church began to use its powerful influence and offices against certain church members who were alleged to be polygamists, resulting in what is now known as the "Church Crusade of 1944."

That the defendants have for many years consistently taught the sacredness of plural marriage as a religious principle—a principle of salvation based upon the revelation of the Lord (Doctrine and Covenants, Section 132) is not to be denied, but proof is lacking, despite the decree of the august court, of a conspiracy to teach the breaking of the laws of the State with reference thereto. The fact that the court eliminated eleven of the defendants from the original conviction and ordered two others of them remanded to the Juvenile Court, plainly indicates the superficial attention given the case by the trial Judge and the biased, prejudiced and "let-them-be-hanged, what-the-hell-do-we-care" attitude of the jury. And further, an examination of the transcript of evidence must convince any reasonable mind that even the high court of the State showed a lamentable lack of discrimination or comprehension in holding any of the defendants on a conspiracy charge, their only act being to teach their interpretation of a religious principle in which they devoutly believed, and which they had the constitutional right to do.

It is one thing to teach a principle of religion and quite another to teach the commission of an overt act with criminal intent. In the language of Counsel, "Talking is not doing; advocating is not acting; persuading is not committing."

That our readers may have a better understanding of the case we herewith present pertinent excerpts from the printed brief of defendants:

"The worldwide publicity attendant upon this, and associated cases, made advisable a special venire of jurymen, and thus, in all, two hundred talesmen were examined before a jury was obtained. Despite the efforts of the defendants to procure a jury consisting of non-members of the predominant Mormon Church, with which their religious views were in bitter conflict, so many of the talesmen belonged to that church that half of the final jury consisted of members of that faith, most of whom had opinions on the guilt or innocence of the defendants. The defendants were charged with advocating polygamy; their defense testimony was to the effect that they assembled in a meeting house where they taught all of the doctrines of the original Mormon Church, including the polygamy Section (132) of the Doctrine and Covenants, official book of revelations of that great Church. The trial lasted thirteen days and resulted in conviction of all the defendants, and their sentence to imprisonment of one year each.

"Broadly defendants' brief proceeds on this theory: (a) the widespread publicity of the case made it impossible to obtain a fair jury in a state where more than half of the population belongs to the dominant Mormon Church, which was known to be persecuting the defendants for their schism; (b) the trial Court took part in the spirit of a prosecutor; (c) the testimony showed merely an assemblage for the purpose of teaching a religious belief, a right the defendants had under the Constitution of the United States; (d) in other words, the defendants were whipped before they began, and if the evidence had shown merely that a defendant knocked at the Church door, nothing more, he would have been convicted just the same. It was one of the most flagrant instances in history of prosecution becoming the instrumentality of vengeance of sect upon sect, and one of the most disquieting illustrations of the machinery of the law in action under such circumstances. If to declare one's belief be a crime, here is an ugly precedent substantiating that un-American philosophy reminiscent of the dismal ages of the past.

"In speaking of the first amendment, the Court in Kaplan v. Ind. School, 171 Minn. 142, 214 N. W. 18, 57 A.L.R. 185, said:

> **" 'Divine worship according to the dictates of the individual conscience was deemed essential. . . . The main purpose was to protect the sincere worshiper, no matter of what sect, against persecution, to prohibit the majority from using the government in any form to further any sect or church, or coerce any citizen into any religious views or practice'."**

"As Justice Frankfurter said in Minersville v. Gobitis, 310 U.S. 586, 127 A.L.R. 493:

> **" 'The process may be utilized so long as men's right TO BELIEVE AS THEY PLEASE, TO WIN OTHERS TO THEIR WAY OF BELIEF, AND THEIR RIGHT TO ASSEMBLE IN THEIR CHOSEN PLACES OF WORSHIP FOR THE DEVOTIONAL CEREMONIES OF THEIR FAITH ARE FULLY RESPECTED'."**

"Throughout the trial, the Court seemed to take the position that, although the defendants were entitled to entertain any religious belief they chose, they were not permitted to express that belief publicly, if the practice of such a belief is unlawful. Such a conclusion constitutes the very essence of religious persecution. People were beheaded, once in England, if

they expressed belief in any but the Catholic Church, the next year if belief in any but the Church of England, because one or the other for the day was the lawful Church. The very progress of civilization would be stopped if one could not express a belief in something unauthorized, and advocate a change of law to harmonize with the belief. The old "Blue Laws" resulted in punishment until people began to express their disbelief in them and advocated change. Suppose Japanese-American citizens were to hold meetings expressing their belief that mongolians and white people should intermarry to get to heaven, and that the Utah law prohibiting such a marriage should be repealed. Would they be guilty of a conspiracy? That is the exact situation here, for there is no proof of living in polygamy, or in unlawful cohabitation, in the entire record.

"An extraordinary feature about the selection of the jury was the fact that while the Court denied defense counsel their sincere request to interrogate each prospective juror orally concerning his religious affiliations and bias in that respect, the Court, in considering a motion for a new trial himself admitted that the witness, Fetzer, was so influenced by the dominant church that it was obvious to all present, including the jury, that he was there to convict. Now, having reached that conclusion, the Court was under the duty to give a new trial, for, if witnesses had been rendered partial by the mandate of the dominant church, jurors had likewise probably been so pursuaded. It was too late to correct the error except by new trial; but this the Court declined to give.

"Very early the Court said that if the prospective jurors had 'formed or expressed an opinion based solely upon newspaper accounts of the case' such did not disqualify them, even if it required evidence to change it; and we say now that no juror can be fair if it requires proof on either side to upset his opinion.

The Court's Unconscious Bias

"A reading of the transcript will readily convince one that the judge in this action, throughout the trial, unwittingly manifested such prejudice against the defendants as to make their conviction, by an already biased jury, a foregone conclusion. It was an unconscious idee fixe with the Court and it was his duty to show how expeditiously it could be done. Whether this prejudgment arose from the fact that these people must be convicted, that the world was enjoying the spectacle, and perhaps hoping to see the Christians thrown to the lions of the Colliseum; whether it was due to the fact that a powerful religious sect had approved the burning of the martyrs who dared to disagree with it—we know not; but the fact remains that the Court witlessly manifested such partiality as to make himself, in effect, the third prosecutor in the court room. It was the general impression that was harmful.

"It took courage for a Court to try this case: (a) it was world renowned in its publicity; (b) its prosecution was instigated by a great church organization seeking to punish the schismatics of its flock; (c) the trial represented an opportunity to display juridical erudition and efficiency to a listening world; (d) another trial in Washington against many defendants for sedition had dragged on for months, and here was a chance for a judge to force a speedy trial and prove how quickly it could be done.

"Against all these powerful influences, the defandants had but one thing to offer—a sincere belief in a plan of salvation. They were humble, inconspicuous and disdained; they represented only the meek and the lowly. It is little wonder that even a brilliant judge of the highest integrity

should unconsciously have been affected by these tremendous instigations to unfairness; these suasions and powerful promptings. The very atmosphere of the court room reeked with bias and condemnation; here were defendants with the temerity to defy the doctrines of a church to which half of the citizens of the state adhered; defendants who dared to continue to espouse the tenets of that church in all their original purity."

(In a Federal case against all but three of these same defendants, who were charged with sending TRUTH magazine through the mails in violation of the) "Act against mailing obscene matter. A motion to quash was filed, and in the course of the argument thereon it was suggested by defense counsel that the worst the government could prove was that 'Truth' magazine advocated a belief in the divinity of all of the Doctrine and Covenants, including Section 132 on plural marriage as a living present day doctrine.

"The government was invited to submit to the Court the strongest 'Truth' quotation it had along his line of advocating polygamy. Several of the magazines, as well as a copy of The Doctrine and Covenants, were placed in the hands of the Court, the Hon. J. Foster Symes sitting for this case; and he took them to Denver for consideration and decision. He understood—all understood—that if the advocacy of polygamy has a tendency to corrupt public morals, these people were guilty—otherwise, innocent.

"The whole case was thus, in effect, tried on the evidence submitted in the argument on the motion to quash; and the Court's decision rendered favorable to the defendants definitely adjudicated that the publication of 'Truth', and the advocacy of polygamy do not tend to deprave public morals.

"The case was appealed to the Supreme Court of the United States where the appeal was later dismissed. It thus was, and is, the final word on the very issue involved in the case here, i. e. does the advocacy of polygamy tend to deprave public morals? So determinative is it of the issue here that we quote from Judge Symes' opinion as follows:

" 'A sample editorial from said publication for the month of April, 1943—which the Government say is typical of all and which it is claimed is within the prohibition of the statute as being lewd, lascivious and filthy—is as follows:

> **" 'The Lord restored the principle of Celestial or plural marriage in line with His promise that in this the last dispensation there would be a restitution of all things and that there should be no taking away again. Plural marriage is one of the laws of Heaven that has been restored never again to be taken from the earth or given to another people. It is a law that cannot be abrogated, modified or postponed. The hackneyed claim that the Woodruff Manifesto of 1890 was given by revelation from the Lord to abrogate His law of Plural Marriage has been exploited by the leaders to a shocking degree, and as often has been exploded. Any person with 8th grade intelligence reading the Manifesto will discover nothing in it savoring of revelation, or as an injunction from the Lord against the continued practice of the principle. True, the subsequent interpretation given it by Wilford Woodruff, while under pressure by the enemy, and so far as it was ratified by the Church, bound the Church to a monogamic marriage system. But it was the Church that was bound, and not God.'**

" 'The statute in question provides that the obscenity, lewdness or lasciviousness be contained in a book pamphlet, picture, paper, letter, writing, printing or other publication, and be of an indecent character.

" 'The argument of the Government, as we understand it is that these editorials—of which a fair sample is the quotation supra—by advocating the

practice of polygamy, comes within the definition found in Swearingen v. U. S. 161 U. S. 446,—p. 451:

> **"'The words "obscene", "lewd" and "lascivious", as used in the statute signify that form of immorality which has relation to sexual impurity, and have the same meaning as is given them at common law in prosecution for obscene libel * * *.'**

"'In other words, it is a violation of the law to advocate through the mails, plural marriages because in so doing the defendants necessarily advocate the violation of law and incite thoughts of sexual impurity and practices in many of their readers.

"'A careful reading of the editorial discloses no obscene or filthy word or expression of lewd suggestion is used or contained therein. It is restrained and nothing more than an argument in favor of the practice that for many years was a tenet of the Mormon Church, until abolished as a condition of the admission of Utah to statehood. I cannot see how any word or sentence in these editorials submitted to the court can be denominated as lascivious, or of a nature to excite erotic feelings or thoughts in the mind of the ordinary reader, or as tending to deprave public morals, or lead to impure purposes or practices.

"'A reading of the publication here involved forces us to the same conclusion. As stated, it is nothing more than advocacy of a certain practice that was once part of the religion of the Mormon Church, and which this group of defendants still advocates. There is nothing in it that comes within the language of the Swearingen case, or which tends to corrupt and debauch the minds and morals of those in whose hands it might fall.

"'The court takes judicial notice that the Mormon Church, for many years, advocated polygamy, and in so doing used the mails to disseminate its literature, advocating "celestial or plural marriages." Such a use of the mails has continued for many years without molestation, and has never before been questioned. In the interpretation of a doubtful and ambiguous statute—a uniform administration practice by the authorities in respect thereto over a considerable period of time carries weight with the court, especially where, as here, thousands of good citizens sincerely and honestly believe in it as part of their religion.

"It was quite natural that when Congress forbade plural marriages, and the church agreed to submit to those laws, many of the followers of the Mormon faith felt that they could not conscientiously and sincerely change their beliefs in the face of what they considered the direct command of God to the contrary. . . .'"

The Law Involved in the Case

"The testimony showed merely that the defendants assembled and preached their religious views, one of such views being that a plurality of wives is essential to the attainment of the highest glory in the celestial kingdom of God.

"When we chanced once to sojourn in London, England, we noticed that in Hyde Park, which is a short walk from Buckingham Palace where the king resides, it was permissable for a man to shout to his heart's content on any religion, advocate any form of goverment, upbraid the king, denounce parliament and the like without restriction, and as long as his audience would listen. Each speaker carried a box on which to stand. As long as he did not put his ideas into practice, no one cared. (It is an interesting coincidence that, as we are writing this, 'The Salt Lake Tribune', February 25, 1945, D. 7, carries this A. P. dispitch: 'Prof. C. E. M. Joad, University of London, is reported already to have made the proposal that Brit-

ish laws be altered to permit a man taking a number of mates.')

"In America we have so many religions with each claiming to be the only path of salvation, that many intelligent people are quite indifferent to what any one of them advocates. To deny the defendants the expression of their religion, however impractical it may appear to some, is to refuse them the very right that our great Constitution bestows.

"There can be no progress without tolerance of the opinions of others. For one thousand years after the fall of Rome, progress was practically unknown for the simple reason that people were afraid either to express their opinions, or to perform strange experiments. A dominant church so subdued independent thought that the only secular knowledge allowed was the trivium consisting of grammar, rhetoric and dialectic, and the quadrivium including music, arithmetic, geometry and astronomy. It was not until such men as Leonardo da Vinci (1451), Nicolous Copernicus (1473), Vesalius (1514), Galileo (1564), and Newton (1642) came along, and dared to experiment and express their opinions, that the enlightenment of the modern world began. We have stood beneath the great lamp in the Cathedral of Pisa, from the swinging of which Galileo discovered the isochronism of the pendulum; we have lain on the identical stone at the top of the leaning Tower of Pisa from which he dropped objects to prove the first principles of dynamics; we have noted that he became so unpopular with the clergy, through the expression of his opinions on these matters, that his persecutors regarded him as a heretic and drove him away to Florence; we have observed all these things, and now, three hundred fifty years after that incident, in a nation blessed with a Bill of Rights, find ourselves actually defending the right of man to express his opinion, and that, too, on the most abstract and unreal of all things —supernatural religion.

"When Copernicus produced his book, "On the Revolutions of the Heavenly Bodies", he feared for thirty-six years to publish it, and when he did so the Inquisition condemned him on his death bed as a heretic.

"When, in 1632, Galileo published his book, "The System of World", in vindication of Copernicus, the Inquisition at Rome accused him of heresy, and with the threat of death forced the venerable man to his knees, with Bible in hand, to curse the doctrine that the earth moves around the sun!

"In 1600, Bruno asserted the plurality of worlds, a doctrine so "immoral" that they burned him at the stake in Rome.

"Why multiply illustrations?

"Intolerance of dissenting opinions is the very basis of this prosecution, and no more excusable than the persecutions of old.

"Once a jury feels justified in convicting men and women because they dare to preach doctrine contrary to that of a dominant church, the horrors of the Inquisition easily ensue. Nothing manifests more exquisite cruelty than creed fighting creed, sect punishing sect; and when the legal authorities use their strong arms on one side or the other, we are once more entering the dark ages of human thought.

"The point we are getting to is this: In practically all of these early persecutions, the victims advocated the practice of something contrary to established law and dominant religion. The Christians who hid in their catacombs along the Via Appia of Rome, advocated the worship of Christ as head of a Kingdom of God; the Romans resented the idea of a new 'king', and fed the martyrs to lions in the Colliseum.

"In this case, the defendants advocated a belief, the practice of which

is contrary to statute. That fact, in no sense, forbids them to express such belief. Prosecution should begin when they practice, not when they merely talk, for to do otherwise means the institution of a state religion controlling all belief; and here no practice whatsoever was shown.

"'When a statute is challenged as impinging on **freedom of speech, freedom of press, or freedom of worship,** those historic privileges which are so essential to our political and spiritual progress, **it is the duty of this court** to subject such legislation to examination, **in the light of the evidence adduced,** to determine whether it is so drawn as not to impair the substance of those cherished freedoms **in reaching its objective.** Ordinances that may operate to restrict the circulation or dissemination of ideas on religious or other subjects should be framed with fastidious care and precise language to avoid undue encroachment on these fundamental liberties. And the **protection of the Constitution must be extended to all, not only to those whose views accord with prevailing thought,** but also to dissident minorities who energetically spread their beliefs.'' **(Bold ours).**

—Justices Murphy, Black and Douglas, and Chief Justice, in Jones v. City of Opelika, 316 U. S. 584, 62 S. Ct. 1231, at pp. 1245-1246.

On the Motions Non Obstante Verdicto

"It was obvious to anyone who sat through the trial that, even under the most favorable construction of the State's testimony, it was utterly lacking in the proof of

(a) a conspiracy or agreement of any nature whatsoever;

(b) a practice of polygamy;

(c) a practice of unlawful cohabitation;

(d) any overt act contrary to law; but such was the public mandate for conviction, irrespective of what individual defendants had done, that the court did not take either the time to analyze the evidence, or do anything but rush the culprits to sentence. All appeals to the Court to be calm, to sense the fact that the defendants had merely assembled to express their religious beliefs, including not only that in the celestial marriage, but also in all the noble precepts of original Mormonism, were wholly unavailing; and it is only now, after weeks of undisturbed purusal of the record, that it has become apparent that some of the defendants were convicted on the petty evidence that they had merely attended religious meetings, and others, without even attending meetings, had only privately expressed their belief.

"The strong decretory influence of outside authority thus becomes so apparent that every self-respecting juryman must now hang his head in shame to think that he lacked the moral courage to refuse the mere prescription of sect on sect. Even Pilate of old had the fortitude to say:

> **"'Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him.'**

"The Court, here, listened to the cries of the mob, and delivered these defendants to its will. The Court had a grand opportunity to uphold the freedom of religious thought and expression as guaranteed by the Constitution of this land; rather, he pursued his idee fixe that his duty consisted in the imposition of sentence.

"The devoted mob was satisfied, and legal jurisprudence thus beckoned the return of the dark ages of human thought. We are not condemning this Court especially—where was the jurist possessing courage enough to give them a fair trial? Nevertheless, history must indict ,with pencils of scorn, the whole mandated proceeding.

"A great power pleaded and enjoined against them, an unseen dic-

tate of which the prosecution was but a weak puppet. Paul was a prosecutor who 'persecuted them even unto strange cities'; yet later, as the light came upon him, when he stood before Agrippa, he said:

> " 'I stand and am judged for the hope of the promise made of God unto our fathers.'

"Yes, Paul, 'punished them oft'; but, later, being converted, he was sent to Rome and there he 'dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God . . . with all confidence, no man forbidding him.' (Acts as-24).

"There is such a striking similarity between those days of Paul, and these latter days, that we feel compelled to mention it; for, after all, this case represents the right to express and advocate a religious belief. But to extol a religious creed that is against popular acclaim—that is a thing calling for the courage that few now possess. One would think that the word 'tolerance' had been stricken from the proud vocabulary of modern freedom.

"Stripped of its publicity, denied the impelling force of a dominant creed, judged by the bare facts proved—this case contains no more evidence than that which could be brought against any Church-goer on a Sunday morning, whether he believes in 'condolence', 'sanctions', 'Christian Science' or 'absolution'. All beliefs are to some utterly ridiculous; then why pick these lowly people for condemnation?

"Who, in this enlightened age, could have thought that we should, in our day, witness a modern Inquisition? A fillip of the thumb would have turned the penalty to burning at the stake; and it is no wonder that many regard it as apalling genuflection to the requisition of a powerful creed. We who find it difficult to believe any supernatural religion, may well expect the thumbscrews for not believing—; and not believing what? An adjudicated religion. That is the dark ages again. The moment the revelations of God are expurgated by the whims of man, they cease to be divine. A mundane religion can no longer claim any insight into supernatural regions.

"One often wonders what the State thought the defendants should have done to prove themselves not guilty. The evidence against them was but proof of the expression of a belief—not even enough proof to pass a nonsuit in a civil action; yet the burden was on the defendants to prove themselves not guilty. Have we reached that stage of jurisprudence? The theory of 'beyond reasonable doubt' seems to have been forgotten. This is a criminal case; yet the prosecution proved but a belief.

"This question was asked: 'Did anyone at either of these meetings urge people to enter the principle of plural marriage?' Upon objection, defense counsel said: 'I don't believe a single witness has been able to answer that question.' Now note the reply of the Court: "And they will never answer if you ask it from now until as long as I am on this bench!' Incredible! for, whether the defendants urged people to enter plural marriage was the very heart of the case. Thus the defendants were denied due process under the Fourteenth Amendment; and this repeated error is enough to justify reversal.

"How can there be a conspiracy to advocate a belief, a religious belief protected by the immortal rights of our Constitution?

"To be effective, freedom of religion and worship must protect: (a) those who adhere to any system of religion, whether it be Mohammedanism or Buddhism, Confucianism, or Christianity; (b) those who worship in any

of the sects of those great religions; (c) those who establish new religions unrelated to any of the old; (d) those who, in a quandary, grope from one religion to another; (e) the agnostics who say they do not know; and (f) the atheists who deny that any God exists except force and matter without the slightest interest in how man is shuffled and torn.

"To hold that people are to be punished because they disagree with a powerful church, is to deny freedom; hence, if people desire to preach that heaven is made of green cheese, and endeavor to convert others to that belief, let them have their say. Christianity itself would be but a minor historic incident if, in early times, they had not thrown to the lions them who believed.

"If in this case there had been any evidence of unlawful cohabitation or polygamy as a practice, our viewpoint would be different; but even the Court admitted that there was no polygamy, and the evidence of unlawful cohabitation consisted in the fact that, at various times, some of the defendants attended Church with several ladies, and in the houses several women were at times seen. Have we reached the stage of human association when it is a crime to be seen with several women—relatives or friends? Or have we more accurately achieved that state when, if a dominant church points its finger of scorn, the culprits should be convicted, evidence or no evidence? That savors of the burning stake, the persecution of the dark ages!

"Nothing could be more contemptible than the prostitution of the legal forces of a state to the whims of a sect seeking vengeance upon its schismatics, yet the weakness of the prosecuting authorities here has made that astounding statement so manifest as to be a condemnation upon them.

"In 'Liberty' (Vol. 40, No. 1, First Quarter, 1945, p. 2) appears the following under the pen of Rufus W. Weaver, D. D.:

" 'Religious liberty today is variously defined.

" '3. Religious liberty, to the skeptical intelligentsia, is the right to reject religion in its entirety and to portray all religions as phases of man's social evolution, to be discarded altogether as an anti-supernatural science gains a complete sway in the thinking of all mankind.

" '4. Religious liberty, according to the fundamental teachings of Jesus Christ, is the recognition, the establishment, and the safeguarding of the rights of the individual, to the end that in all matters pertaining to religion he may act freely in giving expression to his religious attitudes and convictions; that he shall neither be enjoined nor molested as he associates himself with others holding like beliefs, and that those so associated shall enjoy as a natural right the propagation of their religious beliefs and convictions, unhindered by any civil authority.

" 'This last conception of religious liberty is America's contribution to the science of government, and the supreme obligation which now rests upon our American Government is to seek to expand into all lands this principle of religious freedom, securing in the process its implementation by all governments. The goal is the universal emancipation of the human spirit from every form of religious tyranny, and the outlawry of religious persecution everywhere on earth.'

"By reason of the numerous errors here argued and assigned the judgment as to each defendant should be reversed, and the defendants discharged.

"Respectfully submitted,

"CLAUDE T. BARNES
J. H. McKNIGHT
ED. D. HATCH,
Attorneys for Defendants."

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 12. MARCH, 1947. NO. 10.

The Resurrection

By George Q. Cannon

There is a difference of opinion, we are told, in the Sunday school of one of the country wards concerning the sons of perdition, and the second death, and we are asked whether those who commit the unpardonable sin will be brought forth in the resurrection of the dead. It is stated by some in that ward that they think that the sons of perdition will not come forth; others think they will. We are requested to give our views on this subject in the Juvenile Instructor.

Concerning the resurrection of the dead the word of the Lord is very clear and definite. It leaves no room to doubt that through the redemption of the Son of God all the children of men will be resurrected.

In the 26th paragraph of section 29 of the Book of Doctrine and Covenants the Lord says:

> **But behold, verily I say unto you before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened and they shall come forth; yea, even all.**

Here the Lord says, "Then shall all the dead awake", and to make the matter more impressive, he repeats, "They shall come forth; yea, even all."

The prophet Jacob, as recorded in the 15th, 21st and 22nd verses of the 9th chapter of 2 Nephi, says:

> **And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. * * ***
>
> **And He cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men; yea the pains of every living creature, both men, women, and children, who belong to the family of Adam. And He suffereth this, that the resurrection might pass upon all men, that all might stand before Him at the great judgment day.**

Abinadi is on record upon this important subject in the 16th chapter, of the Book of Mosiah. The whole chapter should be read by the inquirer.

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

Speaking concerning the dead, Amulek, as recorded in Alma the 11th chapter, 41 to 43 verses, says:

> **Therefore the wicked remain as though there had been no redemption made, for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now, there is a death which is called a temporal death: and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death: the spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.**

Alma also speaks with great plainness concerning the resurrection of all the dead as recorded in Alma, 40th chapter, 4th, 5th, 14th, 21st, 23rd and 26th verses:

> **Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time or a third time, that men shall come forth from the dead it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case; that there is a time appointed that all shall rise from the dead. * * * Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. * * * But whether it be at his resurrection, or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works; * * * The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. * * * But behold, an awful death cometh upon the wicked; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.**

Samuel the Lamanite expresses himself upon this subject in the following language, as recorded in Helaman, 14th chapter, 15th and 17th verses:

> **For behold, he surely must die, that salvation may come; Yea, it behoveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord; * * * But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord;**

In the 26th chapter of 3 Nephi, 3rd, 4th and 5th verses the words of the Lord Jesus are given to us:

> **And He (the Lord Jesus) did expound all things, even from the beginning until the time that he should come in his glory; Yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; and even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil; if they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began.**

Also in the 27th chapter of the same book, 14th and 15th verses we have the word of the Lord Himself upon this subject.

> **And my father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the father, to stand before me, to be judged of their works, whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the father, I will draw all men unto me, that they may be judged according to their works.**

Moroni is recorded in the 9th chapter of Moroni, 13th and 14th verses, as saying:

> **And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death; and then cometh the judgment of the holy one upon them, and then cometh the time that he that is filthy shall be filthy still; and he that is righteous, shall be righteous still; he that is happy, shall be happy still; and he that is unhappy, shall be unhappy still.**

Mormon himself in the 20th and 22nd verses of the 3rd chapter of his book, teaches the same doctrine. He says:

> **And these things do the spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment seat of Christ, yea, every soul who belongs to the whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil; * * * and I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment seat of Christ.**

Can anything be made more plain than these servants of God have made the great and important truth that our Savior, through His death, broke the bands of death and redeemed every son and daughter of Adam from the grave. As Alma has expressed it, "there is a time appointed that all shall rise from the dead; every limb and joint shall be restored to its body; even a hair of the head shall not be lost." And as Jesus, our Redeemer, Himself says, "As I have been lifted up by men, even so shall men be lifted up by the Father. * * * I will draw all men unto me that they may be judged according to their works."

In the quotations which we have given we have the words of the Lord Himself to the Nephites; we have His words to the Prophet Joseph and through him to the Church; we have the words of Jacob, of Abinadi, of Amulek, of Alma, of Samuel the Lamanite, of Mormon and of Moroni. Upon this point they are all united. All their testimonies agree in teaching us that all the dead shall come forth in the resurrection, and all shall stand before the judgment seat of God, to be judged according to their works, whether they be good or whether they be evil; and, to use the language of Abinadi, 11th verse of 16th chapter:

> **If they be good, to the resurrection of endless life and happiness; and if they be evil to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation.**

The word of the Lord being so plain and free from doubt upon this subject, can anyone, after this, question the completeness of the redemption of our Savior, or place a limit upon the number of the children of men to be resurrected? The deeds of men, whether good or evil, cannot prevent the resurrection of their bodies. Their resurrection will be accomplished without any agency of theirs and independent of them. But their deeds can hasten or delay that event; and to that extent only is their resurrection affected by that which they themselves do. The spirits of the righteous will be resurrected with their bodies much speedier than the spirits of the wicked will be; in other words, death does not have power to retain the bodies of the righteous for any great length of time in its grasp. But not so with the wicked, for the Lord says:

> **"These are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth."**

Yet then they all will be brought forth by the power of the Lamb of God. —Juvenile Instructor, 26:378.

HOW APOSTASY WAS BROUGHT ABOUT

(Brigham Young)

The few hints that I have dropped, clearly show, I think, to all who are acquainted with its history, how these schisms and divisions have been introduced into the Christian world.

For more than seventeen hundred years the Christian nations have been struggling, striving, praying and seeking to know and understand the mind and will of God. Why have they not had it? Can you tell me why it is there has not been a succession of the Apostleship from one to another through all these seventeen centuries, by which the people might have been led, guided and directed and have received wisdom, knowledge and understanding to enable them to build up the kingdom of God, and to give counsel concerning it until the whole earth should be enveloped in the knowledge of God? "Oh, yes, it was apostasy." Very true, if it had not been for these schisms such might not have been the case.

I have taken the liberty of telling the Latter-day Saints in this and other places something with regard to the Apostles in this our day. It is true that we have a greater assurance of the kingdom and the power of God being upon the earth than was possessed by the Apostles anciently, and **yet right here in the Quorum of the Twelve** if you ask one of its members what he believes with regard to the Deity, he will tell you that he believes in those great and holy principles which seem to be exhibited to man for his perfection and enjoyment in time and in eternity.

But do you believe in the existence of a personage called God? **"No, I do not"**, says this apostle. So you see **there are schisms in our day.** Do you think there was any in the days of the Apostles? **Yes, worse than this.** They were a great more tenacious than we are.

We have another one in the Quorum of the Twelve who believes that infants **actually have the spirits of some who had had formerly lived on the earth, and that this is their resurrection,** which is a doctrine so absurd and foolish that I cannot find language to express my sentiments in relation to it. It is as ridiculous as to say that God—the Being whom we worship, is principle without personage.

I worship a person. I believe in the resurrection, and I believe the resurrection was exhibited to perfection in the person of the Savior who rose the third day after his burial. This is not all.

We have another one of these Apostles, right in this Quorum of the Twelve, who, I understand, for fifteen years, has been preaching on the sly in the chimney corner to the brethren and sisters with whom he has had influence, that **the Savior was nothing more than a good man and that His death had nothing to do with your salvation and mine.**

The question might arise, if the ancient Apostles believed doctrines as absurd as these, why were they not handed down to after generations that they might avoid the dilemma, the vortex, the whirlpool of destruction and folly? We will not say what they did not believe and teach; but **they did differ one from another and they would not visit each other.** This was not through the perfection of the gospel, but through the weakness of man.

The principles of the gospel are perfect; but are the Apostles who teach it perfect? No, they are not. Now bringing the two together, what they taught is not for me to say; but it is enough to say this, that through the weaknesses in the lives of the Apostles many were caused to err.

Our historians and ministers tell us that the church went into the wilderness, but they were in the wilderness all the time. They had the way marked out to get out of the wilderness and go straightforward into the kingdom of God; but they took various paths, and the two substantial churches that remain—a remnant from the Apostles, that divided, are now called the Holy Catholic Church and Greek Church.

You recollect reading in the Revelations of John what the angel said to John, when he was on the Isle of Patmos, about the seven churches. What was the matter with those churches? **They were not living according to the Light that had been exhibited.** Do the Latter-day Saints live according to the light that has been exhibited to them? No, they do not. Did the ancient Saints live according to the revelations given through the Savior and written by the Apostles, and the revelations given through the Apostles, and left on record for the Saints to read? No, they did not. * * *

How many methods of baptism were practiced in those primitive days? Just as many as there were Saviors—ONE. How many methods of laying on of hands for the Holy Ghost? ONE. How many methods of obtaining the spirit of prophecy, and the gifts of healing and the discerning of spirits? ONE. **One faith, and one Lord and Savior Jesus Christ, and one only.**

Well, the Apostles went and preached this gospel; yet one would vary a little on one point, and another on another; and those who took the gospel and ran here and there would introduce items of doctrine that were altogether imaginary.

Do you find any curious ideas advanced in our day? Yes, I can relate a circumstance that I once heard myself, from one of the first elders in this church. He was preaching to the people on the principle of adultery, and told them that, according to the law of the Lord, whosoever commits adultery shall have his blood shed. But the idea striking him that millions had committed this crime whose blood had never been shed, he thought this could not be correct, and so to improve it, he said if their blood was not shed in this life it would be in the resurrection. What an absurdity! **There is no blood there.** Flesh and blood cannot inherit the kingdom of God.

Does not this show to you how these little things will creep into the church? Have we the power and authority and the method of detecting every such error? **We have. Do you know what they are? Some of you do, and if you do not I shall not tell you today. But we are in possession of the means by which to detect every error that comes into the Church and to decide satisfactorily on every point, and to decide what is, and what is not true.** * * *

Why have they wandered so far from the path of truth and rectitude? Because they left the priesthood and have had no guide, no leader, no means of finding out what is true and what is not true. It is said the priesthood was taken from the church, but it is not so, the church went from the Priesthood, and continued to travel in the wilderness, turned from the commandments of the Lord, and instituted other ordinances. * * *.—The Deseret News, Vol. 16, p. 266-7, June 23, 1867.

JUDGMENTS OF GOD

(By Jos W. Musser)

Speaking of future judgments upon the inhabitants of the earth who reject the word of the Lord, He said:

> **Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in among them; and their tongues shall be stayed that they**

shall not utter against me; and their flesh shall fall off their bones, and their eyes from their sockets; and it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.—D. & C., 29:18-20.

To show how easy it will be for the Lord to send such plagues, as verily He will do, the writer recounts an experience in his missionary labors in Mississippi, in 1896-7.

After preaching the Gospel to the people at a place called "Grand Junction" on the dividing line between Tennessee and Mississippi, and receiving a very cold reception and threats of bodily harm, he predicted a scourge upon them if they did not heed his message.

Some time over a year later, reentering that district on his way to another settlement where the Saints had invited his return, the writer records in his Journal (No. 3, p. 187):

May 2, 1897, arriving at Grand Junction found the town slowly going down from last year's condition. People seem to be getting poorer, and perhaps more indifferent to their spiritual and temporal interests. The people had just recovered from a very severe scourge in the shape of "Buffalo Gnats". The hotel keeper, Mr. Smith, tells me that a N. W. wind blew these gnats from a swamp some 20 or 30 miles from there into this section of the country, a thing that had not before occurred. The gnats reaching Grand Junction and vicinity, the wind abated, leaving them a pest on the people. This gnat is very poisonous and killed nearly all the livestock in the country. Its attack was on the stomach of the animal causing the flesh to swell, and, in most instances, the animal to die. Mr. Smith stated that over $60,000 worth of stock had died within a short distance of the Junction. Besides this the farmers had been thrown way behind in their crops.

Scourges of which the people are now ignorant are to appear until the earth is made empty, except for the righteous who are willing to serve the Lord, and help to establish His kingdom on earth.

THE MILLENNIUM

The Millennium consists in this—every heart in the Church and Kingdom of God being united in one; the kingdom increasing to the overcoming of everything opposed to the economy of heaven, and Satan being bound, and having a seal set upon him. All things else will be as they are now, we shall eat, drink, and wear clothing. Let the people be holy, and the earth under their feet will be holy. Let the people be holy, and filled with the Spirit of God, and every animal and creeping thing will be filled with peace; the soil of the earth will bring forth in its strength, and the fruits thereof will be meat for man. The more purity that exists, the less is the strife; the more kind we are to our animals, the more will peace increase, and the savage nature of the brute creation vanish away. If the people will not serve the devil another moment whilst they live, if this congregation is possessed with that spirit and resolution, here in this house is the Millennium. Let the inhabitants of this city be possessed of that spirit, let the people of the territory be possessed of that spirit, and here is the Millennium. Let the whole people of the United States be possessed of that spirit, and here is the Millennium, and so will it spread over all the world.

Let us cease from all evil and do all the good we can to the nations abroad, and bye and bye the veil of the covering will be taken from the earth, and the inhabitants see as they are seen.—Brigham Young, J. of D., 1:203.

How long can rolling waters remain impure? What powers shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it upstream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of of the Latter-day Saints.—Jesus Christ.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 5, Utah

Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 12. **MARCH, 1947** **No. 10.**

EDITORIAL THOUGHT

THE money power preys upon the nation in times of peace and conspires against it in times of adversity. It is more despotic than monarchy, more insolent than autocracy, more selfish than bureaucracy. It denounces, as public enemies, all who question its methods or throw light upon its crimes. — William Jennings Bryan.

GOD'S PROMISES CONDITIONAL

Since the restoration of the Gospel in the present dispensation the Lord, through His Prophets, has made promises to the Saints relative to their progress and growth. He has promised to "fight their battles", to redeem Zion, to give the faithful Saints rule over His kingdom, etc. Over one hundred years ago, in predicting the redemption of Zion with the destructions coming upon the wicked, the Lord said "these things are at our door." The date for the redemption was fixed for September 11, 1836, (His. of Church, 2:145), which He said surely would be accomplished "If the Church, with one united effort perform their duties". Frequently we find in blessings given by Patriarchs in the Priesthood, promises are made to individual Saints which apparently fail to materialize.

The Saints must know that all such blessings and promises are made on condition of faithfuless. **"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."** (D. & C., 82:10).

> **And if my people will harken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. * * * (But) instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord.—Ib. 124:45, 48.**

October 7, 1900, President Lorenzo Snow made the following remarkable statement at the semi-annual conference:

> **Now the time is fast approaching when a large portion of the people that I am now addressing will go back to Jackson county. A great many people that are now dwelling in the State of Utah will have the privilege. Whether I, President Cannon, President Smith, or all the brethren of the Twelve will go back I know not. But a large portion of the Latter-day Saints that now dwell in these valleys will go back to Jackson county to build a holy city to**

the Lord, as was decreed by Jehovah and revealed through Joseph Smith.—Conf. Pamph., Oct., 1900, p. 61.

Here is a definite promise to a "large portion" of the people then listening to the President. The writer recalls with what joy and satisfaction the promise greeted his ears, and this feeling was shared by thousands of the Saints who either heard or later read of it. This message from a servant of God provided a rare feast for hungry souls. Our hearts were aglow with the implications of the promise and doubtless the souls of many were stimulated, if but temporarily, to acts of better living. That the time was near for the redemption of Zion, for the builling of the Temple and the city of "New Jerusalem", the ushering in of the Millennial reign, when peace should covthe earth and righteousness should fill the hearts of men, was a balm of Gilead to the younger generation whose parents had been stripped, robbed and driven from the confines of the United States, many laying down their lives for the Gospel's sake.

But time is marching on. Even the younger people who heard the prediction are now in their sixties or seventies. What has happened? We pause to ask, are the Saints as a body as well prepared now for this great achievement as they were then, or hasn't a retroaction set in?

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled?

I command and men obey not; I revoke and they receive not the blessing. Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above. —D. & C. 58:30-33.

The declaration of the Prophet John Taylor, while expressed in different words, tells the same truth as that of President Snow: **"We are going to possess the earth. Why? Because it belongs to Jesus Christ, and he belongs to us, and we to him; we are all one, and will take the kingdom and possess it under the whole heavens, and reign over it forever and ever."** (J. of D., 1:230).

It is true when President Snow's prediction was made the Manifesto of Wilford Woodruff had been issued, discontinuing the fulness of celestial marriage in the Church and throwing the principle back into the laps of the Priesthood where it was originally placed; but the Priesthood were manfully carrying on and a general stimulation was noted among the Saints in receiving God's marriage laws. The members of the Quorum of Twelve were active in their priesthood capacities in keeping the law alive, and many entering into the law were placed in leading positions in the Church and their influence with the Saints grew apace. With the Lord's marriage covenant, and despite the Manifesto, the law of Consecration was being forwarded in the hearts of the Saints, and their faith in the gospel seemed to take on new and vigorous growth. The Priesthood had, of course, been taught that **"Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.** And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." (D. & C., 105:5-6). They were undergoing chastisement and suffering in preparation for greater blessings.

But all at once a change took place in the policy of the Church. The faithful and true President Joseph F. Smith died. His successor pledged his administration to a new course. Those living the Lord's marriage system were gradually rooted out from ecclesiastical positions and placed in the discard. Saints entering into celestial marriage or teaching it were "han-

dled'' and cast out of the Church; and in some cases means were adopted to prevent them from being gainfully employed.

The early leaders of the Church fought the Congressional enactments against plural marriage and its counterpart, ''Unlawful Cohabitation'', with a militant zeal. Many more than a thousand of them suffered death or incarceration in the penitentiaries, other thousands going into hiding to escape penal punishment. What for? For holding out more than one woman as wives, honoring their womanhood and supporting them with their children. During the Federal crusades the maximum penalty for unlawful cohabitation was six months in prison and a fine of $300.

As time went on a general relaxation took place and imprisonment and fines were greatly reduced. George Q. Cannon in the First Presidency of the Church, upon pleading guilty of unlawful cohabitation on two indictments, suffered an imprisonment of only 175 days, with a fine of $450; and later, Heber J. Grant, pleading guilty to a similar charge, was fined $100 with no prison sentence.

Later, while the Church was tenaciously engaged in fighting the doctrine of plural marriage, in 1935, the leaders, with apparent ''vindictive hearts'', caused the law of unlawful cohabitation to be changed by legislative enactment, to a felony with a five-year penitentiary sentence. Fifteen of the brethren, through aid to the courts given by the Church, were found guilty of unlawful cohabitation and are now serving sentences of five years each, while six others are convicted under the White Slave Act for sustaining their plural wives and traveling with them over State lines, and 31 others, including the defendants already mentioned, are convicted of conspiracy to teach the breaking of the law, and sentenced to prison terms, their offense—both men and women—being attending meetings where plural marriage was occasionally mentioned by the speakers as a principle of salvation.

In this situation the formerly persecuted leaders became the persecutors of the Saints, thus drawing down upon their heads the displeasure and anger of the Lord.

Those of the Saints who were impressed with the desirability and the necessity of living the law of Consecration were given a ''Church Welfare Plan'' that bears no resemblance to the Lord's order. Changes were permitted in sacred ordinances, the garments of the holy Priesthood were emasculated and debased. Men were placed in ecclesiastical positions with reference to their business abilities, their financial standing and scholastic trainings, ignoring the faith and humility element of the gospel; in fact the Church has become generally catholicized.

Under these conditions the Saints have taken a course to veer away from the faith; more and more they have adopted the ways of the world, many becoming immoral, the girls as well as boys, taking up with the cigaret and liquor habits. Marriage, in large measure, has become a farce and divorce a commonplace, while the Lord's marriage laws have become a hiss and a by-word with a large proportion of the Church membership.

Thus it can be plainly seen how the Church in the present day has retrograded and become unworthy the blessings of the Lord so bounteously promised and which the Saints to a great extent had been receiving.

President Brigham Young and associates spent the latter years of their lives, while here in the mountains, trying to get the Saints in fit condition to receive the blessings of heaven. They were constantly teaching the plan of salvation, reproving and en-

couraging the Church membership with, at times, apparent success. President Young said:

> **The Saints sacrifice everything; but, strictly speaking, there is no sacrifice about it. If you give a penny for a million of gold! a handful of earth for a planet! a temporary worn out tenement for one glorified, that will exist, abide, and continue to increase throughout a never ending eternity, what a sacrifice to be sure!—J. of D., 1:114.**

And again:

> *** * * This I know, the Lord Almighty will not suffer the Saints, neither the world, to slumber upon their oars. The time is past for them to fold their hands and say, "Yet a little sleep, a little slumber, a little folding of the hands." This people will never see that day, for the Lord will keep them on the alert all the time; they will continually have something to contend with to keep them from dropping to sleep, and it is no matter to me what means He may use to do it.—Ib. 189.**

It must be understood that the least deviation from the gospel plan invites greater deviation, and, as one change leads to another, it is not long before the whole gospel machinery is out of line. This has happened in all dispensations. It happened in the Apostolic age on the Eastern hemisphere, and among the Nephites on this land. Time and again the Saints were set right through divine chastisement and suffering, and as regular as clock-work they would again wander off, leaving the gold of truth for the useless tinsel that glittered, and which was without life. Since all things in the Church must be done by the common consent of its members (D. & C. 26), the vote of the weakest Saint registers as strong as the vote of the faithful, and it is easy for the Church with its membership seeking the praises of the world, with its empty honors, to go astray.

As we see it, only a sincere repentance and a return to the fundamentals of the gospel with a determination to walk "in obedience to the commandments", will insure to the Saints, or the faithful among them, the redemption of Zion as promised by President Snow; an accomplishment that every member of the Church should regard as cheap at any sacrifice of worldly riches or honors. The words of the Prophet Isaiah should sink deep into our hearts:

> **Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.**
>
> **For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongues have uttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.**
>
> **They hatch cockatrice's eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.**
>
> **Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.—Is. 59:1-8.**

EVIDENCES AND RECONCILIATIONS

The Improvement Era, being an organ of enlightenment, published by the Church, occupies an unique position in instructing the youth of Zion in the fundamental principles of the Gospel. In all gospel dispensations the adversary has led away from the truth many of the members of the Church. By slow degrees he introduces one change after another until ere the Saints are aware, their worship has become paganized and wholly unacceptable to the Lord. The simple ordinance of Baptism in the early church was changed from immersion, symbolizing a burial of the "man of sin" and his resurrection unto a newness of life, to pouring or sprinkling, or the doing away of the ordinance entirely. Other ordinances were modified, paganized, or entirely discontinued as the church grew in popularity and human power.

In the present dispensation the adversary has attacked the higher principles of the Gospel, seeking through the philosophies of the world, to brand them as either non-essential or spurious. For instance, the principle of Celestial marriage, when first introduced by the Prophet Joseph Smith, was spurned by the weaklings as licentious and Joseph was regarded by many as a fallen prophet. Later, when in Utah, the revelation (D. & C. 132) became a tenet of the Church, the howl went up from the weaklings in the Church and from the outside world, that it was the work of Brigham Young and his associates, some charging that it was gotten up to cover and justify their own sinful sexual relations. The faithful Saints who were acquainted with the Prophet's teachings in Nauvoo knew this charge to be false; yet many of the younger generation half believed it and their faith in the Gospel was weakened.

Now comes Elder John Widtsoe, a member of the Quorum of Twelve, in the November, 1946, Improvement Era, and shows conclusively that the doctrine was first taught and established by Joseph Smith himself under the direction of the Savior. That Joseph Smith actually was the person who introduced plural marriage into the Church and that he practiced it himself are amply proved by existing facts. As evidence of this fact Elder Widtsoe cites:

"1. The revelation known as section 132 in the Doctrine and Covenants, which contains the doctrine of celestial marriage and also the practice of plural marriage was dictated to his scribe, William Clayton, by Joseph Smith on July 12, 1843, a year before the martyrdom of the Prophet. It had been received by the Prophet some years before, and taught to many, but was not reduced to writing until 1843. William Clayton lived as an honorable citizen of the highest character, until December 4, 1879, thirty-six years after the revelation was written. He never wavered in his simple declaration that the revelation as now found in the Doctrine and Covenants was dictated to him, sentence by sentence. He adds that '**after the whole was written Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct.**' * * * In further corroboration of the claim that the revelation came from the lips of the Prophet, are the statements of numerous men and women then living, who either saw the revelation or heard it read. In fact the document was read to the high council in Nauvoo.

"2. A number of men, who in their lives showed themselves honest, have testified that they actually performed the ceremonies that united Joseph Smith to plural wives. Among these were Joseph B. Noble, Hyrum Smith, James Adams, Newell K. Whitney, Willard Richards, and others. Sever-

al of these men lived long after the Prophet's death and always declared that they officiated in marrying the Prophet to a plural wife, giving place, date, and the witnesses present.

"3. Many of the women who were thus sealed to Joseph Smith lived long after his death. They declared that they lived with the Prophet as husband and wives. These women were of unblemished character, gentle and lovely in their lives, who spoke with loving respect of their martyr husband. They substantiated in detail the statements of those who performed the ceremonies.

"4. Many of the Elders in Nauvoo entered into plural marriage under the authority of Joseph Smith who was yet living, as certified to by the men and their wives. Among them were William Clayton, Orson Hyde, Hyrum Smith, John Smith, Erastus Snow, Lyman Wight, James J. Strang, Gladden Bishop, William Smith, Heber C. Kimball and Brigham Young. These men and their wives who survived the Prophet, made affidavits of their marriages in Joseph's day in answer to the charge of enemies of the Church that plural marriage was not instituted, nor practiced, neither authorized by the Prophet. These men and women were good citizens, so well-known over such long periods of time that their concordant declarations cannot be gainsaid.

"5. The Nauvoo Temple records, which are in the possession of the Church, likewise furnish evidence that Joseph Smith practiced plural marriage. Before the completion of the temple, marriage sealings were usually performed in rooms in the home of the Prophet. When the temple was dedicated in 1846 for such ceremonies the plural marriages of Joseph were given temple sanction, and where the marriages were for time only, they were often made to continue through eternity.

"This was done within a year and a half of the assassination of the Prophet. Many received plural wives in the Nauvoo Temple. It is utterly improbable, if not impossible, that such a new doctrine could have been conceived and carried out by the men who succeeded the Prophet. There would have been a serious resentment among those who entered the temple, if the teachings of the Prophet had been violated. Such criticism would have overflowed to the outside. * * *

"The literature and existing documents dealing with plural marriage in Nauvoo in the days of Joseph Smith are very numerous. Hundreds of affidavits on the subject are in the Church Historian's office in Salt Lake City. Most of the books and newspaper and magazine articles on the subject are found there also.

"The careful study of all available information leads to but one conclusion. Joseph Smith received the revelation in question, and practiced plural marriage. The issue is not one of doctrine but of history. Hundreds of men, from Nauvoo days, "Mormon" and non-"Mormon" of various residence, pursuit and temperaments have united in lying about the matter. The evidence is confirmed by those who place the introduction of plural marriage on others, for they seek feeble, unworthy shelter in the statement that Joseph Smith did practice plural marriage, but later repented of it. That is throwing dust in the eyes of seekers after truth. The case is clear. Authentic history says that plural marriage originated with Joseph Smith the Prophet, and so it did."

However, in one feature of his able article the Doctor errs. He says, "such marriages, usually called sealings, **must** be performed in temples, whenever they exist."

While temples offer a pleasing atmosphere for such ceremonies, and we

would not in the least discourage temple unions, temples are not the only place where their performance is legal. It is the priesthood authority that counts and not the place. President John Taylor, in speaking of the proper place for marriage sealings, said:

> *** * * I was asked if certain ordinances could be performed in different places. I told them, yes, under certain circumstances. "Where", I was asked—"Anywhere besides in temples?" Yes. "Where, in some Endowment house?" In another house or out of doors, as the circumstances might be. * * * It makes no difference. It is the authority of the Priesthood, and not the place that validates and sanctifies the ordinance. I was asked if people could be sealed outside. Yes, I could have told them I was sealed outside, and lots of others.**
>
> **I want to show you a principle here, you Latter-day Saints. When Jesus was asked if He thought it was proper for his disciples to pluck ears of corn on the Sabbath day, He told them, "THE SABBATH WAS MADE FOR MAN, AND NOT MAN FOR THE SABBATH." What else? I WILL SAY THAT MAN WAS NOT MADE FOR TEMPLES, BUT TEMPLES WERE MADE FOR MAN, under the direction of the Priesthood, and without the Priesthood temples would amount to nothing.—J. of D., 25: 355-6.**

Speaking of the various kinds of sealings, Brigham Young explained:

> **We also have the privilege of sealing women to men without a temple. * * * but when we come to other sealing ordinances, ordinances pertaining to the holy Priesthood, to connect the chain of the Priesthood from father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a Temple. But we can seal women to men, without a Temple.—J. of D. 16: 186.**

To consider the temple the only place for a celestial marriage sealing throws unjustified doubt and suspicion on thousands of such ceremonies that have taken place elsewhere. The hundreds of sealings performed in Mexico by Elder A. W. Ivins, in Arizona, Canada, and other places, after the Manifesto, belie the doctrine that the temple is the only place where such ceremonies may be performed.

Another error of Elder Widtsoe's—we do not mention it capriciously—no doubt it is an oversight on his part: He says, "Further, under a divine command to the Prophet Joseph Smith, it was possible for one man to be sealed to more than one woman for time and for eternity." We understand that a woman may be sealed to a man, but not a man to a woman. The man receives the woman as his wife, she giving herself to him and hence is sealed to him. This error occurs several times in the Doctor's article.

Then again, in the Doctor's excellent article, in the December Era, he makes a good case on the unchangeability of the Gospel, showing that there are fundamental requirements that may not be evaded or changed; but on the one point, on the manner of discharging the labors of a missionary, we are not in agreement with him. He says, "Formerly all missionaries went out without purse and scrip; now, many are obliged, because of new conditions, to pay their way in the mission field." As we understand it, all are either paying their way now or it is being paid for them.

Contradicting this statement is the word of the Lord in this dispensation as follows:

> **Behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed, and they shall not go hungry neither athirst.**
>
> **Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. For consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these.**

For your Father who is in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

Therefore, let no man among you, for this commandment is unto all the faithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.

Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of the judgment which is to come. And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels around about you, to bear you up. Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward. And he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise.

Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words or your testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words or your testimony of me; for I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness.—D. & C., 84:79-96.

True, the Master stated to his disciples:

When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one.—Luke 22:35-36.

The Savior had previously rebuked Peter for using his sword saying, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword", and now he tells his disciples, if they haven't a sword to buy one. These scriptures seems to altar the situation; one command appears to countermand another, which, however, the Savior had a perfect right to do, since in doing so he was not changing any principle of the Gospel—any eternal law. But who, in this day, can point to a like revelation in the present dispensation? True, we have heard for the past sixty years, that because of changing conditions Elders could not now travel without purse or scrip—they would be sent to jail or banished. This was true in Germany when the writer's brother was there, some sixty years ago. On two different occasions, when he was arrested on the usual charge of vagrancy, money, a short time before the arrest, had been placed in his hands that proved he was not a vagrant, and he was released. But let's suppose he had been sent to prison. Wasn't Peter and the Apostles placed in prison many times, wasn't Paul incarcerated there, did not Joseph Smith spend much of his life in prison? Is prison anything to a servant of the Lord when he is there for Christ's sake?

"Therefore let no man among you, * * * from this hour (Sept. 22, 1832) take purse or scrip, that goeth forth to proclaim the gospel of the kingdom." What was the purpose of this commandment? **"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And he that does not receive you and feed you and clothe you and give you money * * * is not my disciple; by this you may know my disciples."** Here, then, is the key to knowledge, how to discern the disciples of Christ. Those who feed, clothe and give the missionaries what money they are in need of, are the disciples of Jesus Christ.

By what other means or standards are the missionaries to have this important knowledge? And they who do not thus receive the ambassadors of Christ, **"go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise."**

As it is today and as it was when the writer was in the missionary yoke, some had money—were well supplied with it, while others were destitute of means. The money ones had no need of faith so long as hotels were available; they did not have to depend upon the faithfulness of the people for food and clothing. They gaily paid their way, wore good clothing and patronized the theatres, toured the country, etc. What good to the work of the Lord can such missionaries be? They even harm themselves. To be sure, all who go upon missions and are supported there, are not this kind; but too many are and a return to fundamentals, we believe, would greatly enhance the propaganda work of the Church. There are many who have the missionary blood and spirit in them; they would like to perform missions for the Church, but they are without means, therefore cannot get permission to go, as the Lord intended they should go.

Upon this point President Joseph F. Smith said (April 5, 1897):

> **One thing which shows great advancement is the fact that Elders perform missionary labors WITHOUT PURSE AND SCRIP. This practice was begun in the South, and it is noticeable that where this is followed the success of the Elders is apparently greater. The Latter-day Saints did not believe a few years ago that it was possible to proclaim the gospel after the fashion now followed. Another benefit this method of work is that it develops faith and gives the Elders an enduring testimony. Rich men among the Latter-day Saints do their sons irreparable wrong when they send them large sums of money. The Elders who depend upon their support upon the money in their pockets are the least useful in the work.**
>
> **Words of criticism have been passed upon officers of the Church on account of the rigid way in which the Elders were made to follow the principle of traveling without purse and scrip in the South (1895-1897). The condemnation is ill-advised. It requires no faith to go into the world with money, but to go unprovided cultivates faith and stability. Whoever heard of anyone who came with the handcarts afterwards apostatizing! It is almost a universal rule that those people were rooted in the faith. They placed their faith and confidence in God.—Salt Lake Herald, April 5, 1897.**

This is what George Q. Cannon said upon the subject:

> **Until the Civil War broke out the elders of this Church went out in that fashion (without purse or scrip). I was presiding in Europe in 1860-4. Money at that time became more plentiful in this country, and some of the elders over there began to receive funds from their parents, with which they might travel and see Europe. BY DEGREES, THIS FASHION HAS GROWN UP, UNTIL NOW IT IS ALMOST UNIVERSAL. Well, I do not believe in it. Up to that time we all preached the gospel without purse or scrip, and you know how successful the work was. That fashion was then introduced, innocently enough and without any wrong intention; but it has had a demoralizing effect upon the elders of this Church. I noticed the effect it had in Europe on the few who received money from home while I was there; in almost every instance it injured the man's usefulness, and took from him his zeal, and his faith to a certain extent. Why should a man exercise faith for the Lord to provide him with friends to entertain him when he had plenty of money in his pockets? Why should he allow the method the Lord set forth, and do as He commanded, when he was independent as to whether the people would receive him or not?—Deseret News, August 18, 1900.**

Any change by the Lord in the propaganda law pertaining to missionary work must have taken place after this statement of President Cannon. Where can such a change be found?

CRIME AND THE CENTENNIAL

To expose and denounce all kinds of wickedness and excesses is the duty of Latter-day Saints. The elders of Israel should be watchmen upon the towers of Zion, watching over the Lord's sheep and continually adding to the flock by proclaiming the truths of the Gospel to all the world. This may be done by example of the Ambassadors of Christ, by the word of mouth, through the public press, on the radio, and in printed epistles. The true elders of Israel should always be alert and on the job, making their temporal matters secondary, their first allegiance being to that department of the work of salvation to which they may be assigned, and to the building up of the kingdom of God.

We heartily endorse the efforts of the Church in calling the attention of the Saints and the public to the sinful excesses of the people as is being exhibited in juvenile delinquencies, in the great flood of thievery, lyings, murderings and sex sins daily being perpetrated in our communities, as well as in the world. We strongly endorse the Deseret News editorial of December 28, 1946, treating upon "A PUBLIC ENEMY". The enormous waste of energy, of food products, and of human advancement caused by the liquor traffic cannot be too strongly denounced. The case against what is termed "hard liquor", made from useful grains and vegetables—elements that enter into the foodstuffs that sustain life, the lack of which millions die yearly from starvation, is absolute. It is a depressing blotch upon the civilizations of the world, and its ever-increasing growth is a sad commentary that calls for truest statesmanship.

To think that our nation, last year, spent over seven billion dollars for alcoholic liquor and nearly three billions for tobacco, while the crime cost, generated and fostered to a great extent by these two elements, was more than fifteen billion dollars, saying nothing of the cost of commercialized vice and gambling, while church contributions and public education amounted to only three and a half billion dollars, is a most astounding revelation that, it would seem, must damn the nation into eternity.

Yet, while the Church is exposing this great crime wave, we are wondering if its leaders ever stop to think of the sad situation they have brought upon a number of their followers by having them cast into prison for daring to teach or live in accordance with the teachings of its early human founders, and its Divine Founder.

At the present time fifteen of these brethren are condemned to spend five years in the state penitentiary, six others are sentenced to from three to four years in a Federal prison, while thirty-one others, including twelve women, most of them mothers in Israel, were sentenced by the District Court to a year each in the County Jail. The fact that the State Supreme Court dismissed the cases against all but one of the women, holding sixteen of the brethren on a charge of conspiracy to teach their religion, can be of little comfort to those of the Church leaders who had the cases instigated and who furnished much of the evidence for their conviction.

We are entering the Centennial year. This should be a year of good fellowship—a year in which all the citizens of the State may enter their felicitations for the great advancement wrought since the entrance into this desert country of the Pioneers one hundred years ago. It is a time when Mormons and non-Mormons alike may rejoice in that which has been accomplished and continue their work to make Utah one of the great commonwealths of the nation. We hope the President of the United States with many other leaders of the nation will

find time to visit the state and view it in retrospect as well as the present, as to its future growth and development.

And to the Mormon population we proudly point to the fact that the men and women—the real Pioneers of this great commonwealth, were those who inaugurated the Gospel re-established by the Prophet Joseph Smith, including the sacred principle of Celestial or plural marriage; that the great pioneer leader, Brigham Young, well known to the nation to be a polygamist was, by the President of the United States, appointed Governor of the Territory two different terms; and that the leading spirits among the Mormons in colonizing and developing the country, were either polygamists and following their religious beliefs, or were and are the products of this marriage system.

What now must be the thoughts of those early Pioneers when realizing that the great Church which made the birth of the State possible placed its loyal members in the penitentiaries for emulating their example and teachings.

How can it be hoped that this Centennial year shall resolve itself into a love-feast when honorable men and women, contributors to the State's greatness, are languishing in prisons, victims of a religious persecution brought about by the very Church that taught them their religious convictions?

Let all good citizens unite in destroying sin and corruption in our commuities, but cease their vindictive fight against a handful of sincere worshipers who are only protecting their religious ideologies, however repulsive such may appear to the opposition. In no other way, as we conceive it, can this Centennial year bear the fruits of good fellowship and unity and continue the State on its upward climb to greatness.

COOPERATIVES

Cooperation — a step toward the United Order and of Consecration, is an essential element in the Mormon economic life. Joseph Smith tried in vain to establish this economic order among the Saints in Missouri, but they were not then prepared for it; tradition, selfishness and prejudice guided the minds of the Saints away from this great doctrine of financial salvation. However, the Prophet did cause the law to be placed on the statute book of the Church for a future generation to abide by.

When the Saints came into the Rockies "fly-by-nighters" came in with their goods selling them at a profit as high as 500 per cent. Brigham Young worked assiduously to have the Saints unite in cooperatives, and thereby reap the benefits of their labors without harm or injury to anybody. The following quotation from the "UTAH CO-OPERATOR", January, 1947, issue, is sensible and forward looking:

> **America is troubled today with low ethical standards in many places. Much of this is due to group selfishness in the pursuit of gain. The larger conceptions of justice, of righteousness (bearing in mind the supreme worth of the least of God's children), become dwarfed and misdirected in the ruthless competitive struggle of powerful organized groups that seek pre-eminence for themselves at almost any cost and under standards that debase character and stunt the free growth of the spirit.**
>
> **The United Order was one of the great character building systems of this or of any age. The Mormon people cannot afford to turn their backs on such systems entirely. If they do they become heirs, in their families, and in their communities, to all the evils of this age of transition and disorganization.**
>
> **The people of Utah should greatly strengthen their cooperatives (joining them, investing in them, patronizing them) because cooperatives are akin to the United Order, in that they put into practice democratic processes and develop Christian attitudes in the broad field of economic living. Free of the ruthlessness of a competitive**

system which brings large numbers to poverty and discouragement, cooperatives help all who deal with them. In larger relations they also lead to peaceful attitudes. The hand which a cooperative of one nation extends to that of another is not a selfish, grasping hand, but rather one which asks only that they work together and share together for mutual benefit. If the people of Utah want a culture that is Christian at the core, that unfalteringly sustains the Zion element of pervasive righteousness, they should recognize in the cooperatives the kind of agencies that will help them with the great task.

In establishing the first cooperative movement in the Territory, Brigham Young, among other things, said:

This cooperative movement is only a stepping stone to what is called the Order of Enoch, but which is in reality the Order of Heaven. It was revealed to Enoch when he built up his city and gathered the people together and sanctfied them, so that they became so holy and pure that they could not live among the rest of the people and the Lord took them away.—J. of D., 13:2.

This was April 7, 1869, and on another occasion (Oct., 1870) he said:

I am prepared to prove to any sensible congregation, any good philosopher or thinking person or people, who have steady brain and nerve to look at things as they are, that can tell white from black and daylight from midnight darkness, that the closer the connection in a business point of view that a community hold themselves together, the greater will be their joy and wealth. I am prepared to prove, from all the facts that have existed or that now exist in all the branches of human affairs, that union is strength, and that division is weakness and confusion.—Ib. 267.

It appears perfectly logical that if the people of a community will not "hang together they will hang separately". Perfect cooperation among Latter--day Saints in inevitable.

The Economic Order of Heaven

Chapter 7

In what way does Capitalism and Communism, or either of them, fit into the picture of the Economic Order of Heaven? This query arises frequently in the minds of Latter-day Saints. Indeed we find quite a strong division on the question.

Our conclusions are that both systems, modified and perfected are discerned as essential parts of the order. One must always differentiate between Divine and human management. Neither order, when enforced under compulsion, however sound intrinsically it may be deemed, can survive. Man is a free agent. Agency is an inherited privilege. It was decreed as a governing principle to earth: **"The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency."** Coersion defeats its own purpose.

As we understand Russian communism the State takes over. It directs, at least, the temporal activities of its citizens. Men and women must work in the jobs assigned to them. They have little or no say in governmental affairs. They do that which they are told to do and none else. To question the right or wisdom of their leaders endangers their liberties and their lives. Yet they share in the community effort. They eat the food and wear the clothes with which the community provides them. In other words, they share all things in common; at least this must be true in theory and in principle. For Russia, under present conditions, this may be a good system, a better system than Czarism, which its autocratic government, provided. In theory, at least, there can be no rich nor poor among them. They must all share and share alike. Certainly this system, more perfected,

however, prevailed among the Saints after they arrived in Utah, under the leadership of the Prophet Brigham Young. They worked, ate, built forts, planted trees, plowed and sowed, as a community. But they were governed by the Priesthood of God; and, until they received their stewardships and were given individual responsibility, they were communistic in their lives. This seemed necessary and the system worked well. Protection from Indians, wild beasts, and destructive insects rendered it necessary in those days for a communistic order of life.

So, too, with the Saints in the Apostolic age. In self protection they were driven together. They lived in communistic order—all for one and one for all.

> **And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things that he possessed was his own; but they had all things common. * * * Neither was any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.—Acts 4:32-35.**

The Nephite Saints also approached this order on different occasions, the last time being after the resurrection of Jesus. He re-established the Church among the people, and the record states:

> **And many of them saw and heard unspeakable things, which are not lawful to be written. And they taught and did minister one to another; and they had all things common among them, every man dealing justly one with another.—3 Nephi 26:18, 19.**

But this was voluntary communism. Agency was left untouched, "every man dealing justly one with another." This was evidence of the orthodoxy of the Saints; they were Former-day Saints, and being such there was no other way but to "deal justly". True Saints can do none else.

That free agency was a cardinal fact is evidenced by the Apostle's answer to Ananias who sought by collusion with his wife and by lying, to keep back a part of the proceeds they received from the sale of their goods. They represented they were giving all. **"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."** (Acts 5:1-4).

Here was a voluntary communism. There was no force behind it. Ananias could have kept his property—either all or part of it. There was no need of his lying. But the true Saints gave all they had, and "dealt justly one with another."

This sort of communism was doubtless inspired of the Lord, and, under the circumstances, was the best possible plan for the Saints in that day. Those subscribing were true Socialists and were practicing true Communism. Of their own free will and choice "they had all things in common." With them it was "all for one and one for all."

But where does capitalism enter the picture? Communism is said to be a more natural system for a pastoral or agricultural community, where herds and lands are worked together and are the main possessions of the community where farm machinery and farm animals can be used in common. But where the system becomes industrialized and keenly competitive, with world conditions, much capital, at times, must be employed. The elements of profit and loss more substantially enter the picture. A man operating a large mercantile establishment, a shoe or clothing factory, a large dairy or canning factory, railroads or bus

lines, must have his fingers on the pulse of the money market. While his dealings concern the public, either in the purchase of raw materials or the sale of the finished article, he is dealing with the world and must recognize world requirements, though he may not accept world policies.

Eric A. Johnston, former President of the Chamber of Commerce of the United States, speaking of capitalism, said:

> **You cannot take a whiff of "free enterprise", or of a "way of life" and start a factory with it. To start a factory and provide jobs you have to have money—capital. The word upon which to fix the national mind at this time is simply, outrightly and frankly capitalism. * * * In a democratic capitalism, if the individual gets in dutch with his boss, he can go around the corner and find a new boss. In a totalitarian state, the individual is told where he must work. There is only one boss, the state itself. If he gets in dutch with his boss, he gets sent to the salt mines. (The Reader's Digest, August, 1946, p. 83).**

Mr. Johnston believes and advocates a "Capitalism which is a competitive economic system designed for the enrichment of the many and not to make a few men rich." Such capitalism, devoid of all selfishness and greed, must come down from heaven.

Communistic Russia or socialistic Great Britain must use raw materials, transportation facilities, and other goods or bank credits from the nations or individuals with which they deal. For this they must pay; they must have large credits, amounting at times, to billions of dollars, which they borrow. Thus they become capitalistic nations. Without capital—and a capital furnished largely from outside sources, they would signally fail.

And let it not be thought that money or bank credits are the only capital recognized. Labor is true capital, and so is wheat, corn and other foodstuffs. We anticipate the time when gold and silver will have but small intrinsic value. According to the revelations the streets of New Jerusalem, for instance, will be paved with gold. These metals will be used in decorations, in making household goods, etc. They cannot be eaten, and if a man owned a world of them and was on the ocean or in a desert away from food, he must perish. They would be of no earthly value to him.

Some advocate a division of the world riches among its inhabitants, thus reducing the rich and elevating the poor. But this would not bring a permanent cure. Brigham Young said:

> **Suppose that the property of the whole community were divided today equally amongst all, what might we expect? Why a year from today we should need another division, for some would waste and squander it away, while others would add to their portion. The skill of building up and establishing the Zion of our God on the earth is to take the people and teach them how to take care of themselves and that which the Lord has entrusted to their care, and to use all that we command to glorify His holy name. * * ***
>
> **With regard to our property, as I have told you many times, the property which we inherit from our Heavenly Father is our time, and the power to choose in the disposition of the same. This is the real capital that is bequeathed unto us by our Heavenly Father; all the rest is what He may be pleased to add unto us. * * * .— J. of D., 18:354.**

But how can these systems fit in with the "Economic Order of Heaven?" We have already shown how true communism has served the Saints, and Capitalism may serve in like manner. For though a man, we will say in the United Order, is manager of a large institution, he may handle hundreds of thousands or even millions of dollars, he handles it under a specified stewardship, and not a penny of it belongs to him more than to any other member of the Order. All he is entitled to is the gratification of his "just wants and needs", and the humblest of helpers in the Order are entitled to the same. **They are all communists in the sense of their participation in the**

whole, and they are all capitalists in the sense of their united efforts to benefit the whole. They have all things in common in the sense that they have a common interest in the whole, each according to his just wants and needs—no more and no less. The man of large affairs can eat no more and requires no more clothing, nor greater housing facilities than the small farmer or the mechanic, or the day laborer. They each have their just wants supplied; what more can a man ask for?

"But", says one, "one man may be lazy and indolent and the other energetic and thrifty, are they to share and share alike?" Not at all. The Lord says, **"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."**

How are laborers to be detected from idlers; isn't it possible for idlers to "put it over on the laborers?" Was it possible for Ananias to put it over on Peter? Is not the Holy Ghost just as bright today and intelligent, and as searching as in Peter's day? And will not true Latter-day Saints know men's hearts and detect their deceivings? A dishonest man or woman will not long thrive in an order of God to which he or she is not loyal, no more than a contaminated stream will take the place of a pure fountain.

But among women housekeepers, as among husbandmen there are to be found women, though not naturally indolent or dishonest, yet whose carelessness, whose indifference to cleanliness, and whose lack of taste and tidiness are actually repulsive to the more sensitive manners. Can such as these ever reach an equality? The Gospel of Jesus Christ is a natural leveler and elevator. Among the early converts to Mormonism were the poorer classes of all nations—the Dutch, the Germans, Scandinavians, English, French, Italian, Greek, Turk, etc. They came into their new faith with varying habits of cleanliness, thrift, occupation and progressiveness. True, it may be difficult for a complete harmonizing of the Saints at first, but as successive generations spring up from the original stock they came together on a more homogeneous plane; they intermarry until the very finest stock in the world is the result. The Gospel progressiveness, its intuitive battle to better the race of people, its implacable enmity to slovenliness and industrial sterility, its inevitable awakeness to growth and improvement, is continuously moulding its adherents who have given themselves over to its hammerings and carvings, into a mighty army of men and women ever marching toward the haven of perfection. True, some make better progress than others, as some trees in the forest grow faster and more stately than their brothers, but all are reaching upward each day to become more and more as their Master would have it.

And is this achievement impossible? Picture Jesus choosing his first disciples—those who were to become his bosom companions, his "Friends", from among the lowly fishermen; Peter, Andrew, James and John, whom he called from their nets and began his mighty ministry with the sons of the sea. Peter, the fisherman, though obstinate and erratic and doubtless ignorant in book learning, became the head of the Church and of the Priesthood.

The key to the success of the Order, as given by the Savior, is **"Every man seeking the interest of his neighbor and doing all things with an eye single to the glory of God."** Here, then, is the challenge:

I bury myself, unconditionally, in my efforts to build up my neighbor. While I am doing this for him, he is doing the same for me. He and I work to build up other neighbors, and

they collectively work for our interests; and so the spirit of help flows from one to another among all the neighbors. Who cannot see that with such cooperative service, lacking the jealous, greedy and competitive spirit of the world, that an institution will grow up with the soundness of the mighty mountains surrounding us; an institution that must grow in power and effectiveness that will become irresistible, and which will eventually sweep from the hazy minds of men the cobwebs of tradition? No more want, no competitive destruction, no wars or conflicts. The only competition is one man competing to accomplish for his neighbor more than his neighbor can accomplish for him!

As stated by St. Giles, "Christianity has revealed to the world that the principle of all success is self-forgetfulness, and that the only road to individual greatness is the banishment of the idividual from his own thoughts. It has taught mankind that to make self the aim of life is to prevent the development of self, to dwarf its stature and to thwart its joy; and that if men would really attain to the full stature and joy of personal being, they must do so by looking out from themselves."—The Faiths of the World, p. 87.

And who is our neighbor? My neighbor is the man wherever he may reside, who is seeking to build up the kingdom of God as I am doing, and in the same unselfish spirit as I am working, and with the same hope of salvation and exaltation as I am entertaining. That is my neighbor. My time and talents are dedicated to his upbuilding, and his to mine. Suppose one be more talented than the other. What matters it if each labors in the Spirit of Christ? The laborer is worthy his hire, and the one who comes in at the eleventh hour, not having been summoned earlier, is entitled to a fee equal with the others—to his just wants and needs. There is no force in the universe that can stay such a system. Enoch established it and he, with his people, were translated. And as men and women perfected themselves in "seeking the interests of their neighbors", they were caught up into the world of Enoch, and there, in a terrestrial sphere, his work is going on. It is this seeking the interest of one's neighbor that makes love possible—"Love thy neighbor as thyself". No other gospel will perfect man and make it possible for him to live in the presence of the Father. No other gospel will do away with human conflicts and bring the nations into a one-world organization.

Jesus Christ is to become the head of all nations. He is the true King of kings. The time is hastening when "every knee shall bow and every tongue confess that He is the Christ", the Redeemer of the world. And the gospel of Jesus Christ, including the Economic Order of Heaven, will eventually triumph and bring about this happy utopia.

(To be continued)

THE "WHITE SLAVE LAW"

A lawyer friend residing in Oklahoma, a reader of TRUTH, sends the following comments on the "White Slave Act", and the possibility it affords for blackmail and other corruptions. Coming from a non-Mormon and expressing as it does one of the views of the legal profession, it is dynamic and interesting. —Editors.

Personally I have had much misgiving regarding the value of the Mann Act and feel that it is high time the Act was repealed. A lot of good and well-meaning people do not know much about the Mann Act, but take it for granted that it prevents white slavery and immorality and is a good thing to have around. In my humble opinion it is an outmoded piece of legislation and should never have been passed in the first place. Obviously it has worked no better than prohibition, and it has not stopped immorality. It has not stopped the white slave traffic

in fact, and it has produced the same kind of **rackets.**

The recent trial of Charles Chaplin is a typical example of the kind of rackets that the Act has developed. I would be the last one to defend Chaplin's morals, so far as they are indicated by his behavior, and I know nothing about him except what I have read in the papers. Chaplin is, or was, a great actor and a gifted playwright and producer, but his private life and theory of right or wrong are his own business.

What brought the subject into the newspapers and made it a discussion was an accusation which could never have been made if it were not for the Mann Act. Chaplin was tried at length, and put through a third degree of personal examination and finally declared innocent. Some are not so fortunate. Some are judged innocent, but their careers are hurt and their characters besmirched by the trial. Some are declared guilty, but are no more so than others who are never brought into court.

Any man of wealth who is well known to the public is a tempting target for racketeers. The racketeer's most useful weapon is the Mann Act. The Act was intended to prevent the exploitation of young girls, particularly immigrants, by making it a Federal offense to transport them across State boundaries for immoral purposes. Perhaps it did help stop a shocking traffic at the time when immigrants were entering this country by millions. But the situation has changed, the Mann Act has become a blackmailing device. It does very little, if anything, to prevent immorality. One of the popular magazines—I think it was Life or Time—that said: "Lust is only a crime when accompanied by wanderlust". In the Mann Act the crime is crossing a State border not on what is done on one side or the other. The ridiculous result is that it is a crime punishable by imprisonment for an unmarried couple to go from Texarkana, Texas, across the street (66 feet) to Texarkana, Arkansas, and have sexual intercourse, but not if they go from Texarkana, Texas, to El Paso, Texas, a distance of over 800 miles for precisely the same purpose.

A few years ago a young Scandinavian was visiting this country on business. I will call him Hans since that is not his real name and no purpose would be served by revealing his real name. He landed in New York and on his first evening ashore met a very charming woman in a night club. Hans was very fond of the ladies, especially brunettes, and the night club lady was a particularly beautiful and agreeable brunette. Hans had to make a trip to Philadelphia the next day and suggested the brunette go with him, which she did. The lady made no objection when they registered together at one of the best hotels.

They had no more than reached their room when the girl showed Hans a badge and claimed to be a Federal agent. She also produced a copy of the Mann Act and told him that he was liable for at least a year in jail. Then she had an apparent change of heart, claiming to be sorry for him because he was a foreigner and didn't know any better. She agreed she would not arrest him if he would make it worth her while. Hans tried to make it worth while with all he had, about two hundred dollars. The lady was not altogether satisfied. She noticed that Hans was wearing a large diamond and demanded that he turn it over in addition to the money.

In the cold, gray dawn of the morning after, Hans became suspicious and consulted a friend. They together consulted a lawyer, but he told Hans to forget it and charge it to experience. Even if Hans could have located the woman he could not have dared

prosecute her. No one knows how many similar cases have occurred. There have been some less serious, but bad enough for those concerned, including that of a man and his common-law wife who were arrested on a vacation trip. Another couple who had lived together for years were arrested and convicted because they went to a city in the next state in order to get married there.

I would not suggest to anyone that they contemplate any violation of the Mann Act, however, should anyone become a victim of the old "badger game" they should at once telephone the police and a lawyer at the same time because blackmail is a crime, too, even though done under the cover of the Mann Act. The Mann Act can and should be repealed and replaced with something that will prevent the exploitation of women without creating a racket and encouraging blackmail. The interstate commerce clause of the Federal Constitution did not anticipate any such elasticity to which it has been stretched.

It would be interesting if you would call for letters from persons knowing of perverted uses of the Mann Act. As well to use your effort to get it repealed. It has done a lot to increase immorality and criminality. It has helped to make crime pay.

Department of Legend and Tradition

Among the foremost Indian Chiefs encountered by our early Mormon Pioneers was Walker, chief of the Utes. Many stories have been handed down regarding his many daring and crafty episodes. The following is a true story:

"An incident in the career of Walker, unconnected with the Mormon settlements, but illustrative of the craftiness of his character, his extensive resources, the subtle fertility of his intellect, the immense distances and domains traversed by him in his raids, may not be uninteresting. With quite a following of his dauntless braves, he went away off across the Colorado, through Arizona, perhaps even to the borders of Old Mexico, to obtain a fresh supply of horses.

"They were very successful in bunching several hundred of the Spaniard's 'Cayuses', and in getting off without an encounter. But the Mexicans were in hot pursuit. Walker and his braves kept ahead of them with their booty well in hand, until the Colorado was reached. Once across this formidable stream they would be in comparative safety; but it was a raw day, and the horses were not warm enough to 'take the water'. In spite of their utmost endeavors, the animals could not be forced to cross the river. The Indians were in a dilemma and it appeared as though they must either abandon their prize, or risk a pitched battle on an open plain. Walker was disposed to do neither, and was equal to the emergency.

"The daring chieftain being personally unknown to the Spaniards, selected a dozen of his trusty braves, took a few head of the stolen horses, and with crestfallen and dejected countenances, turned back and met their pursuers. He delivered to the Spaniards the few horses taken for the purpose; representing to their owners, that this small party of warriors were mutineers; that they had quarrelled, and in consequence, had a fight with Walker, had lost three of their men, and had succeeded in capturing this many of the horses, told them that Walker was now far across the Colorado, beyond the possibility of pursuit and capture, and that their leader and his mutineers deserved a great reward, not only for their dead warriors, but for their honesty.

"They comported themselves in a manner to bear out this daring fraud, and convincing the Spaniards of the utter uselessness of following Walker. The two parties camped together for some time, smoked the pipe of peace, and the Mexicans after paying them a liberal bonus for their supposed dead braves bade them a friendly farewell. taking with them the few head of horses returned, and for which they had paid most the full value, departed for their respective ranches.

"By this time the weather had settled, and Walker on again reaching the banks of the Colorado, was enabled to cross, and without firing a shot, risking an encounter, or losing a man, brought his still numerous band of horses in triumph to Utah. Such was the man in whose tender mercy, the infant settlements of Sanpete were cradled."

—Taken from "Utah Indian Stories", by Hunter.

Who Has the Right to Voice His Veto Here?

A VITAL QUESTION ADDRESSED TO THE U. S. SUPREME COURT

By Edward Midgard

December 18, 1946

Justice Frank Murphy
United States Supreme Court
Washington, D. C.

Dear Justice Murphy:

My attached writing and printing, also my two proclamations "The Right to Motherhood" and "Vision vs. Illusion", mailed separately, are sent in connection with an Opinion recently rendered by your Court in the case of some Utah sectarians who had been convicted on Mann Act charges.

I must regret that not at least two more members of the Court were in favor of reversing these convictions. To me this seems an unwarranted verdict resulting from a rather strained application of the law. I appreciate the dissenting stand taken by you personally.*

But my concern in this matter transcends legal detail. I submit that a nation determined on the fundamental doctrine all its citizens are entitled to a fair and equal chance to achieve a full and satisfying life (historically phrased "right to the pursuit of happiness") that such a nation cannot consistently shut out a large number of its women from their natural destiny of motherhood, nor deny them a family life of some sort. Yet this very decisive denial and this mistake of great consequences are involved in our summary outlawing of all plural cohabitation and particularly in this placement of "polygamous households" under "notorious examples of promiscuity", as the Court's opinion has put it. And all this sacrifice of human hope goes for an unrealistic and overestimated ideal of matrimony, a pattern adroitly designed (the church cooperating) to hide woman's inhumanity to woman and to maintain her own standard price for surrender to the other sex!

Where no man can legally acquire more than one wife, actual polygamy does not exist. So why all this alarm about polygamy to be up-

rooted? (It is of course a tactical error on the part of these people when they speak in our society of "plural marriage"). Eventually it will be realized that as economic security for the individual increases from social cooperation, secured possession of an adult person by another becomes an illusion in spite of marriage "to have and to hold". The accelerated and often too early exit of this kind of marriage is before us right now. What makes it worse and really bad is that we permit no alternatives, no pioneering. The thing to be alarmed about is the disintegration or total absence of family life—family life which here the courts of the country, including its highest court, come to discourage and destroy because it does not fit the approved pattern. Even if that pattern were not already on is way out, is not life more than the form which a certain period of human history has provided for it? **Let our wise men come forward and pay homage to this truth: What matters everlastingly is motherhood—motherhood and family life. To survive, or not to survive, that is the question! Who has the right to voice his veto here?** My wrath belongs to this self-righteousness pronouncing damnation which says: No normal sex life, no blessed event and no happy family home for you hundreds of thousands of our women for whom our marriage market has no husband!

Shall it be said of our time: They congratulated themselves on having inherited a document which speaks of the right to life, liberty and the pursuit of happiness, and freedom of individual initiative, where permitted, brought rapid progress in various fields of endeavor; yet demanding the right to motherhood as such, and that social pioneers should be let alone to arrange their family life as they see fit, that was considered great heresy in this confused age?

As I see it, sir, it is one of the major problems of our time, indeed it is becoming vital for our nation that we develop a pattern for family life which belongs to an age of reason and of real cooperative living. Feeling very strongly in this matter from my own observations and experience, I have set out to challenge the prevailing views and morals as ethically inadequate and nationally unwise. Whatever your reaction to this and to the other parts of my message, it would be a pleasure to hear from you.

Who has the right to voice his veto here?

351 22nd Ave. N., Seattle 2, Wn. EDWARD MIDGARD

*) This sentence only to Justices Murphy, Jackson, Black; otherwise same letter sent to each of the nine justices.

When Thy sons and daughters shall desire to plight their faith with each other unto Thee in a covenant of everlasting life and shall obtain admittance here in Thy holy courts, then O Lord, be pleased to accept their offerings; sanctify them, that they may be clean from all unrighteousness; clothe Thy servants with the habiliment of the Priesthood, and here at the shrine of Thy love seal them Thine by Thy Holy Spirit of promise unto the day of their redemption, the resurrection of their bodies, as purchased by the blood of Christ Thy Son. May this holy Temple be to them as one of the gates of heaven, opening into the straight and narrow path that leads to endless lives and eternal dominion.—Excerpt from Dedicatory Prayer of the Manti Temple.

THE SEVENTH MAN

Except from Liberty

FRAZIER HUNT

Famous Foreign Correspondent

Not long ago the Prince of Wales visited a small private hospital for veterans so seriously injured and disfigured in the War that they could never hope for release.

At each cot he stopped, shook hands with the Tommy and spoke words of encouragement. After more than an hour he was led toward the exit.

Suddenly he turned to the head nurse. "I understand you had 36 patients here—but I've seen only 29."

It was explained that the others were so hideously disfigured that he was not taken into their ward.

"Is it for my sake or theirs that you're not taking me there?" he asked quietly.

"For yours, sir."

"Then I insist you show me in."

He was led into the room. At each bed he stopped long enough to thank the wounded veteran for the sacrifice he had made and to assure him that neither he nor England would ever forget it.

When he had finished he turned again to his guide.

"But I've seen only six men. Where is the seventh?"

The head nurse said no one was permitted to see him. Blind, maimed, the most hideously disfigured of all, he was kept alone in a room which he would never leave alive.

"Please do not ask to see him, sir!" she pleaded.

"But I must see him."

"I advise against it, Your Highness. It can do no possible good."

"I insist that you take me in."

She turned and led the way into a darkened room. The Prince walked firmly to the bed. His face was white and his lips were drawn. In the dim light he looked down on what had once been a man but was now a horror.

Tears came to his eyes. Then impulsively he bent down and kissed the cheeks of the broken hero.

It was his tribute not only to this individual but to the Empire's 900,000 dead and to her million disabled men. Never was he to forget his comrades in arms. Never was he to desert or betray them.

HE'S MY FRIEND

He may be six kinds of a liar,
He may be ten kinds of a fool
And also he may be a wicked high flier
Beyond any reason or rule;

There may be a shadow above him
Of ruin, and woes that impend,
And I may not respect, but I like him.
Because? Well, because he's my friend.

I know he has faults by the millions,
But his faults are a portion of him.
I know that his record's vermillion—
He's far from a sweet seraphim;

But he's always been straight with yours truly,
Ready to give or to lend,
And if he is wild and unruly,
I like him because he's my friend.

I knock him, I know, but I do so
The same to his face as away.
And if others knock they're soon sorry
And wish they'd had nothing to say.

I never make diagrams of him,
No maps of his soul have I penned;
I don't analyze, I just love him
Because? Well, because he's my friend.

ON THE OTHER HAND

Said a young and tactless husband
To his inexperienced wife:
"If you should give up leading
Such a fashionable life,
And devote more time to cooking—
How to mix and when to bake—
Then perhaps you might make pastry
Such as mother used to make."
And the wife, resenting, answered
(For the worm will turn, you know):
"If you would give up horses
And a score of clubs or so,
To devote more time to business—
When to buy and what to stake—
Then perhaps you might make money
Such as father used to make."

—Boston Journal

WHAT THE SPARROWS SAY

I am only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gave me a coat of feathers
It is very plain, I know,
With never a speck of crimson—
For it was not made for show.

But it keeps me warm in winter,
And shields me from the rain;
Were it bordered in gold and purple,
Perhaps it would be vain.

I have no barn nor storehouse,
I neither sow nor reap;
God gives me a sparrow's fortune,
But never a seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I have always enough to keep me,
And "Life is more than meat".

I know there are many sparrows,
All over the world we are found;
But Heavenly Father knoweth
When one of us falls to the ground.

Though small we are never forgotten,
Though weak we are never afraid;
For we know our dear Lord keepeth
The lives of the creatures He made.

I fly through the thickest forest;
I light on many a spray;
I have no chart nor compass,
But I never lose my way.

And I fold my wings at twilight,
Wherever I happen to be;
For the Father is always watching,
And no harm can come to me.

I am only a little sparrow,
But I know that wherever I fly,
The Father will guard and watch me:
Have you less faith than I?

—Anonymous

Vida Fox Clawson tells it on herself. She was being quizzed on a radio program. Asked the question she stated that in her opinion women are smarter than men.

"Then what will become of men ultimately?" prodded the quizzer.

"Men," said Vida blithely, "will become obsolete except as fathers."

'.Exactly two hours later," relates Mrs. Clawson, "a strange man walked into my office and shook my hand. 'I heard your radio talk,' he told me. 'God speed the day when that's all men have to do'!"

SPACIOUS LIVING

There's a wiseness in creation that expands
the souls of men,
Gazing off into the heavens, troubled hearts
find peace again.
Looking out across the ocean fills the soul with
strength and power;
On the silence of the desert comes the quiet
safety tower.

With the flowers that bloom in Springtime
dawns the hope that conquers death,
From the garnered fruits of summer comes the
life that gives us breath.
On the golden autumn harvest we reap bounty
of the soil,
Winter crowns our life with glory as a recompense for toil.

Storm and shadow bring their blessing for the
soul that understands
Why not trust the Higher Wisdom, trusting
all within His hands?
Keeping faith we hold the vision of a cleaner,
better world,
See! the lights already gleaming and Love's
Banner is unfurled.

—Bessie B. Decker.

THE NEW COLLECTION BOX

"This new collection box", argued the inventor, "has some unique advantages. When you drop in a quarter or more it doesn't make a sound; drop in a dime and it tinkles like a bell; a nickel blows a whistle and a penny fires a shot. And when you don't drop in anything the box takes your picture."

"John", said a grocer to his clerk, "have you watered the rum?"
"Yes, sir."
"Dampened the tobacco?"
"Yes, sir."
Sanded the sugar?"
"Yes, sir."
"Then you may come in to prayer."

The spirit of revelation is the best grammar you ever studied.—Brigham Young.

ERRATUM — A typographical error appeared in the February issue of **TRUTH**. The date line on page 1 was inadvertently printed "1946", which should have been "1947". We suggest that those who have this issue of **TRUTH** in their possession, mark the "6" a "7" and thus make the date correct.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 12. APRIL, 1947. NO. 11.

The Scriptural Challenge of Polygamy

BEING AN EXCERPT FROM THE FIRST BOOK OF

A Treatise on Christian Doctrine

BY

JOHN MILTON

AUTHOR OF

PARADISE LOST, ETC.

(EXTRACTED FROM THE PROSE WORKS OF JOHN MILTON, LONDON: G. BELL AND SONS, LTD., 1911, VOL. 4, PP. 224-237. CONTRIBUTED BY M. ZVI UDLEY, TH. M. PH. D.)

Editor's Note: In presenting to our readers the following article taken from the works of the Poet, John Milton, by our esteemed contributor, Dr. M. Zvi Udley, we are not advocating the present practice of polygamy or plural marriage. The laws of the land forbid this practice, though the Bible, which is the authority of all Christian sects, sustains the principle. The article is presented for the enlightenment and careful consideration of our many readers.

With regard to marriage, that it was instituted, if not commanded, at the creation, is clear, and that it consisted in the mutual love, society, help, and comfort of the husband and wife, though with a reservation of superior rights to the husband. (Gen. 2:18) "it is not good that the man should be alone; I will make him an help meet for him." (I Cor. 11:7-9) "for a man * * * is the image of the glory of God, but the woman is the glory of the man: for the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man." The power of the husband was even increased after the fall. (Gen. 3:16) "thy desire shall be to thy husband, and he shall rule over thee." Therefore the word BAAL in the Hebrew signifies both husband and lord. Thus Sarah is represented as calling her husband Abraham LORD (I Pet. 3:6; I Tim. 2::12-14). "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence: for Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the transgression."

Marriage, therefore, is a most intimate connection of man with woman, ordained by God, for the purpose either of the procreation of children, or of the relief and solace of life. Hence it is said (Gen. 2:24) "therefore shall a man leave his father and his mother,

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

and shall cleave unto his wife, and they shall be one flesh.'' This is neither a law nor a commandment, but an effect or natural consequence of that most intimate union which would have existed between them in the perfect state of man; nor is the passage intended to serve any other purpose, than to account for the origin of families.

In the definition which I have given, I have not said, in compliance with the common opinion, **of one man with one woman,** lest I should by implication charge the holy patriarchs and pillars of our faith, Abraham, and the others who had more than one wife at the same time, with habitual fornication and adultery; and lest I should be forced to exclude from the sanctuary of God as spurious, the holy offspring which sprang from them, yea, the whole of the sons of Israel, for whom the sanctuary itself was made. For it is said (Deut. 23:2) ''a bastard shall not enter into the congregation of Jehovah, even to his tenth generation.'' Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice, as well as an example of most dangerous tendency in religion, to account as sin what is not such in reality; it appears to me, that, so far from the question respecting the lawfulness of polygamy being trivial, it is of the highest importance that it should be decided.

Those who deny its lawfulness, attempt to prove their position from Gen. 2:24—''a man shall cleave unto his wife, and they shall be one flesh'', compared with Matt. 29:5—''they twain shall be one flesh.'' A man shall cleave, they say, to his wife, not to his wives, and they twain, and no more, shall be one flesh. This is certainly ingenious; and I therefore subjoin the passage in Exod. 20:7—''thou shalt not covet they neighbour's house, nor his man-servant, nor his maid-servant, nor his ox nor his ass'': whence it would follow that no one had more than a single house, a single man-servant, a single maid-servant, a single ox or ass. It would be ridiculous to argue, that it is not said houses, but house, not man-servants, but man-servant, not even neighbours, but neighbour; as if it were not the general custom, in laying down commandments of this kind, to use the singular number, not in a numerical sense, but as designating the species of the thing intended.

With regard to the phrase, **they twain,** and not more, **shall be one flesh,** it is to be observed, first that the context refers to the husband and that wife only whom he was seeking to divorce, without intending any allusion to the number of his wives, whether one or more.

Secondly, marriage is in the nature of a relation; and to one relation there can be no more than two parties. In the same sense therefore as if a man has many sons, his paternal relation towards them all is manifold, but towards each individually is singles and complete in itself; by parity of reasoning, if a man has many wives, the relation which he bears to each will not be less perfect in itself, nor will the husband be less **one flesh** with each of them, than if he had only one wife.

Thus it might be properly said of Abraham, with regard to Sarah and Hagar respectively, **these twain were one flesh.** And with good reason; for whoever consorts with harlots, however many in number, is still said to be **one flesh** with each; (I Cor. 6:16) ''what, know ye not, that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.'' The expression may therefore be applied as properly to the husband who has many wives, as to him who has only one.

Hence it follows that the commandment in question (though in fact it is no commandment at all, as has been shown) contains nothing against polygamy, either in the way of direct prohibition or implied censure; unless we are to suppose that the law of God, as delivered by Moses, was at variance with his prior declarations; or that, though the passage in question had been frequently looked into by a multitude of priests, and Levites, and prophets, men of all ranks, of holiest lives and most acceptable to God, the fury of their passions was such as to hurry them by a blind impulse into habitual fornication; for to this supposition are we reduced, if there be anything in the present precept which renders polygamy incompatible with lawful marriage.

Another text from which the unlawfulness of polygamy is maintained, is Lev. 17:18—"neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, besides the other in her life time." Here Junius translates the passage **mulierem unam ad alteram (one wife to another)**, instead of **mulierem ad sororem suam (a wife to her sister)**, in order that from this forced and inadmissible interpretation he may elicit an argument against polygamy.

In drawing up a law, as in composing a definition, it is necessary that the most exact and appropriate words should be used, and that they should be used, and that they should be interpreted not in their metaphorical, but in their proper signification. He says, indeed, that the same words are found in the same sense in other passages. This is true; but it is only where the context precludes the possibility of any ambiguity, as in Gen. 26:31—**juraverunt vir fratri suo (They sware one to his brother), that is alteri, they sware one to another.**

No one would infer from this passage that Isaac was the brother of Abimelech; nor would any one, on the other hand, entertain a doubt that the passage in Leviticus was intended as a prohibition against taking a wife to her sister; particularly as the preceding verses of this chapter treat of the degrees of affinity to which intermarriage is forbidden. Moreover, this would be **to uncover her nakedness,** the evil against which the law in question was intended to guard; whereas the caution would be unnecessary in the case of taking another wife not related or allied to the former; for no nakedness would be thereby uncovered.

Lastly, why is the clause **in her life time** added? For there could be no doubt of its being lawful after her death to marry another who was neither related nor allied to her, though it might be questionable whether it were lawful to marry a wife's sister. It is objected, that marriage with a wife's sister is forbidden by analogy in the sixteenth verse, and that therefore a second prohibition was unnecessary.

I answer, first, that there is in reality no analogy between the two passages; for that by marrying a brother's wife, the brother's nakedness is uncovered; whereas by marrying a wife's sister, it is not a sister's nakedness, but only that if a kinswoman by marriage, which is uncovered. Besides, if nothing were to be prohibited which had been before prohibited by analogy, why is marriage with a mother forbidden, when marriage with a father had been already declared unlawful? or why marriage with a mother's sister, when marriage with a father's sister had been prohibited? If this reasoning be allowed, it follows that more than half the laws relating to incest are unnecessary.

Lastly, considering that the prevention of enmity is alleged as the principal motive for the law before us, it is obvious, that if the intention had

been to condemn polygamy, reasons of a much stronger kind might have been urged from the nature of the original institution, as was done in the ordinance of the Sabbath.

A third passage which is advanced, (Deut. 17:17) is so far from condemning polygamy, either in a king, or in any one else, that it expressly allows it; and only imposes the same restraints upon this condition which are laid upon the multiplication of horses, or the accumulation of treasure; as will appear from the seventeenth and eighteenth verses.

Except the three passages which are thus irrelevantly adduced, not a trace appears of the interdiction of polygamy throughout the whole law; nor even in any of the prophets, who were at once the rigid interpreters of the law, and the habitual reprovers of the vices of the people. The only shadow of an exception occurs in a passage of Malachi, the last of the prophets, which some consider as decisive against polygamy. It would be indeed a late and postliminous enactment, if that were for the first time prohibited after the Babylonish captivity which ought to have been prohibited many ages before. For if it had been really a sin, how could it have escaped the reprehension of so many prophets who preceded him? We may safely conclude that if polygamy be not forbidden in the law, neither is it forbidden here; for Malachi was not the author of a new law. Let us, however, see the words themselves as translated by Junius, 2:15—**Nonne unum effecit? quamvis reliqui spiritus ipsi essent: quid autem unum? (And did he not make one? Yet had he the residue of the Spirit. And wherefore one?)**

It would be rash and unreasonable indeed, if, on the authority of so obscure a passage, which has been tortured and twisted by different interpreters into such a variety of meanings, we were to form a conclusion on so momentous a subject, and to impose it upon others as an article of faith. But whatever be the signification of the words **nonne unum effecit,** what do they prove? are we, for the sake of drawing an inference against polygamy, to understand the phrase thus—**did not he make one woman?** But the gender, and even the case, are at variance with this interpretation; for nearly all the other commentators render the words as follows: **annon unus fecit? et residuum spiritus ipsi? et quid ille unus? (Did not one make her? And she is the residue of his spirit. And what seeketh the one?)**

We ought not therefore to draw any conclusion from the passage like the present in behalf of a doctrine which is either not mentioned elsewhere, or only in doubtful terms; but rather conclude that the prophet's design was to reprove a practice which the whole of Scripture concurs in reproving, and which forms the principal subject of the very chapter in question, 5:11-16, namely, marriage with **the daughter of a strange god;** a corruption very prevalent among the Jews of that time, as we learn from Ezra and Nehemiah.

With regard to the words of Christ —Matt. 5:32, and 19:5—the passage from Gen. 2:24 is repeated not for the purpose of condemning polygamy, but of reproving the unrestrained liberty of divorce, which is a very different thing; nor can the words be made to apply to any other subject without evident violence to their meaning. For the argument which is deduced from Matt. 5:32, that if a man who marries another after putting away his first wife, committeth adultery, much more must he commit adultery who retains the first and marries another, ought itself to be repudiated as an illegitimate conclusion. For in the first place, it is the divine precepts themselves that are obligatory, not the consequences deduced from them by human reasoning; for what appears a reasonable inference to one individual,

may not be equally obvious to another of not inferior discernment.

Secondly, he who puts away his wife and marries another, is not said to commit adultery because he marries another, but because in consequence of his marriage with another he does not retain his former wife, to whom also he owed the performance of conjugal duties to the one, after having taken another to her, is shewn by God himself (Exod. 21:10), "if he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish." It cannot be supposed that the divine forethought intended to provide for adultery.

Nor is it allowable to argue, from I Cor. 7:2, "let every man have his own wife", that therefore none should have more than one; for the meaning of the precept is, that every man should have his own wife to himself, not that he should have but one wife. That bishops and elders should have no more than one wife is explicitly enjoined (I Tim. 3:2, and Tit. 1:6), "he must be the husband of one wife", in order probably that they may discharge with greater diligence the ecclesiastical duties which they have undertaken. The command itself, however, is a sufficient proof that polygamy was not forbidden to the rest, and that it was common in the church at that time.

Lastly, in answer to what is urged from I Cor. 7::4—"likewise also the husband hath not power of his own body, but the wife", it is easy to reply, as was done above, that the word **wife** in this passage is used with reference to the species, and not to the number. Nor can the power of the wife over the body of her husband be different now from what it was under the law, where it is called **"onathah"** (Exod. 21:10), which signifies "her stated times"', expressed by St. Paul in the present chapter by the phrase, "her due benevolence". With regard to what is **due,** the Hebrew word is sufficiently explicit.

On the other hand, the following passages clearly admit the lawfulness of polygamy (Exod. 21:10), "if he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish." (Deut. 17:17), "neither shall he multiply wives to himself, that his heart turn not away." Would the law have been so loosely worded, if it had not been allowable to take more wives than one at the same time? Who would venture to subjoin as an inference from this language, therefore let him have one only.

In such case, since it is said in the preceding verse, "he shall not multiply horses to himself", it would be necessary to subjoin there also, therefore he shall have one horse only. Nor do we want any proof to assure us, that the first institution of marriage was intended to bind the prince equally with the people; if therefore it permits only one wife, it permits no more even to the prince.

But the reason given for the law is this, **that his heart turn not away;** a danger which would arise if he were to marry many, and especially strange women, as Solomon afterwards did. Now if the present law had been intended merely as a confirmation and vindication of the primary institution of marriage, nothing could have been more appropriate than to have recited the institution itself in this place, and not to have advanced that reason alone which has been mentioned.

Let us hear the words of God himself, the author of the law, and the best interpreter of his own will (2 Sam. 12:8), "I gave thee thy master's wives into thy bosom * * * and if that had been too little, I would moreover have given unto thee such and such fuge; God gave him wives, he gave things." Here there can be no subter-

them to the man whom he loved, as one among a number of great benefits; he would have given him more, if these had not been enough. Besides, the very argument which God uses towards David, is of more force when applied to the gift of wives, than to any other,—thou oughtest at least to have abstained from the wife of another person, not so much because I had given thee thy master's house, or thy master's kingdom, as because I had given thee the wives of the king.

Beza indeed objects, that David herein committed incest, namely, with the wives of his father-in-law. But he had forgotten what is indicated by Esther 2:12-13, that the kings of Israel had two houses for the women, one appointed for the virgins, the other for the concubines, and that it was the former and not the latter which were given to David. This appears also from I Kings 1:4, "the king knew her not"; (Cantic. 6:8), "there are fourscore concubines, and virgins without number". At the same time, it might be said with perfect propriety that God had given him his master's wives, even supposing that he had only given him as many in number and of the same description, though not the very same; even as he gave him, not indeed the identical house and retinue of his master, but one equally magnificient and royal.

It is not wonderful, therefore, that what the authority of the law, and the voice of God himself has sanctioned, should be alluded to by the holy prophets in their inspired hymns as a thing lawful and honourable. Psal. 45:9 (which is entitled **A song of loves**) "kings' daughters were among thy honourable women", 5:14, "the virgins her companions that follow her shall be brought unto thee." Nay, the words of this very song are quoted by the apostle to the Hebrews (1:8), "unto the Son he saith, Thy throne, O God, etc., as the words wherein God the father himself addresses the Son, and in which his divinity is asserted more clearly than in any other passage.

Would it have been proper for God the Father to speak by the mouth of harlots, and to manifest his holy Son to mankind as God in the amatory songs of adulteresses? Thus also in Cantic, 6: 8-10, the queens and concubines are evidently mentioned with honour, and are all without distinction considered worthy of celebrating the praises of the bride: "there are threescore queens, and fourscore concubines, and virgins without number * * * the daughters saw her and blessed her; yea, the queens and the concubines, and they praised her." Nor must we omit 2 Chron. 24:2-3, "Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest: and Jehoiada took for him two wives." For the two clauses are not placed in contrast, or disjoined from each other, but it is said in one and the same connection that under the guidance of Jehoiada he did that which was right, and that by the authority of the same individual he married two wives.

This is contrary to the usual practice in the eulogies of the kings, where, if anything blameable be subjoined, it is expressly excepted from the present character: I Kings 15:5—"save only in the matter of Uriah the Hittite." (5:11-14), "and Aza did that which was right * * * but the high places were not removed: nevertheless Aza's heart was perfect." Since therefore the right conduct of Joash is mentioned in unqualified terms, in conjunction with his double marriage, it is evident that the latter was not considered matter of censure; for the sacred historian would not have neglected so suitable an opportunity of making the customary exception, if there had really been anything which deserved disapprobation.

Moreover, God himself, in an allegorical fiction (Ezek. 23:4) represents himself as having espoused two wives, Aholah and Aholibah; a mode of speaking which he would by no means have employed, especially at such length, even in a parable, nor indeed have taken on himself such a character at all, if the practice which it implied had been intrinsically dishonourable or shameful.

On what grounds, however, can a practice be considered dishonourable or shameful, which is prohibited to no one even under the gospel? for that dispensation annuls none of the merely civil regulations which existed previous to its introduction. It is only enjoined that elders and deacons should be chosen from such as were husbands of one wife (I Tim. 3:2, and Tit. 1:6). This implies, not that to be the husband of more than one wife would be a sin, for then the restriction would have been equally imposed on all; but that, in proportion as they were less entangled in domestic affairs, they would be more at leisure for the business of the church. Since therefore polygamy is interdicted in this passage to the ministers of the church alone, and that not on account of any sinfulness in the practice, and since none of of the other members are precluded from it either here, or elsewhere, it follows that it was permitted, as abovesaid, to all the remaining members of the church, and that it was adopted by many without offense.

Lastly, I argue as follows from Heb. 13:4. Polygamy is either marriage, or fornication, or adultery; the apostle recognizes no fourth state. Reverence for so many patriarchs who were polygamists will, I trust, deter any one from considering it as fornication or adultery; for "whoremongers and adulterers God will judge"; whereas the patriarchs were the objects of his especial favour, as he himself testifies. If then polygamy be marriage properly so called, it is also lawful and honourable, according to the same apostle: "marriage is honourable in all, and the bed undefiled."

It appears to me sufficiently established by the above arguments that polygamy is allowed by the law of God; lest however any doubt should remain, I will subjoin abundant examples of men whose holiness renders them fit patterns for imitation, and who are among the lights of our faith. Foremost I place Abraham, the father of all the faithful, and of the holy seed, Gen. 16:1, etc.; Jacob, chap. 30, and, if I mistake not, Moses, Numb. 12:1, "for he had married (a Cushite, Marginal Translation, or) an Ethiopian woman."

It is not likely that the wife of Moses, who had been so often spoken of before by her proper name of Zipporah, should now be called by the new title of a Cushite; or that the anger of Aaron and Miriam should at this time be suddenly kindled, because Moses forty years before had married Zipporah; nor would they have acted thus scornfully towards one whom the whole house of Israel had gone out to meet on her arrival with her father Jethro. If then he married the Cushite during the lifetime of Zipporah, his conduct in this particular received the express approbation of God himself, who moreover punished with severity the unnatural opposition of Aaron and his sister.

Next I place Gideon, that signal example of faith and piety (Judg. 8: 30-31), and Elkanah, a rigid Levite, the father of Samuel; who was so far from believing himself less acceptable to God on account of his double marriage, that he took with him his two wives every year to the sacrifices and annual worship, into the immediate presence of God; nor was he therefore reproved, but went home blessed with Samuel, a child of excellent promise (I Sam. 2:10).

Passing over several other examples, though illustrious, such as Caleb (I Chron. 2:46-48,7:1-4), the sons of Issachar, in number "six and thirty thousand men, for they had many wives and sons", contrary to the modern European practice, where in many places the land is suffered to remain uncultivated for want of population; and also Manasseh, the son of Joseph (I Chron. 7:14), I come to the prophet David, whom God loved beyond all men, and who took two wives, besides Michal; and this not in a time of pride and prosperity, but when he was almost bowed down by adversity, and when, as we learn from many of the psalms, he was entirely occupied in the study of the word of God and in the right regulation of his conduct. (I Sam. 25:42-43, and afterwards, II Sam. 5:12-13), "David perceived that Jehovah had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake: and David took him more concubines and wives out of Jerusalem."

Such were the motives, such the honourable and holy thoughts whereby he was influenced, namely, by the consideration of God's kindness towards him for his people's sake. His heavenly and prophetic understanding saw not in that primitive institution what we in our blindness fancy we discern so clearly; nor did he hesitate to proclaim in the supreme council of the nation the pure and honourable motives to which, as he trusted, his children born in polygamy owed their existence. (I Chron. 28:5) "of all my sons, for Jehovah hath given me many sons, he hath chosen", etc.

I say nothing of Solomon, notwithstanding his wisdom, because he seems to have exceeded due bounds; although it is not objected to him that he had taken many wives, but that he had married strange women (I Kings 11:1. Nehem. 13:26). His son Rehoboam **desired many wives,** not in the time of his iniquity, but during the three years in which he is said to have walked in the way of David (2 Chron. 11:17-21-23.) Of Joash mention has already been made; who was induced to take two wives, not by licentious passion, or the wanton desired incident to uncontrolled power, but by the sanction and advice of a most wise and holy man, Jehoiada the priest.

Who can believe, either, that so many men of the highest character should have sinned through ignorance for so many ages; or that their hearts should have been so hardened; or that God should have tolerated such conduct in his people? Let therefore the rule received among theologians have the same weight here as in other cases: "The practice of the saints is the best interpretation of the commandments."

You can tell how much real liberty there is in a country by observing how minorities are treated.—Lord Acton.

THESE ARE BARRED FROM CELESTIAL KINGDOM

I know that there is no man on this earth who can call around him property, be he merchant, tradesman, or farmer, with his mind continually occupied with "How shall I get this or that; how rich can I get; or, how much can I get out of this brother or from that brother?" and dicker and work, and take advantage here and there—no such man ever can magnify the priesthood nor enter the celestial kingdom.

Now, remember, they will not enter that kingdom; and if they happen to go there, it will be because somebody takes them by the hand, saying, "I want you for a servant"; or "Master, will you let this man pass in my service?" "Yes he may go into your service; but he is not fit for a lord, nor a master, nor fit to be crowned"; and if such men get there, it will be because somebody takes them in as servants.—Brigham Young.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 5, Utah

Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 12. APRIL, 1947 No. 11

EDITORIAL THOUGHT

POLYGAMY in Utah and polygamy among the Christian nations of the world at the present day are very different. Polygamy in Utah is an honorable transaction, for we marry our wives, and openly acknowledge them and their children. It is a very different matter elsewhere; women are seduced and secretly kept as mistresses as long as they please their unprincipled seducers, when they are cast off to meet, if it were possible, a worse fate; their children are not acknowledged, but are thrown upon the world unprotected, and left exposed to be carried away by the dark and turbid stream of crime, to end their wretched lives in prison, upon the gallows, or in some other violent manner. — Brigham Young.

THE MANN ACT CASES

Anent the Mann Act cases against the so-called Fundamentalists, approved by a five to four decision of the United States Supreme Court, the following comments on the Court's decision by the Chicago Tribune is interesting:

"The United States Supreme court has sustained the convictions of six members of a western cult who call themselves fundamentalist Mormons and who practiced polygamy, which the orthodox Church of Latter-day Saints forbade in 1890. The convictions were for violation of the Mann white slavery act, in that the defendants took their plural wives across state lines in a number of instances.

"The court divided on the case. Justices Jackson and Black dissented on the ground that the previous case on which the majority based its affirmation of the sentences had already stretched the law at least far enough and that the court was stretching it still further. Mr. Justice Murphy dissented even more vehemently.

" 'The framers of the (Mann) act specifically stated that it is not directed at immorality in general; it does not even attempt to regulate the practice of voluntary prostitution, leaving that problem to the various states", he said. "Its exclusive concern is with those girls and women who are "unwillingly forced to practice prostitution" and to engage in other similar

immoralities and "whose lives are lives of involuntary servitude."'

"He asserted that the Caminetti case, on which the majority of the court relied, was bad law and should be reversed, adding that 'the consequence of prolonging the Caminetti principle is to make the federal court the arbiters of the morality of those who cross state lines in the company of women and girls.'

"It is an old legal saw that hard cases make bad law. The polygamy cases demonstrate that injudicious prosecutions make even worse law. There can be no doubt that the defendants offended public morality, and that, as the majority opinion stated, the excuse that their acts were motivated by religious belief was invalid. They were members of a sect of whom some 50 odd members were arrested, following an investigation of their practices by state authorities and the federal bureau of investigation, with the active cooperation of the Church of Latter-day Saints. * * *

"Federal authorities weren't content with that. Because there are no federal criminal statutes against polygamy or bigamy, the government had to torture a law to make it apply to the facts. Mr. Justice Murphy says they tortured it beyond recognition, and laymen, we think, will agree with him rather than with the majority of the court.

"The opinion of the court was unfortunate, but not nearly so unfortunate as the action of the department of justice in failing to mind its own business and let the states handle criminal acts which clearly are within their jurisdiction."

The article makes it clear that in its investigation of the religion and practices of the defendants, the State of Utah was assisted by the Federal Bureau of Investigation with the "active cooperation of the Church of the Latter-day Saints."

The Church had previously championed the Mormon Marriage system embracing plural marriage and had fought with brilliant tenacity all restrictions of the system. And even after the Woodruff Manifesto of 1890 discontinuing the system in the Church the record shows that many of its leaders continued entering the law and abiding in it. The Church not only tolerated this disregard of its Manifesto but exalted the "newcomers" to responsible positions. To be sure, some were prosecuted under the civil laws, but the Church took no action in such prosecutions.

Query: Why should the Church, which once taught that aside from plural marriage (with, of course, proper regard for obedience to all other commandments of the Lord), no man could obtain exaltation in the Celestial kingdom of God, now turn color and give "active cooperation" to the prosecutions mentioned—with the Church it is simply persecution? Has the doctrine changed? Did Joseph Smith receive the revelation (D. & C. 132) attributed to him? Was the doctrine sustained and advanced by Joseph Smith and his successors in the Priesthood? Then why should the Church mix up in this dilemma and help the State put its devotees behind the bars for doing exactly what its leaders, in scores of hundreds of cases, did before them?

Is there doubt that the Church gave "active cooperation" in the cases mentioned? Here is the record from Mark E. Petersen, a member of the Quorum of Twelve, and spokesman in this case for the Church, taken from the files of the Third District Court of Salt Lake City:

Murray Moler,
Bureau Manager of United Press.

Dear Murray: The trials are now nearing their conclusion and I wonder if you

would mind carrying another statement or two setting forth the Church's position again. It will be greatly appreciated if you would do so.

In case you are willing to carry another statement, I would appreciate having the following points covered:

1—That all the cultists are not former members of the Church. Some have been recruited from various protestant faiths. (This is a bald falsehood.)

2—All cultists who have held membership in the L. D. S. Church have been excommunicated by the Church, some of them, as Joseph Musser, the ringleader, having been excommunicated many years ago. (This is another bald falsehood.)

3—The Church has actively assisted federal and state authorities in obtaining evidence against the cultists and helping to prosecute them, under the law.

4—Among witnesses for the prosecution are men who have been appointed by the Church to search out the cultists, turning over such information as they gather to the prosecution for their use; these men have also been appointed by the Church to do all they can to fight the spread of polygamy.

5—The Church has opposed the practice and teaching of plural marriage since the adoption of a Manifesto in an official conference of the Church held in Salt Lake City, October 6, 1890, and has excommunicated members since that date who have either taught or practiced it. (This is true only in part).

6—The cultists use the name fundamentalists which is regarded by the Church as a misnomer. They are not fundamentalists in the sense of holding to the fundamental doctrines of the Church, for the fundamental doctrines of the Church are now opposed to polygamy. Use of this name has caused confusion in the public mind and has tended to give the impression (which is what the cultists sought) that they are old line Mormons, which they are not.

(Signed) MARK E. PETERSEN.

"We are beginning to get the blame for this mess", said Elder Petersen. The blame rests with Joseph Smith the Prophet and his faithful successors in the Priesthood. Mr. Petersen may repudiate the doctrine and may help temporarily to halt its acceptance, but he cannot throttle the Lord nor abrogate His Gospel. He will fail and go down to defeat.

Efforts were made to have the six defendants in the Mann Act cases probationed. Their alleged crime amounted to nothing more than unlawful cohabitation for which the maximum penalty in Utah for over 50 years past has been six months in the penitentiary and a fine of $300.00, and two of them are already convicted of unlawful cohabitation, have served time and are now parolees of the Utah penitentiary.

The petition for probation was set to be heard before Federal Judge J. Foster Symes at Denver. In the first hearing the court suspended the sentences of the defendants and appointed Federal Probation Officer, Mr. A. L. McAulay, to visit with them in Utah and report their situation to the court.

Mr. McAulay's report, we are given to understand, was fair and entirely free from bias. But in the hearing before the court on February 25th, the petition for probation was denied and each of the defendants was re-sentenced to three years and a day in a Federal prison, except Heber K. Cleveland, convicted on three counts, whose sentence was for four years and a day.

It is understood that the prisoners will be confined on a Federal prison farm at Tucson, Arizona. They are: L. R. Stubbs, Heber K. Cleveland, David B. Darger, Vergel Y. Jessop, Theral R. Dockstader and Follis G. Petty.

It will doubtless prove a severe trial to these brethren to be away from their children, loved ones and associates, but as we view it their trial will be nothing compared with the anguish and sorrow awaiting those responsible for placing them there and who, through their knowledge of the Gospel, should know better.

There is no God-forsaken country except in that country where man forsakes his God.—Adam Bennion.

DR. SPERRY ON PLURAL PLURAL MARRIAGE

Though we are in prison for the same principle, we are glad to note that the Church that contributed to our imprisonment, has come out in the open in teaching the same doctrines, adherence to which convicted us, though the Church does not advocate the practice of it.

Dr. Sidney B. Sperry, professor of Old Testament languages and literature, recently presented a series of special lectures in the Brigham Young University at Provo. As reported in the Deseret News, the doctor "gave an explanation of the Mormon doctrine of plural marriage, eternal marriage, the Mormon position on divorce and celibacy, and the fruits of L. D. S. marriage".

"Women in the Church outnumber the worthy men holding the Priesthood", Dr. Sperry said, "therefore plural marriage could bring all women into eternal life." He explained that wicked men are not able to give women the benefits of the high ideals and the blessings of the Priesthood.

Dr. Sperry emphasized the high ethical and moral standards brought about by the L. D. S. doctrine of eternal marriage, and told the group of students and interested townspeople that members of the Church enter the temple not just to insure chastity, but to gain an enduring marriage.

"God has said that it is not good for men to be alone", said Prof. Sperry, when talking of the Church nonbelief in celibacy.

"Utah has produced more than its share, and a higher standard of famous men (and women). Also as a state with generally large families it rates high in standards of morality and education."

The doctor is correct in eulogizing the doctrine of Plural marriage as it was revealed by the Lord to the Prophet Joseph Smith, and as the Mormon Church advocated it for thirty-eight years. In introducing the subject to the Church in 1852, Brigham Young said:

> **The principle spoken on by Brother Pratt this morning (plural marriage), we believe in. And I tell you—FOR I KNOW IT—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day: it will be fostered and believed in by the more intelligent portion of the world as one of the best doctrines ever proclaimed to any people. * * ***
>
> **The world have known, long ago, even in Brother Joseph's day that he had more wives than one. One of the Senators in Congress knew it very well. Did he oppose it? No: but he has been our friend all the day long, especially upon that subject. He said pointedly to his friends, "If the United States do not adopt that very method—let them continue as they are now—pursue the precise course they are now pursuing, and it will come to this—their generations will not live until they are 30 years old. They are going to destruction; disease is spreading so fast among the inhabitants of the United States, that they are born rotten with it, and in a few years they are gone." Said he, "Joseph has introduced the best plan for restoring and establishing strength and long life among men, of any man on the earth; and the Mormons are a very good and virtuous people."**

It may be thought by short-sighted people that this prediction has failed. A prophetic prediction never fails, though its fulfillment, at times, seems delayed. It is our conviction that the laws of the nation will be so liberalized in time as to embrace this principle with all other wholesome principles of life.

THE POST WAR SITUATION

Former President Herbert Hoover's report on European conditions, and which report has been released to the public, presents problems of very great moment to the civilizations of the world. Germany's condition is particularly deplorable. The report reveals that in the American-British zones in 1939, there were about 34,200,000 people, but this population has

been raised to about 41,700,00 by Germans expelled from Russia and Polish annexations, together with those driven from Czechoslovakia, Hungary and Austria. An additional 1,000,000, it is estimated, will crowd into the area by December 1st. These with 400,000 British and American military and civil personnel will bring the population to about 43,000,000 which the zones will have to accommodate, an increase of approximately 9,000,000 over that of 1939.

In the Russian zone of occupation some 4,000,000 persons have been transferred from German soil to Soviet labor camps. These "are scantilly clothed, poorly fed, and crudely kept, toiling regardless of adverse conditions."

In the housing situation, one of every four houses were destroyed, and there has been little repair. On the average there are three occupants for each room, and multitudes are living in rubble and basements."

A situation, Mr. Hoover reports, and this must be the case in all the war-ridden sections, is the predominance of women over men. The great holocaust of war has taken the best male specimens of the country into its ranks, and the slaughter was great. Many who survived and are incurably crippled are unfit for marriage, while the fatalities of war left about 7,000,000 more women than men in the occupied zones of western Germany alone.

The report states, in the population in 20-to-40-age group there are 10 women to six men; in the 40-to-60-age group there are 10 women to 7 men. "This lessens productive power and has an appalling consequence upon morals."

Upon a fair computation, there must be 30,000,000 women left as the ashes of the war, for whom, under the present laws of civilization (?) there are no husbands.

These women are normal. They cry for motherhood. The majority of them would make good wives, but under the monogamous laws of marriage imposed upon the world by early Roman edicts, they must remain single and satisy their craving natures as harlots and deance with their natures. The situation, as we see it, is a challenge to the statesmanship of the Christian world. The question must be solved, and that in accordance with the laws of nature, which are the laws of God.

The Economic Order of Heaven

Chapter 8

Ending, for the present, our series of articles on the ECONOMIC ORDER OF HEAVEN, we herewith present a lecture, in the Logan Temple, January, 1886, upon the subject of "Political Economy", given by Elder Chas. W. Nibley. (Taken from the Contributor, Vol. 7:134-142); also an article on "Men and Money".

The subject of political economy has engaged the attention of many of the most eminent thinkers and writers, from the days of the philosopher, Aristotle, down to the present; and during all the ages of the past, many a system has been formulated by the best minds, put on paper, appearing quite beautiful in theory, but in practice all resulting in failure.

The English word economy is derived from the Greek, the primary meaning of which is a house and a law; especially pertaining to the income of the household and the disbursement thereof. To the word economy is added the word political, which enlarges the meaning to embrace a community—a body politic—a nation, or the whole world. Any system of political economy which allows the

wealth of a country to be controlled and gathered in by a few, and thereby gives them power to oppress their fellows, must be a wrong system. The true system would be, that which will give society the most strength to perpetuate itself in contentment and peace.

It would take too much time to even give you the names of all those who have written on this subject, much less a synopsis of their theories, but among the most prominent that the last two hundred years have produced are Adam Smith, Malthus, John Stuart Mill and Henry George. Others, who are far greater as thinkers and writers, like Herbert Spencer, Carlyle and Ruskin, have very clearly pointed out to us wherein our present systems of supply and demand, competition, usury, rent and the like, are unjust, and, therefore wrong, but have failed to clearly define some line of practice that would remedy the great evils under which the whole world groans and suffers.

Perhaps the most prominent truth which Adam Smith points out in his heavy volumes is this, **"That all wealth is the result of labor." Labor alone produces wealth. This I think will be admitted without question;** but for the most part of Smith's theories, new conditions of society have arisen. which he never dreamed of, and which, as was to be expected, have upset many of his propositions. For who could anticipate the results and developments wrought out by the coal and iron, the railroad and the steamer, and the telegraph with its ocean cables? Who could have conceived the industrial changes, the spinning mule and the power loom, the mower and self-binder, and the thousand and one labor-saving machines of recent invention would produce?

The doctrine of Malthus, or the "Malthusian theory", as it is called, has given rise to endless, foolish speculation. **Malthus declares that population has a tendency to increase faster than subsistence; that, in fact, we must put some positive or preventive check to this multiplying of our species, or the food supply will not be equal to feed our members. On the other hand, Henry George and others take the opposite view, and say in effect, since labor produces wealth, the greater number of people you have on the earth who will labor, the more food and wealth they will produce.**

It is true of political economy as it is of religions, all systems have some fraction of truth, otherwise they would not hang together at all; but to say that any of these theorists have formulated, or can formulate, a complete science which will fit and govern all the relations of human life and regulate with justice, all affairs between man and man, is to expect something which has not been, and never will be, realized. For it is true as the Scripture has said: "It is not in man that walketh to direct his steps", and without the guidance of the Almighty, and the restraining influences which true religion brings, the world can never have a complete and successful system of political economy. No one who has eyes to see, will say that the wealth of the world is justly distributed.

In a country where one man can, from very small beginnings, clear over a million dollars every year for twenty or thirty years, like Governor Stanford of California, and where another man, nay, thousands of men, are unable to earn bread sufficient for themselves and their families to live on; where under the very shadow of the gilded palaces in our great cities, live thousands of miserable human beings —of our own flesh and blood every one of them—eking out an almost intolerable existence, and they cannot sell their labor for sufficient to buy them food and warmth. In the great city of Chicago, where is at present stored some seventeen million bushels of

wheat, there are half-clad, barefooted children by the hundreds begging for bread—famishing for even the bare necessities of life. I say where such a state of society exists something is radically wrong and needs changing, or it will change itself in a manner not pleasant to behold, nor very healthy to the capitalist.

Such a state of affairs was never intended by the beneficent Father of us all; for are we not all his children, of one family, one flesh and blood? In the revelations to his Church in our day he has said: **"For what man among you having twelve sons, and is no respector of them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there; and looked upon his sons and saith I am just. Behold, I have given unto you a parable, and it is even as I am."** (Doctrine and Covenants, 38:26-27).

It is even as I am! God is no respector of persons, and requires only that his children serve him obediently. To one he has given much intelligence in certain things, to another he has given but little; yet when these two serve him obediently, with the full exercise of every faculty that each one has—then have they served him equally, and are equally acceptable before him.

And now when we see such wealth on the one hand, and destitution and want on the other, we naturally ask, why such poverty amidst such abundance? Certainly something is wrong; not one thing but many; and being wrong they will have to be set right.

But where's the remedy?—there's the rub!

A patient so sick as is this great world of society, and doctors without number prescribing for the sickness, one would think the poor patient must be benefited: but, alas! the sickness waxes worse and worse. The patient who is dosed with so much medicine, like "the extension of the suffrage", "prohibition", "popular education", "anti-monopoly", "trades unions", and the like, receives no permanent benefit; but coughs on with an incurable consumption, literally consuming itself. Nay, does it not appear that the patient is rapidly going into spasms, and the activity of its seeming life is in reality its death throes. Certainly no wise doctor will expect to make a permanent cure, and build up a strong and healthy constitution of any patient who is so far gone. The most that can be done in such case is to administer an opiate to alleviate the pain and suffering, not with any hope, however, of effecting a permanent cure. In such consumptive condition stands what we call society.

But with the strong, healthy, young person—the young society like ours—if we can only have pointed out certain rules of life, certain laws of God (and these latter will always be found to be the laws of nature and this universe) and will live according to them, we will then have discovered a system of political economy, which will evolve a new society and do away with wretchedness and want, and the cry of the hungry shall be heard in the land no more forever. **"For behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth is ordained for the use of man, for food and for raiment, and that he might have in abundance; but it is not given that one man should possess that which is above another; wherefore the whole world lieth in sin."** (Ib. 49:19, 20.)

Perhaps the most important, and I may say the ground work of any system of political economy, is the question of land; and we will first proceed with the consideration of that subject, and in other lectures we will treat on competition, labor and capital, and kindred subjects. To whom does the land belong? This is a most important

question. If we can determine that according to the laws of justice and equity, and arrange our ownership agreeable thereto, we will have taken a long stride in the right direction, and many of the evils which afflict society at present will be permanently cured. To whom should the land belong?

I make the assertion, and I do not think it can be gainsaid, that every son and daughter of God born on this planet, has an equal right to the land. He has that right by virtue of his birth on this planet, as much as he has equal rights in the air, the water, or the sunshine. For God, his Father, has created or organized all these for his children, and it is not given that "one man should possess that which is above another." It would seem, therefore, if we are to have justice done, that private ownership in land would have to be abolished.

Let us for a few minutes look into what Henry George has to say in his excellent book entitled "Progress and Poverty", regarding the injustice of our present land-owning system. (We give but brief excerpts of the quotation noted: "If we are all here by the equal permission of the Creator, we are all here with an equal title to enjoy his bounty—with an equal right to the use of all that nature so impartially offers. This is a right which is natural and inalienable; it is a right which vests in every human being, and which, during his continuance in the world, can be limited only by the equal rights of others. There is in nature no such thing as a fee simple in land. There is on earth no power which can rightfully make a grant of exclusive ownership in land.

"If all existing men were to unite to grant away their equal rights, they could not grant away the right of those who follow them. For what are we but tenants for a day? Have we made the earth, that we should determine the rights of those who after us shall tenant it in their turn? The Almighty, who created the earth for man and man for the earth, has entailed it upon all the generations of the children of men by a decree written upon the constitution of all things—a decree which no human action can bar and no prescription determine. Let the parchments be ever so many or possession ever so long, natural justice can recognize no right in one man to the possession and enjoyment of land that is not equally the right of all his fellows. * * *

"The wide-spreading social evils which everywhere oppress men amid an advancing civilization, spring from a great primary wrong—the appropriation, as the exclusive property of some men, of the land on which and from which all must live. From this fundamental injustice flow all the injustices which distort and endanger modern development, which condemn the producer of wealth to poverty and pamper the non-producer in luxury, which rear the tenement house with the palace, plant the brothel behind the church, and compel us to build prisons as we open new schools. * * *

"Has the first comer at a banquet the right to turn back all the chairs and claim that none of the other guests shall partake of the food provided, except as they make terms with him? Does the first man who presents a ticket at the door of a theatre and passes in, acquire by his priority the right to shut the doors and have the performance go on for him alone? Does the first passenger who enters a railroad car obtain the right to scatter his baggage over all the seats and compel the passengers who come in after him to stand up? * * *

"Our boasted freedom necessarily involves slavery, so long as we recognize private property in land. Until that is abolished, Declarations of Independence and Acts of Emancipation

are in vain. So long as one man can claim the exclusive ownership of the land from which other men must live, slavery will exist, and as material progress goes on, must grow and deepen."

But let us consider the injustice of the present system even in our own midst, without going out into the world for greater wrongs. Here, we will say is a brother who received the gospel years ago in his native land and soon "gathered" to Zion. By arriving here among the first settlers he is enabled to locate on a choice piece of land, say, near Salt Lake City. As population increases, his land grows in value. For his labor on the land he reaps, each year, an abundant harvest, and being close to the city finds a ready market for his produce.

These harvests are the result of his labor, but apart from any labor, that land which he located on and which cost him nothing, has grown to be worth from $100 to $300 per acre, simply because some twenty thousand people have built and are inhabiting a city adjacent to his land; and if another twenty or a hundred thousand people are added to that city, his land increases in value according to the increase in population. And all this increase of wealth comes without labor, for as I said he is more than paid for his labor by the abundant harvests. And now if some poor brother wishes to get an acre of said land to live on, he has to pay a yearly rent equal to a yearly interest on the market value of the land.

This brother who rents, first heard the gospel last year—rendered willing and prompt obedience to it—gathered with God's people and has in every way served our Father obediently, and yet because he came in last year, and the other brother came some years sooner, the one has to pay to the other usury or rent for the privilege of living on the earth that his Father has created. **Here are two sons then, who have served their Father obediently in all things, and it is practically said to the one, "be thou clothed in robes and sit thou here, and to the other, be thou clothed in rags and sit thou there."**

This is reversing the rule. It is not justice, and therefore cannot stand. For I can assure you, my friends, the just thing is the only permanent and lasting thing in this world. Were it not so, our case would indeed be a desperate one, contending as we are, a handful of people, against the unjust prejudices of the whole world. But we have supreme faith in the justice of our cause and we are very sure of victory. It is true God is on our side; but the reason he is there, is because our side has justice and truth to back it. God always has been and always will be on that side, adhering most rigidly to justice and truth. Therefore when we see anything in our system so manifestly unjust as is our private ownership of land, we may be very sure it cannot long stand.

It will all have to be changed to agree more nearly to the law of equity, and that labor will devolve on the Latter-day Saints; for the young tree of Political Economy, in a young, healthy society like ours, can be made to grow according to laws of justice, but with the old tree which has so long grown in the world until it is now almost rotten to the core and is well nigh ready to be hewn down and cast into the fire—you cannot put new life into it by any system that can be devised; therefore, I say on the Latter-day Saints devolves the labor of correcting the evils and wrongs of society.

Among the tribes of Indians on this continent I never yet have learned where a single case of private ownership of land was tolerated; (except, perhaps, in the last few years when some few have adopted the white man's

modes), even to this day they hold their reservation as the common property of the whole tribe. And also, among the Maoris—the natives of New Zealand—the same just rule obtains; for on one occasion the white settlers of that country found themselves unable to get from the Maoris what the latter considered a complete title to land, because although a whole tribe might have consented to the sale, they would still claim, with every new child born among them, an additional payment on the ground that they had only parted with their own rights and could not sell those of the unborn. The Government was obliged to step in and settle the matter by buying land for a tribal annuity, in which every child that is born acquires a share.

When the Lord, through Moses, led the children of Israel to the promised land, one of the first things done in arranging their excellent system of political ecoomy was to regulate their land matters; and while each one was given his stewardship, yet the title to the land was really held by the tribe in common, and could never pass to an alien, nor indeed to a brother, except for a limited number of years.

As a people, we have much to congratulate ourselves on in our system, but I am free to say that not only our land matters, but also many other things pertaining to our political economy will have to be changed. How shall it be done? In regard to land first of all, I will say that it is my settled opinion, that the land will not be mine nor yours alone, but will be the common property of the whole people—will belong to the Church.

When the time comes (to use the words of revelation), "**When my servant will appoint unto this people their portion, every man equal according to their families, according to their circumstances and their wants and needs. And let every man deal honestly and be alike among this people, and receive alike that you may be one even as I have commanded you.**" (Doctrine and Covenants, 51:3-9.) "**That you may be equal in the bands of heavenly things, yea and earthly things also, for the obtaining of heavenly things. For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things.**" (Ib. 78:5, 6.)

Now the equality here spoken of does not mean that each man should have an equal number of acres of land—equal house room and furnishings,—the same clothing, food, hours of sleep and the like with every other man—not that at all; for everything in nature indicates variety, change, no two things being exactly alike; and what might be a pleasing and suitable thing for you might be quite the reverse for me. It was never intended there should be such an equality—indeed there cannot be, for such a state of affairs would bring anything but happiness and contentment. But the equality referred to means the same equal right we have to the air we breathe, or the sunshine that gladdens and gives us all equal light and heat.

Pertaining to the laws of the church also, the same equality exists; as for instance the law of baptism, it is administered alike to each and all; no one can disregard it and be saved. In that we are equal. So also at the sacrament table there is the same equality; so with regard to tithing,—the settlement of our difficulties and indeed all the general laws of God apply with equal force and effect to every one of His children. But we are not to suppose that each one is endowed with the same talent or faculty, for we know such is not the case. To one is given much, to another little, and where much is given much will be required. One may be capable of wisely handling and directing the labor of others; and there have never yet been wanting laborers who are more than glad to labor and be directed by the

wiser, if only they are treated as brothers and with that equality and justice that a righteous overseer would bestow.

It is plain, therefore, that if the land were the property of the church, each member would be equal in ownership with every other member, and the profits of it—over and above the cost of living comfortably, would pass into the general treasury, instead of into the hands of the few lucky ones who came first to the country and monopolized all the best land, to the exclusion of thousands just as willing and obedient Latter-day Saints as ever joined the church. Do not think now that I blame any one for taking up land and owning it, for under our present system there is no other way to do. Those who came first did exactly as we would have done had we been in their places; but I do say the whole is unjust and with all nations who adhere to it, will in the end bring revolution and ruin. It must be changed.

I am aware that some argue that in order to call forth a man's best energies, in directing or managing any temporal concern, he must have some other incentive than the general good of the whole; but I think on examination this idea will be found to be utterly groundless. For have we not all seen how thousands of our elders go forth and labor in the ministry for the good of the whole Church and the glory of God's cause! Indeed, such labor has been the most earnest and zealous and quite as hard as any labor that I know of. Nor is this because such labor is what we call of a spiritual nature, for there have been many elders engaged in temporal duties, and are now, who work with as much devotion and solicitude for the success of their efforts as any individual enterprise could get out of them.

The true incentive for any man or woman to labor is, to know that it is one's duty, and in the doing of that duty the more who are benefited by it, the more pleasure will it bring to the true worker, and the more zealous and excellent will his labor be. With the land as the common property of the church, much of the inequality in temporal things, which at present exists, would be done away from among us, and we could receive of the fruits of the earth equally, according to our needs and our wants, so long as our wants were just. One other objection arises to this idea of common property of land, which I will briefly refer to and close. And that is the immense power it would give to the leaders of such a society, which would be dangerous if it were wielded unrighteously. Certainly such a system would place great power in some few hands, and I confess this is one of the chief reasons why I like it. I am for centralization of power in all things when it can be centralized by the common consent of the whole people and administered with justice and judgment.

Our God is a most beneficent Father —desires to see his children equal as far as they can possibly be, but He is a terrible monopolist withal; He is aggressive and jealous of his power; indeed He wants it all—He and his—and is determined to have it, too, and will fight it out on that line until every opposing power is conquered and bound hand and foot. And yet He is so kind and just with his monopoly. We do not object to working for His cause for fear of giving him too much power. No! we want Him to have power—the more the better, for He will use it justly. And therein is the touchstone of the whole matter; every man among us will say the more power our leaders have the better. For is not every true leader something of a God, who approaches the nearer to that likeness when he does "justice and judgment?" We are told in the Book of Mormon of a certain people who "had all things common among them", but we are also told that every man dealt justly one with another.

The constitution of our society lays down the law of leadership in these words: **"The rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only on the principles of righteousness. That they may be conferred upon us it is true, but when we undertake to cover our sins, or to gratify our pride, or to exercise control, or dominion or compulsion upon the souls of the children of men in any degree of unrighteousness, behold the heavens withdraw themselves; the spirit of the Lord is grieved, and when it is withdrawn, Amen to the Priesthood or the authority of that man."** (Ib. 121:36-37). If that part of our constitution is strictly adhered to, we need never fear about placing too much power in the hands of our leaders.

Men and Money

By Roy F. Cottrell

Money is a good servant but a poor master. The lure for gold is stronger than the human will, and with many a man it stands between his soul and his God. Some day it will be discovered that the bars that shut many out of the kingdom of heaven are forged of silver and gold.

There are notable exceptions. Says Fritz Kreisler, the world's distinguished violinist:

"I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement. I am constantly endeavoring to reduce my needs to the minimum. * * * In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world."—Christian Herald, Dec. 22, 1928.

From the beginning of his business career, Mr. John Wanamaker, merchant prince of Philadelphia, is said to have dedicated one-tenth of his increase to the Lord. Likewise, William Colgate, the great soap and perfume manufacturer, rose to fame and wealth while consistently paying a tithe of his earnings into the gospel treasury. This he recognized as the minimum requirement designated by divine wisdom; and year by year as God prospered his efforts and multiplied his wealth, Mr. Colgate gladly gave far more than a tenth. Today a great Christian university stands as a monument to his fidelity and generosity.

Throughout his life Robert Hamilton, multimillionaire lumberman, loyally rendered a tithe to his Maker; and in his last will and testament he counseled all his heirs to dedicate at least one--tenth of their total income each year to the Lord.

Thousands of others who conscientiously dedicate a tithe of their income to God find rich rewards in both temporal and spiritual prosperity. Yet none should misunderstand. If a man pays tithe because he hopes it will increase his income, if he does it to receive the praise of men, if he does it grudgingly for fear of God's displeasure, or if he does it from any other ulterior motive, he cannot expect much spiritual blessing or uplift.

Tithe paying is not a substitute for heart service, neither is it a gift to our Maker. It is a debt. It is not a tribute exacted by the Deity from those who travel the Christian highway, nor is it the entrance fee to the city of God, for "reserved seats in the kingdom are not on sale for cash." All the benefits and privileges from our Father above are absolutely free gifts of His infinite love.

The possession of goods or wealth is not a sin; it is "the **love** of money" which "is the root of all evil". With the fully surrendered life, money is no longer king. Said Christ: "Ye cannot serve God and mammon"; yet the

Christian may serve God with mammon.

It is well to remember that in the Gospels of Matthew, Mark, and Luke, one verse in every six deals with the money question; while of the twenty-nine parables narrated by Christ, sixteen speak of the Christian and his money. The master does not ask, "How much do you own?" but "What are you doing with it?" He came to lift us out of our own sordid selfishness and to guide our steps along the path of faith to the mount of blessing.

"I seek not yours but you", rings the heavenly appeal. If you have been remiss in your duty, pay up the arrears; for, in the language of another: "The more you give, the more you will have, and the day will come when all you have will be just what you have given."—Signs of the Times, May 21, 1946.

TRIBULATIONS

(JOSEPH SMITH, 1833)

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of his judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they shall see all these things, which I have spoken, fulfilled.—Doc. His. of Church, 1:315-316.

By BRIGHAM YOUNG, 1860

All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth", all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction.

What matters the destruction of a few railroad cars? You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, of their families, or for their own lives. They will be like the Jaredites who preceded the Nephites upon this continent, and will destroy each other to the last man, through the

anger that the Devil will place in their hearts, because they have rejected the words of life and are given over to Satan to do whatever he listeth to do with them.

You may think that the little you hear of now is grievous; yet the faithful of God's people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them.—J. of D., 8:123.

If you will go with us, you must go against wind and tide. You must also own religion in his rags as well as when in his silver slippers, and stand by him, too, when bound in irons as well as when he walketh the streets with applause.—Bunyon.

LET FREEDOM RING

We have received a brochure with beautifully arranged and well selected sentiments, from our friend, Mrs. Jesse N. Decker, of Snowflake, Arizona.

The book, both in prose and verse, and as its title implies, champions the cause of "freedom", and the sentiments expressed are genuine heart-throbs.

The pamphlet can be had from the author at a dime a copy, or $6.00 per hundred copies. We recommend our readers sending for it.

We quote from the book:

"Yes, it does mean sacrifice. To the rich young ruler, Jesus said, 'Go, and sell all that thou hast and give to the poor and come, take up the cross and follow me.' But the young man went away sorrowing, because he loved his possessions more than he loved the Lord. 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.' 'He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me.' But there is the promise: 'There is no man that hath left house or brethren, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an **hundred fold now in this time, and in the world to come Eternal Life!**"

Courage to Stand Alone

It takes a man to stand for right
When all the world oppose;
Who does not shrink from voicing truth
Though friends become his foes.
His character means more to him
Than wealth or honored name.

His life is spent in doing good,
Not seeking power or fame.
And though his feet grow tired and sore
And bruised by many a stone,
The man who knows he walks with God
Fears not to stand alone.

IN THE LIGHT OF TOMORROW

When some people become offenders before the law who state that their behavior, at variance with the established order, is based on religious conviction, the authorities of that state had better fully investigate and earnestly try to understand the reasons for such conduct before condemning these people It is not the criminal element that frankly announces its actions as a matter of conscience.

Periods and peoples once considered well advanced have later lost in prestige due to the martyrs they made. Therefore, in such cases let our judges seriously reflect whether not they themselves and our legislatures, instead of those accused as lawbreakers, may stand condemned in the light of tomorrow.—Edward Midgard.

Says Elder Statesman Bernard Baruch: "We can have a prosperity that will startle the world if we use half the brains and brawn the good Lord gave us." "Business will be very good in 1947", says Fred Lazarus, Jr., of Federated Departments Stores. "Not even a minor depression in the offing", seconds Dr. Melchoir Palyri of Central Life.

JOHN SHEWELL "PASSES ON"

On February 19th our old friend and former business partner, John Shewell, took his final curtain bow. He died at the age of 83. His demise came suddenly and peacefully as he had often expressed his wish when the end should come. Born in England he emigrated to Canada and from thence to Salt Lake City in 1914 as a convert to the Mormon faith.

John Shewell was an honest man, loyal and true alike to God and man. The latter years of his life were spent in an effort to develop the oil resources of Utah, being Secretary and Treasurer and finally the President of the Diamond Oil Company. In his faith he was a Fundamentalist though not a member of the so-called Fundamentalist group. He believed the Gospel as Joseph Smith established it and was bold in maintaining such belief.

Whenever friends met, John Shewell was the "life of the party", of a jolly disposition, quick-witted and good at repartee, a good jester and, when occasion required, he could be severely serious.

Our condolences go out to the surviving members of the family.—J. W. Musser.

Department of Legend and Tradition

Moral Standards of the Piutes and Navajos

When I had been among the Navajos long enough to understand some of the things their children were saying to each other, I was horrified. I wondered how it could be possible for children talking that way to be more virtuous than so many little animals. Yet in the faces of those children, both boys and girls, I could not detect the blight and stain of lewdness which is too common in some communities of white children. They had the attractiveness of ruddy health that comes from right living.

I knew at once I had overlooked some redeeming element in their way of life, for these children were not what their conversation might lead the stranger to suppose. As I watched them and studied them I was soon attracted again by what has always been conspicuous in their natures—their native, inalienable modesty.

Little Be-tsui, romping in perfect ease with the boys, raising her voice in pitch above theirs, and seeming to be cumbered by no conventional restraints, was yet maintaining something there in her play which was positive beyond question. When that big boy became too presumptuous with his liberties, she slapped him with a suddenness and force which left no doubt about the danger of getting too near. I wanted to congratulate her, but she didn't need it and wouldn't have understood; she was doing simply what was made positive in her Navajo nature from many generations.

In 67 years of acquaintance with the Piutes and Navajos, I have never known a native woman to dress with the downright and brazen immodesty common among white women. Think of a Navajo or Piute woman appearing in shorts—they'd rather be shot!

A Navajo mother told us that her teen age daughter was suffering with some kind of a swelling in her groin, and we suggested that she consult a doctor. "Oh, no", said the mother, "she wouldn't let the doctor see that; she won't let me see it."

We were trying a skirt on a little Navajo girl, and according to our style it was too long. "It is not too long", affirmed the mother. "I will make it longer." She did make it longer, and

her precious little daughter was dressed as all little Navajo girls are dressed, with the cherished traditions of ancient generations, that a woman's skirt is an essential factor of her sacred womanhood.

As I watched the Navajo mother bending over her work to make that dress longer, I contemplated how much more modesty, as well as good, common horse sense in her way of doing, than in the way of white mothers turn their children out in the winter with their legs bare from their knees to their hips, bidding not only for sure physical troubles later on, but at the same time crushing out the essential instinct which should be encouraged in every little girl if she is to make her way in safety through the world.

A little less than a hundred years ago, an old Pauvant came to my grandmother's door with a little Piede girl that he had stolen and intended to kill if no one would buy her. Poor little, scared-to-death thing, but she was stoical to bear all her sorrows in silence. My grandmother washed and combed her dirty hair, and started down over her body to remove the rags and filth. The little Piede endured it all in brave silence till they cut her G string. That was the most terrible thing of all; she raised her childish voice in a long, bitter cry and wept. The worst thing had happened to her.

The native modesty of the Indians—I wish our white race had it.

—Albert R. Lyman. Taken from the San Juan Record.

If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.—John Stewart Mill.

DESTRUCTIVE FIRES

Among the latter-day judgments, and the forces of destruction, fire is mentioned prominently by the Lord (Doc. & Cov., 97:26). We do not wish to infer that every fire that occurs is a judgment of God on those immediately involved. But the ease with which fires may be kindled and made destructive is startling to the human mind. When Sodom and Gomorrah—the cities of the plains—were destroyed the Bible states that "the Lord rained brimstone and fire from out of heaven." In the recent almost unprecedented hotel fires in the United States and Canada, men are at a loss to understand their origin or meaning. The most recent fire in the 15-story Winecoff hotel at Atlanta, Georgia, where of 280 guests 121 were burned to death or otherwise killed, and 100 others injured, occurred in what was claimed to be a "fire proof" structure. The public may never know the origin of the holocaust. This recalls the "great fire of 1871" the account of which we republish by permission from the St. Louis Post-Dispatch, "as condensed in the Reader's Digest" of November, 1946:

On Monday, October 9, 1871, Big John Mulligan, foreman of a lumber gang at Peshtigo, Wis., arrived on foot in Marinette, seven miles to the north. His eyes were hollow and staring. He was covered with charcoal streaks. His clothing smelled burnt.

"Peshtigo is destroyed", he announced to astonished listeners. "Not a stick remains and its people are lying dead in the streets!"

The Peshtigo disaster occurred on the same day—and at the same hour—as the famous fire which burned out the heart of Chicago and killed 250 of its citizens. Chicago's disaster went down in history as "The Great Fire of 1871." But little was written about the fire as Peshtigo, which was one of the hottest blazes of all time and which caused three times as much human misery.

On October 8, 1871, Peshtigo was a robust community of 2000 in Wisconsin's densely forested bay-shore area. The principle industry was an immense woodenware factory, located on the east side of the Peshtigo River, which bisected the town. Several lum-

ber and grist mills, a sash and door factory, a foundry, and about 15 stores and hotels comprised the rest of the business section. There were also about 350 homes, built along both sides of the river.

That was the picture on Sunday afternoon.

On Monday morning not a building remained. It was difficult to tell where the streets had been. More than 600 people were dead. The thick forest, once the pride and support of the community, had become a blackened, smoking wasteland stretching as far as the eye could see.

The Peshtigo fire was unlike any previous conflagration. Sweeping in on a high, twisting wind, it engulfed the whole town before most of the residents were aware of the danger. The first warning sign, which appeared shortly after dark, was an angry red glow in the southern sky. Within minutes there followed a terrifying sound like the rumbling of thunder, caused by the explosion of methane gas produced from superheated wood and marshes.

The atmosphere quickly grew unbearably warm and then, with another loud explosion, the town was enveloped by a rush of air as hot as though it had issued from a blast furnace. The wind lifted the roofs off houses, toppled chimneys and showered the town with hot sand and live coals. The shrieks of men, women and children were scarcely audible above the roar and the rumble of exploding gas and crashing timber. Buildings were now bursting into flame from cellar to roof with one puff. Fire appeared in a score of places simultaneously.

Volunteer firemen succeeded in getting a hose going, but it was burned to ashes immediately. People were struck dumb with terror, seeing nothing but fire overhead and all around them.

Frenzied crowds converged in a whirl of humans, horses and wagons on the main street that led to the river bridge. Sparks and flaming branches hurtled through the air, striking down victims. Some barely reached the river's edge when their clothing burst into flame. Men's whiskers caught fire. Solid walls of flame leaped across the river from building to building, forming an arch of fire over survivors in the water. These poured water over themselves and their families continuously but many heads caught fire nevertheless. That anyone survived is a miracle.

The river bridge was a scene of bedlam. People on the east side sought safety on the west; and those on the west thought the only escape was to reach the east bank. They met on the bridge, which soon burst into flames and collapsed, dropping its burden of wagons, horses and humans into the river.

To add to the horror, the woodenware factory erupted like a volcano and sent a shower of burning wooden tubs and broom handles upon the tortured people in the water. Fiery logs blown out of the lumber mill fell among the victims with frightful, hissing sounds.

About 50 persons ran into a brick boardinghouse when flames enveloped the town, thinking the walls would protect them. Nothing remained of them next day but white ashes and two watches, stopped at 10:05 and 10:10.

Those who sought the presumed safety of cleared farm land found too late that the fire spared nothing. So intense was the heat that boulders in the center of clearings a mile wide were cracked apart. Tree stumps in such places were burned out roots and all.

Before dawn the intensity of the conflagration began to abate, and the survivors who had been standing for

hours in the cold river crawled out and threw themselves wearily on the hot, sandy ground. A low, marshy area on the east bank had afforded refuge for about 150 persons who had lain on the ground and were not touched by heat or flame. They were the only citizens of the entire village who suffered no physical torture from the fire. Those who had spent the night neck-deep in water, however, were dangerously chilled and badly burned.

Among the survivors was David Maxon, who had just recovered from a fever which still held his wife ill in bed. When the fire came he shooed their five children ahead of him, and with strength born of desperation dragged his wife, bed and all, to the river. He pushed the couch into a depth that covered her body, but not her pillowed head. He kept the children huddled about him through the dreadful night and in the morning all were safe.

There were no bandages and no medical aid until Monday morning when a tent arrived from Marinette and was turned into a hospital. Later that day the survivors were moved to a hotel in Marinette. In the evening—one day too late—rain fell in Peshtigo!

The fire had played strange tricks: In a hardware store 60 dozen axes were melted into one mass. On the fire wagon the iron at the tip of the tongue was melted, yet the wooden tongue itself was not even scorched. A group of Swedes who were digging fire ditches had been seen lying dead at their posts during the height of the blaze. But rescue workers could find nothing to mark the place they had been except their shavel blades.

A combination of drought and carelessness was responsible for the Peshtigo tragedy. For more than three months there had been no measurable rainfall in Wisconsin. Though the tinder-dry forests were ready to go up in smoke, a gang of railroad workers had been burning felled trees south of Peshtigo, and it is thought that the big fire started when one of those blazes ignited huge quantities of marsh gas.

Newspapers devoted considerable space to Chicago's spectacular misfortune, but it was several weeks before they got around to recognizing the nature of the Peshtigo blaze. The governor of Wisconsin was forced to issue a special proclamation pleading with the people to divert their gifts from Chicago, which was being cared for by the whole country, to Peshtigo where the toll of human life was far greater.

Yet today—in the 75th anniversary year—when the Chicago and Peshtigo disasters are cited as one of history's most startling coincidences, people still inquire, "Why what happened at Peshtigo?"

There are two principles, Christ and anti-christ. Anti-christ is opposed to the doctrine of Christ. Anti-christ says the ordinances are non-essential; Christ says these ordinances are essential. — George Teasdale, April Conference, 1880.

MEN GOING HOME

The great Leo Tolstoi was novelist, social reformer, dreamer and doer. . . But often in his life his needs failed to equal his dreams. And lesser men knew what Tolstoi preached sometimes mocked him when he failed. They said to him:

"Why do you fail to practice what you preach? Why is not your own life identical with the life you command for others? If you cannot do what you say all men should do, how can you expect us to follow you. What you are speaks so loudly that we cannot hear what you say!"

Tolstoi knew the imperfection of his own acts. He knew he failed more oft-

en than he succeeded in living perfectly. He replied to his critics that he knew he preached only by his deeds and his deeds were bad. He said he deserved contempt for failing to fulfill his own commands. But he asked his mockers to compare his former life of selfishness and luxury with his present effort to live humbly, gently and wisely and to believe that he was trying to approach his own ideal.

So he wrote:

"I do not fulfill one-thousandth part, it is true, and I am to blame for that! But I do not fulfill it, not because I do not wish to, but because I do not know how to. Teach me to escape from the nests of temptation that have ensnared me; help me and I will fulfill them; but even without help, I desire and hope to do so.

"Blame me—I do that myself—but blame me and not the path I tread and show to those who ask me where, in my opinion, the road lies. If I know the road home and go along it drunk, staggering from side to side—does that make the road along which I go the wrong one? If it be wrong, show me another; if I have lost my way and stagger, help me, support me in the right path, as I am ready to support you; and do not baffle me, and do not rejoice that I have gone astray and do not delightfully exclaim: 'Look at him! He says he is going home, but he goes into that bog! Do not rejoice at that, but help me and support me!... For, indeed, you are not devils out of the bog, but are also men, going home!"

And sometimes when I have seen a man staggering, cheating, lying, and wandering from his path—and righteousess has sprung up in me like a stiff and poisonous weed—sometimes I have remembered that noble reply of Tolstoi's—and have remembered that indeed we are all men, just men going home.—Marshall Maslin.

THE WORDS OF JESUS

(Contributed)

Editor of Truth:

In reading the December issue of "Timely Topics", a religious publication, I came across a quotation from the Aquarian Gospel of our Savior. It is from Chapter 54, verses 7, 8 and 12. It struck me quite forcibly, as it seems to harmonize so perfectly with the conditions in the Church today. Thinking perhaps you would be interested in this passage of scripture, am quoting it herewith for your information:

"There shall arise after you (the twelve apostles), men of perverse minds and shall, through ignorance and craft, suppress many things which I have spoken of to you, and lay to me things which I have not taught, sowing tares among the good wheat which I haven you to sow in the world. Then shall the truth of God endure the contradiction of sinners, for thus it has been and thus it shall be. But the time cometh when the things which they have hidden will be revealed and made known, and the truth shall make free those who are bound. **Woe, woe, is the time when the spirit of the world shall enter the church and my doctrines and precepts will be made void through the corruptions of man.** Woe to the world when truth is hidden. Woe to the world when these things shall be."

The spirit of the world without has considerable to do with the spirit of darkness that exists in the Church today, and whether the words quoted above were actually uttered by our Lord, it matters not; they certainly have a prophetic significance, and paint a true picture of conditions as we at present find them.

Obedience is the first law of heaven, and order is the result of obedience.—George Q. Cannon.

WHY WORRY?

There is no obstacle insurmountable to the intelligent will power; there is no cloud of such magnitude that the sun cannot disperse; no sorrow so profound that a smile will not infuse a spark of joy; no heart so black as to close its portals to all hope; no mind so depraved as to deny all truth.

There's a smile on every cloud,
There is music in the gloom;
There is wisdom in the shroud,
There is peace within the tomb.

There's a song in every wail,
O'er departed ones we sing;
To the conscience free from guile
O death, there is no sting.

This life is but a bubble
On the universal sea;
There's a balm for every pain
Throughout eternity.

There is beauty in the gloaming
When there's love-dreams in the eye;
When the blush is on the roses
There is joy in the sigh.

—Progressive Opinion.

BEING KIND

So many gods, so many creeds
So many paths that wind and wind;
When just the art of being kind
Is all the sad world needs.—Wilcox.

ZEE TIME IS RIGHT

A French girl evacuee was introduced to an elderly bishop who, she was told, was about to celebrate his golden wedding.

"What ees zee 'golden wedding' you speak of?" she asked. "We do not have eet een France."

"That", said the bishop, "means that this woman and I have lived together for fifty years."

"Ah, dat ees beautiful", the girl breathed. "So now you are getting married, no?"

HOW'D HE GUESS IT?

A certain newspaper that makes a practice of answering inquiries from readers received this one: "Please tell me what is the matter with my chickens. They go to roost apparently well. The next morning we find one or more on their backs on the floor, stiff, combs white, and their feet in the air."

It was the editor's busy day, so this is what the reader received: "Dear Sir: Your chickens are dead."

A PRISONER AT PRAYER

(Sung to tune of "Red River Valley")

A lone prisoner knelt by his bedside
In a cell of a jail in the West;
There he poured out his heart to his Father
And asked him for dreams in his rest—
Dreams of home, far away, with his babies,
And a wife who was honest and true:
There a prisoner at prayer in the moonlight—
And he's doing this, dear children, for you.

He's been fighting for freedom, and losing,
In the struggle it seemed all in vain,
And the whole world was closing in upon him
For they thought he had nothing to gain.
But he knew that his God was there with him,
If he stood it all faithful and true,
There a prisoner at prayer in the darkness—
Little children, he's praying for you.

Then time came and the heavens were broken
And at last the sun shone in anew;
Then the great iron gates swung open
And he found that the sky'd turned blue.
There he rushed to the arms of his darling
Who had been so faithful and true—
There a prisoner at prayer by his bedside
Thanking God, little children, for you.

—Charles F. Zitting from Utah State Prison, February 8, 1947.

NEIGHBOR GETS MORE

An American passing through an English village stopped to talk to a farmer who was surveying his small patch of land.

"Do you get much rain here?" he asked.

The farmer shook his head. "A little, but not much", he said; "my neighbor over there gets more than me."

The American was puzzled. "Well, I sure don't see that, sir", he remarked. "Why, your neighbor is only about a hundred yards away."

"Yes", said the farmer, "but he has more land than I have."

When the preacher called for women to stand and promise to go home and mother their husbands only one little woman arose and when he told her to go home at once and mother her husband she said, "Mother him? I thought you said smother him!"

SANDBURG ON WASHINGTON

Poet Carl Sandburg spent a week in Washington, D. C., as the guest of a friend. When he was ready to depart after seven days of intensive sightseeing, his host asked:

"How did you like Washington?"

"It is the only asylum I have ever seen", commented Sandburg, "that is run by the inmates."

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 12. MAY, 1947. NO. 12.

The Succession in the Presidency

Upon the death of the Prophet Joseph Smith, Sidney Rigdon, who had been located at Pittsburgh, Pennsylvania, and who was one of the Prophet's counselors, though inactive as such, rushed to Nauvoo to offer himself as the "Guardian" to the Church, "to build the Church up to Joseph as he had begun it."

Members of the Quorum of Twelve were scattered throughout the eastern states preaching the Gospel. Brigham Young, President of the Quorum, was there. There were no railroads or telegraph connections with the West; it therefore took some time for private messages to reach the brethren and for them to repair to Nauvoo. Meanwhile Sidney Rigdon called the leaders of the Saints in Nauvoo into council, related a supposed vision he had received and bolstered his claim as the guardian for the Church. He requested William Marks, the President of the Stake, to call a meeting of the Saints for August 6th, on which occasion he expected to present his claims to be either the guardian or the President of the Church.

Brother Marks called the meeting for Thursday, the 8th, instead of the 6th, for reasons which he probably did not understand at the time. The brethren of the Twelve arrived home in Nauvoo on the evening of the 6th, at which time the following members were present: Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Willard Richards, John Taylor, Wilford Woodruff, and George A. Smith.

On the afternoon of the 7th, at 4 o'clock, at a meeting of the Quorum of Twelve, at which Sidney Rigdon was present, President Young called upon him "concerning his message to the Saints". He stated:

The object of my mission is to visit the Saints and offer myself to them as a guardian. I had a vision at Pittsburgh, June 27th. This was presented to my mind not as an open vision, but rather a continuation of the vision mentioned in the Book of Doctrine and Covenants (Section 76).

It was shown to me that this Church must be built up to Joseph and that all the blessings we receive must come through him. I have been ordained a spokesman to Joseph, and I must come to Nauvoo and see that the Church is governed in a proper

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

manner. Joseph sustains the same relationship to this Church as he has always done. No man can be the successor of Joseph.

The kingdom is to be built up to Jesus Christ through Joseph; there must be revelation still. The martyred Prophet is still the head of this Church; every quorum should stand as you stood in your washings and consecrations. I have been consecrated a spokesman to Joseph, and I was commanded to speak for him. The Church is not disorganized though our head is gone.

We may have a diversity of feelings on this matter. I have been called to be a spokesman unto Joseph, and I want to build up the Church unto him; and if the people want me to sustain this place, I want it upon the principle that every individual shall acknowledge it for himself.

I propose to be a guardian to the people; in this I have discharged my duty and done what God has commanded me, and the people can please themselves whether they accept me or not.

When he had finished President Brigham Young made some remarks, a summary of which we herewith give as follows:

I do not care who leads this Church even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject.

I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ordain others to give the fulness of the Priesthood, so that if we are killed the fulness of the Priesthood may remain.

Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or in the world to come.

How often has Joseph said to the Twelve, "I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests."—Historical Record, p. 789.

At the meeting appointed for the 8th the Saints assembled at 10 o'clock a. m. at the grove east of the Temple. "There was a large attendance, everyone feeling a deep interest in the object for which the meeting had been called, namely to choose a 'guardian' or President and also a trustee-in-trust."

"After the meeting was opened, Sidney Rigdon arose to speak. Usually he was a fluent, impassioned speaker, and excelled in oratory, but upon this occasion he was visibly embarrassed, and spoke slowly and in a very labored manner. Speaking nevertheless for an hour and a half, his hearers became exceedingly tired. The difficulty with which he seemed to labor under in speaking could but have its effects, for the Latter-day Saints above all people in the world, are the most scrutinizing and critical when men who make great pretensions address them. * * *

"As soon as Sidney Rigdon had finished his speech and had sat down, President Young arose and made a few remarks. * * * It was the first sound of Brigham's voice which the people had heard since he had gone east on his mission, and the effect upon them was most wonderful. None who were present on that occasion can ever forget the impression made upon them! If Joseph had risen from the dead and again spoken in their hearing, the effect could hardly have been more startling. It seemed to be the voice of Joseph himself; and not only that: but it seemed in the eyes of the people as though it was the very person of Joseph which stood before them.

"'A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of', writes George Q. Cannon. 'The Lord gave His people a testimony that left no room for doubt as to who was the man He had chosen to lead them. They both saw and heard with their natural eyes and ears, and then the words which were uttered came, accompanied by the convincing power of God, to their hearts, and they were filled with the Spirit and with great joy. There had been gloom, and, in some hearts prob-

ably, doubt and uncertainty; but now it was plain to all that here was the man upon whom the Lord had bestowed the necessary authority to act in their midst in Joseph's stead.

"'On that occasion President Brigham Young seemed to be transformed, and a change such as that we read of in the Scriptures as happening to the Prophet Elisha, when Elijah was translated in his presence, seemed to have taken place with him. The mantle of the Prophet Joseph had been left for Brigham Young. When Elijah the Prophet was taken away his mantle fell from him, and it was taken up by Elisha. He came to the river Jordan and he smote the waters and they parted hither and thither. And when the sons of the Prophet saw him, they said, "The spirit of Elijah doth rest on Elisha", and they paid him honor and acknowledged him as their Prophet and leader. So with President Brigham Young upon this occasion; the people said one to another, "the spirit of Joseph rests upon Brigham"; they knew that he was the man chosen to lead them, and they honored him accordingly.'" (Ib. 788-790).

Brigham Young called a meeting for 2 o'clock in the afternoon, where the Saints should meet and the Priesthood be arranged and seated in their order, in order that the will of the Lord might be obtained. This meeting was well attended, seven members of the Quorum of Twelve being present, also Sidney Rigdon; John Taylor, while in harmony with that which was taking place, was still suffering from his wounds and was not able to be present. After the meeting was properly opened Brigham Young arose and said, as found in the history of the Church (See Doc. History of Church 7, p. 232 et seq.):

"Attention all! This congregation makes me think of the days of King Benjamin, the multitude being so great that all could not hear. I request the brethren not to have any feelings for being convened this afternoon, for it is necessary; we want you all to be still and give attention, that all may hear. Let none complain of the situation of the congregation, we will do the best we can.

"For the first time in my life, for the first time in your lives, for the first time in the kingdom of God in the Nineteenth Century, without a Prophet at our head, do I step forth to act in my calling in connection with the quorum of the Twelve, as Apostles of Jesus Christ unto this generation—Apostles whom God has called by revelation through the Prophet Joseph, who are ordained and anointed to bear off the keys of the kingdom of God in all the world.

"This people have hitherto walked by sight and not by faith. You have had the Prophet in your midst. Do you all understand? You have walked by sight and without much pleading to the Lord to know whether things were right or not.

"Heretofore you have had a Prophet as the mouth of the Lord to speak to you, but he has sealed his testimony with his blood, and now, for the first time, are you called to walk by faith, not by sight.

"The first position I take in behalf of the Twelve and the people is, to ask a few questions. I ask the Latter-day Saints: Do you, as individuals, at this time, want to choose a Prophet or a guardian? Inasmuch as our Prophet and Patriarch are taken from our midst, do you want some one to guard, to guide and lead you through this world into the kingdom of God or not? All that want some person to be a guardian or a Prophet, a spokesman or something else, signify it by raising the right hand. (No votes.)

"When I came to this stand I had peculiar feelings and impressions. The faces of this people seemed to say, We want a shepherd to guide and lead us

through this world. All that want to draw away a party from the Church after them, let them do it if they can, but they will not prosper.

"If any man thinks he has influence among this people to lead away a party, let him try it, and he will find out that there is power with the Apostles which will carry them off victorious through all the world, and build up and defend the Church and Kingdom of God.

"What do the people want? I feel as though I wanted the privilege to weep and mourn for thirty days at least, and then rise up, shake myself and tell the people what the Lord wants of them; although my heart is too full of mourning to launch forth into business transactions and the organization of the Church, I feel compelled this day to step forth in the discharge of those duties God has placed upon me.

"I now wish to speak of the organization of the Church of Jesus Christ of Latter-day Saints. If the Church is organized, and you want to know how it is organized, I will tell you. I know your feelings—do you want me to tell your feelings?

"Here is President Rigdon, who was Counselor to Joseph. I ask, where are Joseph and Hyrum? They are gone beyond the veil; and if Elder Rigdon wants to act as his counselor, he must go beyond the veil where he is.

"There has been much said about President Rigdon being President of the Church, and leading the people, being the head, etc. Brother Rigdon has come sixteen hundred miles to tell you what he wants to do for you. If the people want President Rigdon to lead them they may have him; but I say unto you that the quorum of the Twelve have the keys of the kingdom of God in all the world.

"The Twelve are appointed by the finger of God. Here is Brigham, have his knees ever faltered? Have his lips ever quivered? Here is Heber and the rest of the Twelve, an independent body, who have the keys of the Priesthood—the keys of the kingdom of God to deliver to all the world; this is true, so help me God. They stand next to Joseph, and are as the First Presidency of the Church.

"I do not know whether my enemies will take my life or not, and I do not care, for I want to be with the man I love.

"You cannot fill the office of a Prophet, Seer and Revelator: God must do this. You are like children without a father and sheep without a shepherd. You must not appoint any man at our head; if you should, the Twelve must ordain him. You cannot appoint a man at our head; but if you do want any other man or men to lead you, take them and we will go our way to build up the kingdom in all the world.

"I know who are Joseph's friends, and who are his enemies. I know where the keys of the kingdom are, and where they will eternally be. You cannot call a man to be a Prophet; you cannot take Elder Rigdon and place him above the Twelve; if so, he must be ordained by them.

"I tell you there is an overanxiety to hurry matters here. You cannot take any man and put him at the head; you would scatter the Saints to the four winds, you would sever the Priesthood. So long as we remain as we are, the heavenly Head is in constant cooperation with us; and if you go out of that course, God will have nothing to do with you.

"Again, perhaps some think that our beloved Brother Rigdon would not be honored, would not be looked to as a friend; but if he does right, and remains faithful he will not act against

our counsel, nor we against his, but act together, and we shall be as one.

"I again repeat, no man can stand at our head, except God reveals it from the heavens.

"I have spared no pains to learn my lesson of the kingdom in this world and in the eternal worlds; and if it were not so, I could go and live in peace; but for the Gospel and your sakes I shall stand in my place. We are liable to be killed all the day long. You have never lived by faith.

"Brother Joseph, the Prophet, has laid the foundation for a great work, and we will build upon it; you have never seen the quorums built one upon another. There is an almighty foundation laid, and we can build a kingdom such as there never was in the world: we can build a kingdom faster than Satan can kill the Saints off.

"What do you want? Do you want a Patriarch for the whole Church? To this we are perfectly willing. If Brother Samuel H. Smith had been living, it would have been his right and privilege; but he is dead, he is gone to Joseph and Hyrum, he is out of the reach of bullets and spears, and he can waft himself with his brothers, his friends and the Saints.

"Do you want a Patriarch? Here is Brother William left, here is Uncle John Smith, uncle to the Prophet Joseph. left; it is their right. The right of patriarchal blessings belongs to Joseph's family.

"Do you want a trustee-in-trust? Has there been a Bishop who has stood in his lot yet? What is his business? To take charge of the temporal affairs, so that the Twelve and the Elders may go on their business, Joseph condescended to do their business for them. **Joseph condescended to offer himself for President of the United States, and it was a great condescension.**

"Do you want a spokesman? Here are Elder Rigdon, Brother Amasa Lyman (whom Joseph expected to take as a Counselor) and myself. Do you want the Church properly organized, or do you want a spokesman to be chief cook and bottle-washer? Elder Rigdon claims to be spokesman to the Prophet. Very well, he was; but can he now act in that office? If he wants now to be a spokesman to the Prophet, he must go to the other side of the veil, for the Prophet is there, but Elder Rigdon is here. Why will Elder Rigdon be a fool? Who knows anything of the Priesthood, or the organization of the kingdom of God? I am plain.

"Does this Church want it as God organized it; or do you want to clip the power of the Priesthood, and let those who have the keys of the Priesthood go and build up the kingdom in all the world, wherever the people will hear them?

"If there is a spokesman, if he is a king and priest, let him go and build up a kingdom unto himself; that is his right and it is the right of many here, but the Twelve are at the head of it.

"I want to live on the earth and spread truth through all the world. You Saints of Latter-days want things right. If 10,000 men rise up and say they have the Prophet Joseph Smith's shoes, I know they are impostors. In the Priesthood you have a right to build up a kingdom, if you know how the Church is organized.

"Now, if you want Sidney Rigdon or William Law to lead you, or anybody else, you are welcome to them; but I tell you, in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph. Why? Because Joseph was their file leader, and he has committed into their hands the keys of the kingdom in this last dispensation, for all the world; don't put a thread between the Priesthood and God.

"I will ask, who has stood next to Joseph and Hyrum? I have, and I will stand next to him. We have a head, and that head is the Apostleship, the spirit and power of Joseph, and we can now begin to see the necessity of that Apostleship.

"Brother Rigdon was at his side—not above. No man has a right to counsel the Twelve but Joseph Smith. Think of these things. You cannot appoint a Prophet; but if you let the Twelve remain and act in their place, the keys of the kingdom are with them and they can manage the affairs of the Church and direct all things aright.

"Now, all this does not lessen the character of President Rigdon; let him magnify his calling, and Joseph will want him beyond the veil—let him be careful what he does, lest that thread which binds us together is cut asunder. May God bless you all."

Continuing in the later session, President Young stated:

"There is more business than can be done this afternoon, but we can accomplish all we want to have done without calling this convention of the whole Church. I am going to present to you the leading items.

"I do not ask you to take my counsel or advice alone, but every one of you act for yourselves; but if Brother Rigdon is the person you want to lead you, vote for him, but not unless you intend to follow him and support him as you did Joseph. Do not say so without you mean to take his counsel hereafter.

"And I would say the same for the Twelve, don't make a covenant to support them unless you intend to abide by their counsel; and if they do not counsel you as you please, don't turn round and oppose them.

"I want every man, before he enters into a covenant, to know what he is going to do; but we want to know if this people will support the Priesthood in the name of Israel's God. If you say you will, do so.

"We want men appointed to take charge of the business that did lay on the shoulders of Joseph. Let me say to you that this kingdom will spread more than ever.

"The Twelve have the power now—the Seventies, the Elders and all of you can have power to go and build up the kingdom in the name of Israel's God. Nauvoo will not hold all the people that will come into the kingdom.

"We want to build the Temple, so as to get our endowment; and if we do our best, and Satan will not let us build it, we will go into the wilderness and we will receive the endowment, for we will receive an endowment anyhow.

"Will you abide our counsel? I again say, my soul for any man's, if they will abide our counsel, that they will go right into heaven. We have all the signs and tokens to give to the porter at the door, and he will let us in."

President Young then addressed himself to the quorums of the Priesthood present, and said:

"Do you want Brother Rigdon to stand forward as your leader, your guide, your spokesman?"

But Sidney Rigdon told him at this point that he desired him to bring up the other question first, which he did by asking:

"Does the Church want, and is it their only desire to sustain the Twelve as the First Presidency of this people? Here are the Apostles, the Bible, the Book of Mormon, the Doctrine and Covenants—they are written on the tablet of my heart. If the Church want the Twelve to stand as the head, the First Presidency of the Church, and at the head of this kingdom in all the

world, stand next to Joseph, walk up into their calling and hold the keys of this kingdom, every man, every woman, every quorum is now put in order, and you are now the sole controllers of it. All that are in favor of this, in all the congregation of the Saints, manifest it by holding up the right hand."

The vote was unanimous. He then said:

"If there are any of the contrary mind, every man and every woman who does not want the Twelve to preside, lift up your hands in like manner."

Not a hand was raised. President Young then continued:

"We feel as though we could take Brother Rigdon in our bosom along with us; we want such men as Brother Rigdon. He has been sent away by Brother Joseph to build up a kingdom; let him keep the instructions and calling; let him raise up a mighty kingdom in Pittsburgh, and we will lift up his hands to Almighty God. I think we may have a printing office and a gathering there. If the devil still tries to kill us he will have enough to do.

"The next is President Marks. Our feelings are to let him stand as President of the Stake, as heretofore. We can build the Temple, etc.

"You did not know who you had among you. Joseph so loved this people that he gave his life for them; Hyrum loved his brother and this people unto death. Joseph and Hyrum have given their lives for the Church. But very few knew Joseph's character; he loved you unto death—you did not know it until after his death: he has now sealed his testimony with his blood.

"If the Twelve had been here we would not have seen him given up; he should not have been given up. He was in your midst, but you did not know him; he has been taken away, for the people are not worthy of him.

"The world is wide. I can preach in England, Ireland, Scotland, France, Germany, etc. I can preach in all the world, and the devils cannot find us. I'll swear to you I will not be given up.

"There is much to be done. You have men among you who sleep with one eye open. The foundation is laid by our Prophet, and we will build thereon; no other foundation can be laid but that which is laid, and we will have our endowment if the Lord will.

"As the authorities do not want us to do military duty, don't do it. If it is necessary my neck is ready for the knife; as for myself, I am determined to build up the kingdom of God; and bye-and-bye there will be a gleaning of grapes, and it may be said, 'To your tents, O Israel."

"We can build on the foundation that was laid by the Prophet. Joseph has finished his work, and all the devils in hell and all the mobbers on earth could not take his life until he had accomplished his work. God said, I will put a veil over his eyes and lead him up to the slaughter like a sheep to be killed, for the people are not worthy of him, though God loves his people.

"Let no man suppose that the kingdom is rent from you; that it is not organized. If all the quorums of the Church were slain, except the High Priests, they would rise up with the keys of the kingdom, and have the powers of the Priesthood upon them, and build up the kingdom, and the devil cannot help himself.

"You can go to a healthy country, buy the land, and don't let a cursed scoundrel get in your midst. Let there be good men, good women, and whenever a man comes with a wheelbarrow full of goods, don't sell

him land, don't let him a house, nor buy of him.

"Suppose we had ten thousand such places, and increasing in greatness, perfectly free from these poor devils, we should feel better than we do now. Let us all be humble and get our endowments—all be humble, industrious and prudent, what sort of a kingdom would it be. The foundation is laid for more than we can think or talk about today.

"Is it the will of this congregation that they will be tithed until the Temple is finished, as they have hitherto been? If so, signify it by the uplifted hand. (The vote was unanimous.)

"The men will act that have never acted before, and they will have the power and authority to do it. Is it the mind of this congregation to loose the hands of the Twelve, and enable us to go and preach to all the world? We want to know the feelings of the people. Is it your will to support the Twelve in all the world in their missions? (The congregation sustained this question by a unanimous vote.) Will you leave it to the Twelve to dictate about the finances of the Church, and will it be the mind of this people that the Twelve teach what will be the duties of the Bishops in handling the affairs of the Church? I want this, because twelve men can do it just as well as calling this immense congregation together at any other time. (A unanimous vote.)

"We shall have a Patriarch, and the right is in the family of Joseph Smith, his brothers, his sons, or some one of his relations. Here is Uncle John, he has been ordained a Patriarch. Brother Samuel would have taken the office if he had been alive; it would have been his right; the right is in Uncle John, or one of his brothers. I know that it would have belonged to Samuel. But as it is, if you leave it to the Twelve, they will wait until they know who is the man. (Read Doc. & Cov., Sec. 107, v. 39.) Will you leave it to the Twelve, and they dictate the matter. (A unanimous vote.) I know it will be let alone for the present.

"I feel to bring up Brother Rigdon; we are of one mind with him and he with us. Will this congregation uphold him in the place he occupies by the prayer of faith and let him be one with us and we with him? (Unanimous.) The Twelve will dictate and see to other matters. There will be a committee for the Temple; and now let men stand to their posts and be faithful." —Historical Record, 8: pp. 791, et seq.

I would not exchange the unerring, inspired instinct of a good woman, fired with mother-love or wife-love, or the love of a loyal, chaste sweetheart, for all that men have written.—J. Reuben Clark, Jr.

A COMMENDABLE WORK

Friends Harvest Crop of Injured Farmer: The spirit of brotherhood as taught in the Welfare Program of the Church was exemplified recently in the Tremonton Second Ward of the Bear River Stake, where the residents helped an injured ward member harvest his potato crop.

The ward member, whose crop was harvested, had fallen with his hands in an onion topper. The injuries were considered so serious that for a time the doctors contemplated the removal of one hand. Later it was found that this would not be necessary, but the hands were a long time in healing and potato harvest time came.

Residents of the ward, including the bishopric, Sunday School superintendency, elder and deacon quorum presidents and eight members of the local Lions Club joined forces and harvested the nine acre patch of potatoes. There were sixty-four participants in the project, and the bishopric writes: "We're very proud of them."—Deseret News, January 4, 1947.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah

Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 12. MAY, 1947 No. 12.

EDITORIAL THOUGHT

IF EVER you are brought into the presence of God, and exalted to a seat in His celestial kingdom, it will be by virtue of the Holy Priesthood; therefore you have got to be proved, not only by being tempted by the devil, but the Priesthood will try you—it will try you to the core. If one thing won't try you something else will be adopted, until you are like the passive clay in the hands of the Potter. If the Lord our God does not see fit to let the devil loose upon you, and mob you, He will employ some other means to try you as in a crucible, to prove you as gold is tried seven times in the furnace.—Jedediah M. Grant.

THE UTAH CENTENNIAL

One hundred years ago the 24th of the coming July, a band of 143 men 3 women and 2 children entered Salt Lake valley. They were the vanguard of a group of Latter-day Saints numbering many thousands, and who were driven out of the United States into this western wilderness. They were seeking a home in the mountains far away from the habitat of man. They had come to a sun-baked, drought-infested wilderness where no human life existed excepting an occasional trapper and some wild Indians.

Brigham Young, the leader of the little band, claimed to have seen the country in vision before reaching it, and on the memorable occasion of entering the valley on that hot July day, and viewing it from the mouth of Emigration canyon, uttered the stern decree: "This is the place." The trek was at an end. The Saints had at last discovered a sanctuary where humans could not again molest and drive them. The elements were most uninviting and forbidding. A treeless desert baked to a hard shell by the suns of centuries past.

What could ever be made to grow there! No matter, the Lord had led His people into these mountains and would see them safely through. The almost impenetrable exclusiveness of the location would act as a ban against anti-Mormon encroachment, at least until the Saints should become strong enough to protect themselves; for what man with normal faculties would choose such a forsaken spot, other than for a mighty religious principle?

The Mormons came here thousands strong, later, after the Lord had blessed the land and its fertility had been proved, they were followed by

non-Mormons who discovered it a good place in which to live. At first frequent clashes occurred between the two elements. These, however, have now become a bygone memory. Utah has a population of over 500,000 people, the majority of whom are Mormons. Salt Lake City, the State's Capital, is a city of churches, many of the Christian sects and our Jewish brethren being afforded the privilege of worshiping in their own beautiful edifices.

In retrospect: The Mormons braved the great trek for the liberty of serving their God as they conceived it proper to do, and as they claimed the Lord had revealed. One phase of their religion was the marriage rite. They claimed the right to Motherhood for every normal woman. To attain this high ideal the principle of plural marriage was practiced, however, to a very limited degree. But the principle, to every real Latter-day Saint, was heaven-born, and they practiced it as a religious rite guaranteed them under our glorious Constitution, the first Article in the "Bill of Rights" reading in part, "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof".

This declaration has been reiterated, in different language, scores of times by statesmen and officials of the nation. Speaking of the "future days, which we seek to make secure", said the late President Franklin D. Roosevelt, "we look forward to a world founded upon four essential human freedoms.

"The first is freedom of speech and expression—everywhere in the world.

"The second is freedom of every person to worship God in his own way—everywhere in the world.

"The third is freedom from want—which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world.

"The fourth is freedom from fear—which, translated into world terms, means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor—anywhere in the world."

Could there be a nobler or more exalted conception of political and social economy to desire?

God is at the head of all nations. Their existence is now and always has been through Divine permission. The right to worship Him in accordance with the conscience of the people (not, however, encroaching upon the rights of others), is fundamental. The right is inherently sound.

Yet the Patriarchal marriage system adhered to by the Mormon Church became so obnoxious to the non-Mormons of the nation that the Church, in a Manifesto of 1890, erased it from its religious curriculum, adopting the monogamic system in toto.

This action brought a semblance of peace in the Territory. Statehood was granted. The Mormons and non-Mormon elements divided upon national party lines. Both elements were elected to offices in the State and Nation, and a cooperative spirit seemed to exist.

It must be admitted, however, that the Territory was settled by a people pledged to the doctrine of plural marriage; that its first Governor, Brigham Young, was known to be a polygamist by the President of the United States when he received his appointment as such, and that he was reappointed to that exalted civil position for the second term; and, too, the majority of the early officials of the Territory were polygamists; that for the past

100 years these leading Territorial and State officers, appointed and elected, among them Governors, Congressmen, Judges, Sheriffs, and what not, were either polygamists or children born in that principle. As obnoxious as this marriage system appears to non-Mormons and now, even to many Mormons, it must be admitted that these officeholders have averaged high in intellectual, cultural, social and political attainments with their non-Mormon associates. Nor will any honest and intelligent citizen dare to impugn the chastity of such Mormon residents who have continued in their faith (though not always in practice) in the Mormon marriage system.

When the Church surrendered the system of plural marriage it is generally known that many in the Priesthood were not in harmony with the Church action, and continued the principle in their own lives; and that the law enforcing agencies, in large measure, closed their eyes to the situation. This condition obtained until the spring of 1944 when a determined effort was inaugurated to stamp out the practice through the State and Federal courts. These prosecutions have resulted in placing fifteen men in the State penitentiary for "Unlawful Cohabitation" and six in the Federal prison on "Mann Act" charges. Eighteen others are convicted of conspiracy to induce people to enter into the practice. These now face prison sentences.

None of these persons are criminals in fact. Their acts are what are known as "MALUM PROHIBITUM" —an evil because it is prohibited; and not "MALUM IN SE"—a thing evil in itself.

Time and again the officials of the Utah penitentiary have told the fifteen under their charge, "You gentlemen are not criminals", "You are not considered criminals by us", nor were any of them treated as such. A broad and liberal attitude was displayed towards them. Eleven of these, after serving seven months, were released on parole; four, not wishing to make any commitments, are still confined. The six under Federal jurisdiction were immediately promoted to the status of trusties and placed in a road or farm camp at Tucson, Arizona. We are informed they are being treated as gentlemen, as they surely are.

Query: If these men are not criminals why are they being confined in a penal institution? Prisons, we understand, are for criminals to satisfy the demand of justice for the crimes they have committed, and for the protection of law-abiding citizens. These prisoners are in no sense a menace to the public, nor are any of them criminally inclined.

Now, isn't it an incongruous situation, during this Centennial year, to confine in prisons a group of citizens who are not in fact criminals and whose acts, however unlawful now, but echo the lives of the founders of this commonwealth and whose memory and posterity we are celebrating and eulogizing?

How can native Utahns, with our adopted citizens, acclaim the greatness of the ancestry of these early Pioneers, and rejoice in their own freedoms, when a part of the citizenry are confined to prison dungeons merely for living their honest and Bible conceived ideologies, which their forefathers taught them as divine? This appears to us to be ungenerous, especially in a people whose broadness and liberality has been acclaimed to the whole world.

It would be a magnanimous gesture on the part of the State and Federal officials, to purge from contempt these men and the one woman involved, and set them free to participate in the great and holy spirit of the Centennial Celebration now in the

offing. We believe that if such an action were taken no regrets would result, but on the other hand a better feeling will be engendered, and an approach to a benign and lasting peace and union of purpose will be created.

We understand the Governor has the power to pardon. He must now be fully informed in the premises. His sympathies must naturally reach out towards these prisoners who are under his jurisdiction. Certainly the citizenry of the State, especially now that a conviction has been had and the penalties of the law definitely established, are not demanding the last ounce of flesh, and would gladly back the Governor up in the proposed act of clemency.

TRUTH would like this Centennial Celebration to be as broad and liberal in its cultural and political aspects as were the Pioneers that penetrated these western wilds one hundred years ago.

DEMOCRACY

A Democracy governed by a majority who are unjust cannot be different in its fruits than a dictatorship by evil men. The greater the number of the unjust in a world the greater will be the fruits of pain in such a world.—Lowenstein.

OLD DOCTRINE REAFFIRMED

In his opening remarks at the recent general conference of the Church, President George Albert Smith reaffirmed a principle of the Gospel which was made prominent by the Prophet Joseph Smith and his immediate successors in the Priesthood. It is that of the "Gathering".

In His revelation to John the Revelator the Lord indicated a future time when, owing to the sins of the world, the Revelator should declare, **"And I heard another voice from heaven, saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' "**—Rev. 18:4-5.

Come out from where? From Babylon. Where is Babylon? It is in the world where wickedness reigns. Why come out of Babylon? Because constant contact with sin tends to break down the strongholds of faith, and robs the Saints of their powers of resistance. To come out of the world and mingle with the inhabitants of Zion enables the Saints to keep in closer touch with the Lord. Then, as the judgments of God spread over Babylon, those who have come out of her receive of the protection that Zion affords.

President Smith said:

A commandment was given long ago through a prophet of old to "Come out of her my people that ye partake not of her sins and that ye receive not of her plagues." Many of you who are in this audience today are descendants of those who followed this advice and some of you have come yourselves from distant lands for the Gospel's sake, and by so doing you escaped the ravages of world wars. Our Heavenly Father is mindful of His own.

We are glad that the leaders of the Church are returning to this sacred law of "The Gathering", if indeed, the remarks of President Smith are to be literally interpreted. Under a former administration the Saints were advised to remain where they were and build up Zion in their homelands. In taking this counsel (and it was very easy counsel for the masses to take, as it entailed no great sacrifices, no uprooting of family ties, no severe economy), the Saints in Europe have been caught between the upper and nether stones of war and thousands of them have been ground to pieces. There has been little escape. Saints of one nation have been pitted by the war lords against Saints of another, killing each other with a tragic ruthlessness. The survivors are now suffering the tor-

ments of hell in sickness, nakedness and starvation.

Speaking of our present mountain retreats Brigham Young said, "We are blessed in these mountains. This is the best place on earth for Latter-day Saints. Search the history of all the nations, and every geographical position on the face of the earth, and you cannot find another situation so well adapted for the Saints as are these mountains. Here is the place in which the Lord designed to hide His people. (J. of D., 9:3).

We recall a good, faithful mother in Germany who was so strongly imbued with the spirit of the Gospel that the call to "Come out of her" was too strong for her to resist notwithstanding the counsel to the contrary from her presiding authorities. She was poor, but a woman of great faith. Through the strictest economy she first had her two sons come to Zion; then a few years later she sent a daughter. This enterprising and hard-working girl, through indefatigable effort and privation saved some money which, placed with an amount borrowed from a non-Mormon lady, enabled her to send for the rest of the family. She brought her father, mother and three sisters to Zion. The children are here enjoying the fruits of gathering, the old folks having passed on after partaking freely of the Spirit of the Lord in this country.

However, two members of the family elected to remain in their native land. It is heart-rending now to hear their cries of distress. They are literally starving to death and that after making their contribution to the wars in sons and husbands. They now sit disconsolate and mourning. Being in the Russian zone little help can reach them, though much is proffered. They have awakened too late in Babylon to recoup their loss.

"But", says the skeptic, "when this country is hit as it must inevitably be (See D. & C., 87:6-7) will not the Saints here suffer in like manner?" We know the Lord is able to care for His own and will do so. Yes, but the Lord said:

> **Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind shall it come upon all the face of the earth, saith the Lord.**
>
> **And upon my house shall it begin, and from my house shall it go forth, saith the Lord; first among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.—D. & C., 112:24-26.**

Certainly His judgments should commence at His house where He has given to the people the greatest light. But the Lord has also said, **"For behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come, they may partake of the waters of life freely.**

"Behold, this is my doctrine—whosoever repenteth and cometh unto me, the same is my Church."—Ib. 10:65-67).

Under this glorious promise the Saints who are willing to gather to Zion and live the commandments of the Lord, need have no fear of the result.

Times are evil because men are evil. It is necessary that men should become good again so that times may also become good again.—Pius XII.

MOTHER'S DAY
(May 11th)

We have a sacred reverence for Motherhood. The girls of yesterday are the mothers of today, hence we re-respect and honor them. The toil, pain, sacrifice, anxiety, and withal, the ever growing love emanating from the facts of motherhood render the female sex

something to be adored and adorned with an eternal crown. It is proper that every day should be "Mother's Day"—a day when loving kindness and most tender consideration should shower forth to bless and glorify the being that suckles mankind. But it is also fitting that a day be designated and especially dedicated to Motherhood.

The reassurring life-giving smile of a righteous mother awakens memories that tend to better living, higher attainments, and purer ideologies. Some one has said, "Since God could not be everywhere present He gave the world mothers."

Courageous, beautiful, kind and trusting to a fault the mother faces life's stern demands, defying death, mocking at pain, cheerfully beginning each day's task with a determination and faith that are faultlessly sublime.

"See'est thou the bright sparkle in her eye—
She has been nigh unto heaven's shining portal,
And there, while life and death stood watching by
Hath plucked, with trembling hands, a flower immortal."

Motherhood is an inherent right that every woman may seek. Let the world bow low at the shrine of this exalted principle of family life and may the wicked tongue that makes vile speech of it be damned to eternal silence.

John Taylor on The Loyalty of the Mormon People

We differ from them (the world), also, with regard to our political views, for they are based upon our religious faith; we believe in God, and therefore we fear Him; we believe **He has established His kingdom upon the earth,** and therefore we cling to it; we believe that He is designing to turn, and overturn, and revolutionize the nations of the earth, and to establish a government that shall be under His rule, His dominion, and authority, and shall emphatically be called the government of God, or, in other words, the kingdom of God.

There is nothing strange, however, in this; for a great many parties, both in the United States and in the governments of the old world, have believed in the kingdom of God being established in the last days; it has been a favorite doctrine, both among Socialists and Christians, and much has been said and written about it, theoretically. The difference between them and us is, they talk about something to come; we say that it has commenced, and that this is that kingdom.

Well, but do you not hold allegiance to the government of the United States also? Do you not believe in the laws and institutions thereof? Yes, we have always sustained and upheld them; and although we have had many very heavy provocations to make us feel rebellious and opposed to that government, yet we have always sustained it under all circumstances and in every position. When they tried to cut our throats, we rather objected to that, you know. We had some slight objection to have our heads cut off and be trampled under foot; we did not think it was either constitutional or legal. But when they took their swords away from our necks and said that we might enjoy the rights of American citizens, that was all we wanted.

There is, however, a kind of political heresy that we have always adopted. We have always maintained that we had a right to worship God as we thought proper under the constitution

of the United States, and that we would vote as we pleased. But some people took a notion to say "they would be damned if we should". We told them, however, that was a matter of their own taste; that we would seek to be saved and yet we would do it.

It has always been a principle with us, and in fact is given in one of our revelations, "that he who will observe the laws of God need not transgress the laws of the land". It has always been a principle inculcated by the authorities of this church, and taught by our Elders, never to interfere with the political affairs of any nation where they might be—that is, as Elders. They go forth with the Gospel of peace, to preach to the people, and not to interfere with their political institutions.

If a mission of that kind should be given at any future time, all well and good. I have always so represented our belief, and acted accordingly, wherever I have been, and so have my brethren in England, in France, in Germany, and in all nations where I have been. I have always adhered to the laws of the nations where I sojourned. In the United States we stand in a political capacity, in this Territory, as part and parcel of the United States. We occupy that position; we are obliged to do so; we cannot help ourselves if we wish it, but we do not wish it.

We are a number of men here—a multitude of people, men, women and children, occupying quite an extensive Territory, with settlements extending over a distance of 500 miles in length. What the amount of population is I am not prepared to say; but I am prepared to say that, as a population, as a people, as a Territory, we have always been loyal to the institutions of our government, and I am at the defiance of the world to prove anything to the contrary.

When we left—I was going to say the United States—what did we leave for? Why did we leave that country? Was it because its institutions were not good? No. Was it because its constitution was not one of the best that was ever framed? No. Was it because the laws of the United States, or of the States where we sojourned, were not good? No. Why was it? It was because there was not sufficient virtue found in the Executive to sustain their own laws. That was the reason, gentlemen. Is this anything to be proud of? It is a thing that should make every honorable American hide his head in shame; and all reflecting, intelligent, and honorable men feel thus.

It is well understood that executive officers, whether State or Federal, are bound by the most solemn oath, to sustain the Constitution and laws of the United States and of the States where they reside; and where those concerned aided in, or permitted, the expulsion of forty thousand American citizens from their homes, they stood perjured before their country and God; and this huge suicidal act of ostracism proclaimed them enemies of republican institutions and humanity; traitors to their country, and recreant alike to its laws, constitution, and institutions. "But it was only the damned Mormons. It was only them, was it not?" Who were these "damned Mormons?"

We cannot help thinking about these things just the same as we do about religious matters. Why these "damned Mormons" were American citizens; and the constitution and laws of the United States, and of the several States, guaranteed, just as far as guarantee is worth anything, to these "damned Mormons" just the same rights and privileges that they did to the blessed Christians. But we came here.

Now, what is the use of trying to hoodwink us and tell us that we have been very well treated? They know we cannot believe them, and that no rational, intelligent, honorable man would expect us to believe them; such assertions are an outrage at variance alike with common sense and our own experience. But did we rebel? No, we did not act as the Southern States have done. We came here; and, in the absence of any other government, we organized a provisional state government, just the same as Oregon did before us.

Thus, in the midst of this abuse heaped upon us, we showed our adherence to the institutions and constitution of our country. If bad men bore rule, if corrupt men held sway—men who had neither the virtue nor the fortitude to maintain the right and protect the institutions and constitution of this, shall I say, our once glorious country,—if men could not be found who possessed sufficient integrity to maintain their oaths and their own institutions, there was a people here found of sufficient integrity to the constitution and institutions of the United States not to abandon them.

That has been our feeling all the time, and it is based, also, upon that belief considered by a majority of the people of this and other nations as erroneous and false. Again, when, after these things had transpired, we petitioned the United States to give us either a territorial or a state government, did that show anything inimical to the institutions of our Government? Verily, no; the very fact of our doing this proclaimed our loyalty and attachment to the institutions of the country. We got then, and had given unto us, a territorial government. We were recognized once more as citizens of the United States. We had sent among us Governors, appointed by the United States; Judges, a Secretary, Marshal, and all the adjuncts, powers, and officers with the territorial government. By them, in many instances, we have been belied, traduced, abused, outraged, and imposed upon. Have we retorted against the United States? No, we have not.

Is it the duty of Federal officers, governors, judges, and other officers coming into our midst, secretaries, Indian agents, etc., to conspire against the people they come among? Is it their duty to traduce, abuse, vilify, and misrepresent them? In other places such men would be summarily dealt with. We have borne these things from time to time. They were not very much calculated to strengthen the attachment that we had so often and so strongly manifested to the government of which we form a part. Still, we have been true to our trust, to our integrity, and to the institutions and constitution of our country all the time in the midst of these things.

Through some of these misrepresentations and a corrupt administration, a pretext was found to send an army out here. We heard the report sounding along from those plains that they were coming to destroy and lay waste. What, a government destroy its own offspring? An army raised against an infant territory? The cannon and the sword, the rifle and the pistol, brought to spread death and desolation among a peaceful people. Is that republicanism? Are those the blessings of a paternal government? Is that the genius of those institutions that were framed to protect man in the enjoyment of all his rights, and guarantee equal rights to all men? Would that country be an asylum for the oppressed? Would it be a place of refuge or protection to any one? What was left for us to do under those circumstances but to act as men and American citizens?

To fall back on our reserved rights, and say to those political gamblers who would stake the lives of the citi-

zens of a Territory in their damning games: "Back with your hosts, touch not God's anointed, and do His prophets no harm." Was there anything wrong in that? No; I would do it ten thousand times over under the circumstances, under this government or any other on the face of the earth, with God to help me. No man, no government has the right, at the instigation of traitors, to destroy innocent men, women, and children. God never gave them such a right, the people never gave it to them, and they never had it.

True, after a while, some peace commissioners came along; why did they not come before and inquire into matters? Because of the lack of virtue and integrity among those who professed to rule the nation, and because of a desire to make political capital out of our destruction. Does that alter the institutions of our country or interfere with the constitution of the country? Verily no. And our hearts beat as fervently in favor of those principles today as they ever did. But we feel indignant at the rascals who would try to betray those principles bequeathed to the nation. We cannot help it. We reason upon these principles the same as we do upon other things.

But we frequently hear, "You are not loyal". Who is it that talks of loyalty? Those who are stabbing the country to its very vitals. Are they the men that are loyal? Those who are sewing the seeds of discord; those who are perjuring themselves before high heaven and the country they profess to serve? Are these the loyal men? If so, God preserve me and this people from such loyalty from this time, henceforth, and forever. We look at these things from another standpoint, and view them in a different light entirely from most others.

We had a grand celebration yesterday. I was there, and much pleased to see the brethren turn out as they did. I was glad to hear the remarks of Judge Titus. They were very good; very patriotic. I wish the principles then advanced could always be carried out; that is the worst I wish. Sometimes people think we are acting almost hypocritically when we talk of loyalty to the constitution of the United States. We shall stand by that constitution and uphold the flag of our country when everybody else forsakes it. We cannot shut our eyes to things transpiring around us. We have our reason, and God has revealed unto us many things; but never has he revealed anything in opposition to those institutions and that Constitution, no, never; and, another thing, he ever will.

But did not Joseph Smith prophesy that there would be a rebellion in the United States? He did, and so have I scores and hundreds of times; and what is that? Could I help that? Could Joseph Smith help knowing that a rebellion would take place in the United States? Could he help knowing it would commence in South Carolina? You could not blame him for that. He was in his grave at the time it commenced; you killed him long ago; but you did not do away with the fact that this state of things should exist.

If the Lord—we all talk about the Lord, you know, Christians as well as "Mormons", and about the providences of God, and the interposition of the Almighty—if the Lord has a design to accomplish, if there is a fate, if you like the word any better—and some infidels as well as Christians believe strongly in the doctrine of fate—if there is a fate in these things, who ordered it? Who can change its course? Who can stop it? Who can alter it? Joseph Smith did not instigate the rebellion in South Carolina, for he was not there.

I heard yesterday from our former representative in Congress—Mr. Hooper—that when in Washington in that capacity, he was approached by two members of Congress from the South who said we had grievances to redress, and that then was the time to have them redressed, stating what great support it would give the Southern cause if Utah was to rise in rebellion against the government. He told them we had difficulties with the government, but we calculated they would be righted in the government or we would endure them. This has been uniformly our feeling.

"What is your opinion of the war?" some would ask. If I had had the management of some of those things long ago, I would have hung up a number of southern fire-eaters on one end of a rope and a lot of rabid Abolitionists on the other end, as enemies and traitors to their country. That is not very disloyal, is it? * * *

Nothing but the Spirit of God can enlighten men's minds. Standing on this platform, we view all things of a political and religious nature associated with the earth we are living on as being very uncertain, intangible, and unphilosophical. We expect to see the nations waste, crumble, and decay. We expect to see a universal chaos of religious and political sentiment, and an uncertainty much more serious than anything that exists at the present time.

We look forward to the time, and try to help it on, when God will assert His own right with regard to the government of the earth; when, as in religious matters so in political matters, He will enlighten the minds of those that bear rule, He will teach the kings wisdom and instruct the senators by the Spirit of eternal truth; when to him "every knee shall bow and every tongue confess that Jesus is the Christ". Then "shall the earth be full of knowledge like as the waters cover the sea". Then shall the mists of darkness be swept away by the light of eternal truth. Then will the intelligence of heaven beam forth on the human mind, and by it they will comprehend everything that is great, and good, and glorious.

In the meantime, it is for us to plod along in the course God has dictated, yielding obedience to His divine laws, and be co-workers with Him in establishing righteousness on the earth; and with feelings of charity towards all mankind, let our motto always be, "Peace on earth and good will to men."—March 5, 1865. J. of D., 11: 89-94.

When a man is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point.—Emerson.

PRAYER IS POWER

By Dr. Alexis Carrel

(Copied from Family Circle)

Even our slightest impulse toward prayer has a dynamic, beneficial effect upon our lives.

Prayer is not only worship; it is also an invisible emanation of man's worshiping spirit—the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships.

If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer

stamps with its indelible mark our actions and demeanor. A tranquility of bearing, a facial and bodily repose are observed in those whose inner lives are thus enriched. Within the depths of consciousness, a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace.

Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. **It is the only power in the world that seems to overcome the so-called "Laws of Nature";** the occasions on which prayer has dramatically done this have been termed "miracles". But a constant, quieter change takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of strengthening power in their daily lives.

Too many people regard prayer as a formalized routine of words, a refuge for weaklings, or a childish petition for material things. We sadly undervalue prayer when we conceive it in these terms, just as we should underestimate rain by describing it as something that fills the birdbath in our garden. Properly understood, prayer is a mature activity indispensable to the fullest development of personality—the ultimate integration of man's highest faculties. Only in prayer do we achieve that complete and harmonious assembly of body, mind and spirit which gives the frail human reed its unshakable strength.

The words "Ask and it shall be given to you" have been verified by the experience of humanity. True, prayer may not restore the dead child to life or bring relief from physical pain, but prayer, like radium, is a source of luminous, self-generating energy.

How does prayer fortify us with so much dynamic power? To answer this question (admittedly outside the jurisdiction of science) I must point out that all prayers have one thing in common—the triumphant hosannas of a great oratorio, or the humble supplication of an Iroquois hunter begging for luck in the chase, demonstrate the same truth: That human beings seek to augment their finite energy by addressing themselves to the Infinite source of all energy. **When we pray, we link ourselves with the inexhaustible motive power that spins the universe.** We ask that a part of this power be apportioned to our needs. Even in asking, our human deficiencies are filled and we arise strengthened and repaired.

But we must never summon God merely for the gratification of our whims. We derive most power from prayer when we use it not as a petition, but as a supplication that we may become more like Him. Prayer should be regarded as practice of the Presence of God. An old peasant was seated alone in the last pew of the village church. "What are you waiting for?" he was asked; and he answered, "I am looking at Him and He is looking at me." Man prays not only that God should remember him, but also that he should remember God.

How can prayer be defined? Prayer is the effort of man to reach God, to commune with an invisible being, creator of all things, supreme wisdom, truth, beauty, and strength, father and redeemer of each man. This goal of prayer always remains hidden to intelligence. For both language and thought fail when we attempt to describe God.

We do know, however, that whenever we address God in fervent prayer, we change both soul and body for the better. It could not happen that any man or woman could pray for a single

moment without some good result. "No man ever prayed", said Emerson, "without learning something."

One can pray everywhere—in the streets, the subway, the office, the shop, the school, as well as in the solitude of one's room or among the crowd in a church. There is no prescribed posture, time or place.

"Think of God more often than you breathe", said Epictetus, the Stoic. In order really to mold personality, prayer must become a habit. It is meaningless to pray in the morning and to live like a barbarian the remainder of the day. True prayer is a way of life; the truest life is literally a way of prayer.

The best prayers are like the improvisations of gifted lovers, always about the same thing yet never twice the same. We cannot all be as creative in prayer as Saint Therasa or Bernard of Clairvaux, both of whom poured their adoration into words of mystical beauty. Fortunately, we do not need their eloquence; our slightest impulse to prayer is recognized by God. Even if we are pitifully dumb, or if our tongues are overlaid with vanity or deceit, our meager syllables of praise are acceptable to him, and He showers us with strengthening manifestations of His love.

Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably underdeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered.

* * * * *

"More things are wrought by prayer than this world dreams of; therefore, let your prayers ascend like a fountain before me day and night."

Prayer will keep a man from sin just as much as sin will keep a man from prayer.—Brigham Young

CLEANLINESS

It is said that cleanliness is next to Godliness, but we have a notion that cleanliness is a most essential part of Godliness. No one can read the many commands, injunctions, exhortations, and precepts, which are interspersed through the Bible, without being fully convinced that uncleanliness is most offensive in the sight of God, and that cleanliness is a duty imperatively binding upon the Saints of God. To imagine that an unclean person can enter into the presence of God is an insult to the dignity of the Almighty—it is blasphemy.

Paul says, that uncleanness and filthiness should not be once named among the Saints—that is, he says, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God."—Eph.5:5.

And John makes purity a test for discovering the true disciples of the Lord—**"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."**—John 3:3, 3.

We will address this article to those Saints who are heads of families, because upon them rests the responsibil-

ity to order their house aright, as well as to set and example worthy of imitation. * * *

Let Your Own Persons Be Clean

The bodies of men and women ought often to be washed thoroughly. Through its innumerable pores, the human body is constantly throwing to its surface, by perspiration, a considerable amount of matter. This matter should be removed from the surface of the body, by frequent ablution. If this refuse matter be not removed from the surface of the body, but be suffered to remain there, the matter tends to close the pores of the body, and thus to prevent that perspiration which is necessary to health. Consequently this non-ablution, besides being obviously offensive to the senses, is a fruitful source of disease. * * *

Let Your Garments Be Clean

In the present day a smart appearance is a great deal. People strive to obtain fine apparel—a superfine coat, a shining hat, a dashing gown, or a gay bonnet, may often be seen in public. But were it our privilege to see the state of the color of the inner garments, we should not find in all cases an exact relation between the inner garments and the outer ones. And if we were permitted to see the persons who sport these showy costumes, in their deshabille, we should in many cases fail to recognize the persons.

Do not imagine that we delight to see persons in coarse, uncouth dress—we merely wish to impress upon the Saints, that although "fine feathers make fine birds", yet it does not necessarily follow the fine feathers make clean birds. In your dress, cleanliness should be the first thing, then neatness. When you have secured these two important, indispensable qualities, if you have means to add to them a little fineness and fashion, we do not know that we shall find in our heart a disposition to severely reprimand you for it.

But we must enter our protest against any approach to that detestable state which makes people "pigs in the parlor, and peacocks on the promenade." Certainly we think the Saints should never lay themselves open to the application of such a remark. It is extremely disgusting to see a man who is at home in the morning, with slip-shod shoes and ragged clothes, and who is at night in the market place strutting about in the dress and with the air of a dandy.

And it surely is equally disgusting to see a woman who at home is perfectly sluttish in her deshabille and who abroad is perfectly up with the latest fashion. Do not adopt such an inconsistency and irregularity in your dress. Silks and satins and fine clothes will not entitle you to the respect and esteem of sensible persons, but cleanliness and neatness will. Let it be conspicuous then in your wearing apparel. Fine clothes alone are not any recommendation to the Almighty, but cleanliness is one of the greatest of recommendations.

Do you plead poverty as an excuse for uncleanliness? Do you say that you are unable to procure the means to make your clothes as clean as you wish to make them? Few people are so poor as to be unable to procure a little soap, a little soda, a little starch, and a sad-iron. Water is plentiful—the poor in large towns are the worst off for it. Fuel you must have a little of, both in summer and winter. Then do not think yourselves too poor to be clean—do not let such an idea remain in your heads. We know that many in this land are unable to purchase for themselves as many clothes as it is desirable they should have. But whatever clothes the Saints can obtain they should always summon resolution to keep decently clean.

Let Your Houses and Furniture Be Clean

It costs little more than labor to keep these in a creditable state of cleanliness. And who cannot afford labor? All can afford it, excepting the sick and those suffering afflictions and infirmities. And how conducive to health is a clean and wholesome habitation! What volumes it speaks in favor of its tenants! * * *

Let Your Children Be Clean

Greater responsibility is not laid upon man, than that of properly bringing up his children. The man says, "Train up a child in the way he should go, and when he is old he will not depart from it." If habits of scrupulous cleanliness are inculcated in the minds of children when they are of tender years, in after years those habits will become so fixed in the minds of your children, as to seem a part of their nature. Children are great imitators. What children see their parents do from day to day and from week to week, those children will naturally be inclined to practice themselves. Hence you will see the necessity of a clean example being set before your children. * * *

A group of children with clean faces and clothes, and well combed hair, is one of the most interesting of sights. We always feel to esteem highly the parents of such children, because the credit of this cleanliness is due to the parents. But when we see a group of children with dirty faces, dirty hands, dirty clothes, and heads as rough as besoms, we certainly feel that the esteem we may feel towards their parents grows "smaller by degrees, and beautifully less", for we consider the blame may be generally shouldered upon the parents, though we are aware that some parents are obliged to labor so incessantly, that they cannot bestow upon their children that attention they may wish. In such cases the older children can attend to the younger ones.

We hear the Saints very often talking of the future glory of Zion, of the high position Zion will attain to among the nations—that she will be the praise, the joy, and the admiration of the whole earth. But Zion must not exhibit symptoms of this uncleanness of which we have been talking, or she will not be accounted so extremely worthy of admiration as the Saints might wish. Be not deceived. Zion will be, in a great measure, what the Saints make it.

If the Saints become the most clean, pure, and happy people upon the face of the earth, Zion will become the most clean, pure, and happy place upon the face of the earth. If any people upon the earth surpass the people of Zion in cleanliness, so long will Zion be inferior to other places, and less desirable than they. Never forget this. Do not imagine that your prayers to be gathered to Zion will be answered before you have settled into habits of cleanliness. You have no right to an inheritance in Zion while you delight to practice unclean habits.

The inhabitants of Zion must not only be pure in heart, but pure in body also, or they cannot expect that the glory of the Lord will rest upon their dwelling places. Do not for a moment entertain the idea that the Spirit of the Lord holds any fellowship with filth and filthy habits. If you do you most miserably delude yourselves. The command to purify your bodies, and the command to purify your spirits, are equally binding upon you. If you do not strive to fulfil both commands, you will be found wanting, and will lose your crown.

Therefore, from this time forward strive with all your souls to keep clean your spirits, your bodies, your garments, your habitations, and your children, then will the Holy Spirit ever

abide with you, and you will be accounted worthy of an inheritance in Zion.—Millennial Star. — XV — Pages 337-340.

Department of Legend and Tradition

Utah Indians and Their Food

The Indians of Utah may be classified into three larger groups or tribes: The Utes, the Paiutes (Pah-utes) or Water Utes, and the Shoshoni. The latter include the Gosiute (Goshute) Indians. This classification is made on a similarity of language and custom.

The diet of the Utah Indians consisted mainly of wild vegetable products and the smaller mammals. Since Utah contains much desert region, it was extremely difficult for them to obtain enough food to keep themselves alive. The greater portion of their time was spent in food-getting, and then they were forced to eat almost anything they could find. It is very probable that many of them did starve to death each winter.

Probably the most destitute Indians in Utah were the Gosiutes. In the words of Mark Twain: "We came upon the most wretched type of mankind I have ever seen. * * * I refer to the Goshiute Indians—small, lean, scrawny creatures—having no higher ambition than to kill and eat jackass rabbits, crickets and grasshoppers, and embezzle carrion from the buzzards and coyotes."

Ants, grasshoppers. and crickets were also used extensively as food by the Shoshoni and Paiute Indians of Utah. When the pioneers first arrived in the Salt Lake Valley, they were surprised to see the natives gorging themselves with large, black, roasted crickets. The red men were burning patches of grass where hordes of those insects were feeding. Then they picked up quantities of them, now roasted, ground them into meal and used them later in making cakes or gruel.

Grasshoppers also were abundant in Utah. When the weather became cold in the fall and the insects were numbed, the Indians gathered bushels of them. They then dug holes in the sand and heated stones in a fire nearby. They put a layer of hot stones covered with a layer of grasshoppers, and continued this until they had put them all on to roast. After the rocks had become cool, they took the roasted insects from the hole and ground them into meal, and put much of it away to be used during the winter.

The Indians' most common meat diet consisted of rabbits, gophers, squirrels, and other rodents. They usually roasted them whole over red-hot coals. * * *

In regard to the meat diet, some of the Ute and Shoshoni Indians fared better than did the Goshiutes and some of the Paiutes. These natives of northern and eastern Utah obtained Spanish horses at an early date. They used the ponies in pursuing buffalo which before the nineteenth century roamed as far west as northern California. Thus horses were their most prized possessions.

The Utah Indians relished deer, antelope, and bear meat whenever they could obtain it. Deer and antelope were driven over precipices or into V-shaped enclosures, and there they were killed by arrows. The Paiutes used dogs, to some extent, for hunting deer. * * *

Although they ate meat whenever they could obtain it, the main diet of the Utah Indians consisted of vegetable foods. These vegetables comprised chiefly wild food products. Various types of grass seeds were gathered and ground into meal on flat stones. Leaves

and stems of various plants were also eaten. Among the plants used for food were sunflower seeds, sego lily bulbs, camas roots, service berries, yucca pods, cactus pears, and arrow-root leaves.

Large quantities of pine nuts were used by the tribes who lived in regions where they could be obtained. Each fall after the first frost came, the complete band of Indians would migrate to the mountains. While the adults gathered their year's supply of pine nuts, the children played among the rocks and trees. The nuts needed for immediate use were roasted in beds of hot rock. But all the rest that they had gathered were stored raw for winter consumption.

—From Utah Indian Stories, by Milton R. Hunter.

Let me tell you a thing, son, the only way you can ever be happy is to look at people without seeing their clothes or their manners. Look inside them, and you can love them every one.—Aunt Adaline.

PRICE OF GLORY

The gift we value most of all
Is not without its price;
And life aboundant comes to us
Through loving sacrifice.

—Bessie B. Decker.

PUT SOMETHING IN

Some fellows start right in the rut,
While others head the throng.
All men may be born equal, but—
They don't stay that way long.

There is many a man with a gallant air,
Goes galloping to the fray;
But the valuable man is the man's who's there
When the smoke has cleared away.

Some "Don't get nuthin' out of life."
But when their whines begin,
We often can remind them that
They "don't put nuthin' in."

If you would keep a secret from your enemies tell it not to your friends.—Chinese.

TRUE HEROISM

Let others write of battles fought
On bloody, ghastly fields,
Where honors greet the man who wins
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through weary years
Against himself and wins.

He is a hero, staunch and brave,
Who fights an unseen foe,
And puts at last beneath his feet
His passions base and low;
Who stands erect in manhood's might
Undaunted, undismayed—
The bravest man that drew a sword
In foray or in raid.

It calls for something more than brawn
Or muscle, to overcome
An enemy who marcheth not
With banner, plume, and drum—
A foe, forever lurking nigh,
With silent, stealthy tread,
Forever near your board by day,
At night beside your bed.

All honor, then, to that brave heart,
Though poor or rich he be,
Who struggles with his baser part—
Who conquers and is free!
He may not wear a hero's crown,
Nor fill a hero's grave;
But truth will place his name among
The bravest of the brave.

—Selected.

There is a legend about the fervent message George Bernard Shaw received from Isadora Duncan expressing the opinion that by every eugenical principle they should have a child.

"Think what a child it would be", she said, "with my body and your brain."

Shaw sent the following response, discouraging the proposition, "Think how unfortunate it would be if the child were to have my body and your brain."

UNWASHED TRUTH

His teacher sent a note home with Johnny asking his mother to give him a bath. The next day Johnny brought an answer:

"Dear Miss Smith, When I send Johnny to school I send him to be learnt, and not to be smelt; he ain't no rose."

A Californian, arriving at the gate of Heaven, asked for admittance. "Where are you from?" inquired the genial saint. "Los Angeles." "Well, you can come in, but you won't like it."

LOVE

For Christ hath also suffered for sins, the just for the unjust, that he might bring us to God.—I Peter 3:18.

Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

For God so loved the world that He gave his only begotten Son, that whoso ever believeth in him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through him might be saved.—John, 3:16,17.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—John 13:34, 35.

Beloved, let us love one another: for love is God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for **God is love.**

In this was manifested the love of God toward us, because that God sent his Only Begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us and sent His Son to be the propitiation for our sins.—I John, 4:7-10.

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Matt. 5: 43, 44.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, as a sheep before her shearers is dumb, so he openeth not his mouth.—Is. 53:3-7.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.—John 6:51.

Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one of the free gift came upon all men unto justification of life.—Rom. 5:18.

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—that the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.—Jesus Christ.

"**To work out a way of life free from coercion**", as our President defended it before Congress today (March 12th). That is just what is being denied dissidents in family life here at home.

Edward Midgard.

"Everything happens to everybody sooner or later if there is time enough."

OBSERVATION

There's various ways of doing things
A casual glance discloses;
Some folks turn up their sleeves and work
While some turn up their noses.
Anon.

LETTER WELL DRAFTED

A Southern Negro struggled desperately with his draft questionnaire. After much sweating and worrying, he gave up in despair, returned the paper with a notation: "I'se ready when you is."

INDEX

A

Action: Court Action 198
America: The Soul of America 190
American: The Greatest American 216
Anabaptists: Item on 244
Apostasy: 258
Arizona: Grand Canyon of 138
Ashton: M. O. on Fillet of Soul, 79; Perhaps You'll Be Surprised 169
Asses: By Wisdom Asses Are Known 113

B

Babies: Tea, Coffee, Not Good for Babies, 36; Bonus for Babies, 127; Ain't It the Truth 224
Bachelor: Tax Upon Bachelors 125
Baptism: In Early Days 179
Barnes, Claude T.: Petition for Re-hearing, 206; Conspiracy Cases 245
Beecher, Henry Ward: 38
Bible: 38
Blood: Moon Became as Blood 100
Bryan, William Jennings: On Money Powers 261

C

Cannon, George Q.: On Punishments, 69; On Kingdom of God, 164; On the Resurrection 255
Carrel, Dr. Alexis: Prayer Is Power 328
Children: Teach Children 135
Church: Not Man Made 54
Clark, J. Reuben: Inroads on Constitution by Roman Law, 171; 318
Cleanliness: 330
Commandments: General 135
Commendable Work, A.: 318
Communism: 188
Concubine: Wife and Concubine 225
Consecration: 1,, 158
Conspiracy Case: 227
Constitution: Clark on, 171; Joseph Smith on 176
Conversion: 35
Cottrell, Roy F.: On Men and Money 302
Courts: Court Action, 198; In the Courts, 199; the Conspiracy Case, 227; 245; Progress in Courts 244
Cussing: 197
Customs: Hebrew Customs 167

D

Decker: Bessie B., Poems, Practical Religion, 170; Spacious Living, 282; Let Freedom Ring, 304; Courage to Stand Alone 304
Democracy: 322
Digest: Reader's, On How Many Wives? 198
Dinmet, Ernest: Rich People 70
Douglas, E. L.: Watch Those Corners 225
Dulles, J. Foster: Thoughts on Soviet Foreign Policy, and What to Do About It, 59, 104; Comments on the Dulles Article 137

E

Earthquake: The Great Earthquake 97
Economic Order of Heaven: 1, 9, 29, 71, 90, 118, 154, 177, 218, 272 295
Editorial Thoughts: On Wisdom, 13; The Martyrs, 39; On Conduct of People, 71; One Mighty and Strong, 95; Priesthood, 130; Tribulations, 160; Handling Snakes, 182; Chastisement, 211; Consistency, 245; Money Power, 261; Polygamy, 291; On Trials 319
Editorials: Anniversary Number, 13; B. Y. and H. C. K., 13-14; Is the World Growing Better?, 14; Applied Christianity, 16; Propriety in Dress, 19; Priesthood Ordinations, 39; Utilities That Cannot Be Controlled, 45; Gathering, 47; Ravages of Human Conflict, 49; E. Order of Heaven, 71; Tolerance, 77; The War's End, 95; The Approaching End, 96; You May Now Sue Your Government, 130; Col. Robert Green Ingersol, 131; Covenants, 132; The Kingdom of God, 160; The Approaching End, 165; Halloween, 166; Big Money, 166; Joseph Smith, 182; Who Are the Heathen?, 184; Are the Saints Making Headway?, 186; Communism, 188; Gambling, 190; The Mann Act Cases, 211; Conspiracy Cases, 245; God's Promises Conditional, 261; Evidences and Reconciliations, 265; Crime and Centennial, 270; Cooperatives, 271; The Mann Act Cases, 291; Dr. Sperry on Plural Marriage, 294; The Post War Situation, 294; The Utah Centennial, 319; An Old Doctrine Reaffirmed, 322; Mother's Day 323
Emerson 245, 328
England: Weather in England 168
Enoch: Order of Enoch 35
Evans, John Henry: On Conversion 35

F

Fable: Miss Glockenspiel 167
Fires: Destructive Fires 306
Flood: Traditions of Flood 84
Freedom: Let Freedom Ring 304

G

Gathering: 47
God: God's Country, 126; Judgments of 259
Grant, Heber J.: Letter 44
Grant, J. M: 160, 319
Greeley, Horace: On Fame 225
Guest, Edgar A.: Poems, To All Parents, 56; Do It 170

H

Henson, M. A.: Be Brave 226
Home: Men Going Home 308
Hunt, Frazier: The Seventh Man 281
Hyde, Orson: On Lyman Wight 32

I

Independence: 1946, 114; The Day of Independence 181
Indians: (See Legends)
Isaiah: Prophecy of 264

J

Jeremiah: On Prophecy 197
Jesus: Words of 309

K

Kimball, Heber C.: On United Order, 73; Economical Order of Heaven, 9; Anniversary of 13

L

Land: The Land Nobody Wanted 20
Larson, Chief Justice: Opinion of 241
Lauder, Harry: Keep Right On to the End of the Road 226
Law: Liberty and Law, 50; The Eternal Law, 128; Laws That Bind, 191; Support the Law, 193; White Slave Law 276
Legend and Tradition: Dept. of, 20, 51, 84, 102, 138, 167, 195, 278, 305 333
Liahona (The Elders Journal: A Powerful Moral 193
Longacre, C. S.: Support the Law 193
Love: 335
Lowell, James Russell: 176
Loyalty: Of Mormon People 324
Lund, C. N.: Anniversary 159

M

MacArthur: How to Stay Young 225
Man: Be a Man 37
Mann Act Cases: Decision on, 199; The Mann Act Cases, 211 291
Marriage: Covenant of, 134; Milton on, 284; Dr. Sperry on Plural Marriage 294
Martyrs: The 39
Men and Money: 302
Midgard, Edward: Excellence Against Mediocrity, 27; Letter to Dorothy Thompson, 69; Professor and Prophet Differ on Family Life, 159; An Opinion About an Opinion, 210; Who Has a Right to Voice His Veto Here?, 279; In the Light of Tomorrow, 304; 335
Millennium: The 260
Milton, John: The Scriptural Challenge of Polygamy 283
Missionary: Work of Missionary, 134; Missionary Experiences, Musser 223
Moral: A Powerful Moral 193
Musser, A. Milton: Father to Son 38
Musser, Joseph W.: Journal, 37; The Eternal Law, 128; Missionary Experiences, 223; Judgments of God 259

N

Nibley, Chas W.: On Consecration of Property 295

O

Opinion: An Opinion About an Opinion 210
Orders: Economic Order of Heaven, 1, 9, 29, 71, 90, 118, 154, 177, 218, 272, 295; Order of Enoch, 33; United Order, 1, 134; Origin and Extent of United Order, 1, 11; John Taylor on United Order, 29; Orson Hyde on United Order 32
Orderville: Remarks About 180

P

Paradox: The Legal Paradox 215
People: Rich People 70
Peterson, Mark E.: Letter of 292
Poetry: If You Can Leave, 26; A Sign I'd Give, 28; If We Knew, 28; The Circus of Life, 55; To All Parents (Guest), 56; Are You an Ananias? (Barlow), 56; Gethsemane, 85; Environment, 86; Five Little Words, 86; Two Raindrops, 86; Who Won the War?, 86; September, 103; If We Just Could Have Been There, 114; The Eternal Law (Musser), 128; Taxed to the Gates of Hell, 142; Friends, 142; Prayer, 142; I Am Only a Little Sparrow, 159; Do It (Guest), 170; Practical Religion, 170; Keep to the Right, 198; I Thank Thee Lord, 198; Took Johnny to the Show, 226; Be Brave, 226; Keep On to the End of the Road, 226; He's My Friend, 281; On the Other Hand, 281; What the Sparrows Say, 282; Spacious Living, 282; Why Worry?, 310; A Prisoner at Prayer, 310; Price of Glory, 334; Put Something In, 334; True Heroism 334
Politics: Early Mormon Politics 37
Polygamy: Is Polygamy Menace to American Life?, 196; The Scriptural Challenge

of Polygamy, 283; Brigham Young on Polygamy 291
Prairies: Angel of the Prairies 143
Pratt, Orson: On Consecration and Stewardships, 1, 5, 6; On Judgments 49
Pratt, P. P.: Falling Stars, 102; The Angel of the Prairies, 143; On United Order ... 220
Prayer: The First Prayer in Congress, 36; Omaha Tribal Prayer, 195; Prayer of the Quiches, 22; Prayer, a Poem, 142; Prayer Is Power 328
Procrastinate: Do Not 38
Prophet: Professor and Prophet Differ 159

Q

Questions: Sundry Questions 33
Quincy, Josiah: On Joseph Smith 216

R

Rand, Daniel: On Little Things 244
Record: Let's Look at Record 114
Rehearing: Petition for Rehearing 206
Resurrection: The 255
Richards, S. W.: On Liberty and Law 50
Roberts, B. H.: On Kingdom of God 165
Rogers, Will: Says 52, 79
Russia: Thoughts on Soviet Foreign Policy and What to Do About It, 59, 104, 137

S

Salvation: Perfection and Salvation, B. Y. .. 12
Sanhedrin: Thoughts on Sanhedrin 80
School: Yale Law School 159
Scourge: Overflowing Scourge 124
Shewell, John: Passes On 305
Smile: Here's a Smile 141
Smith: Joseph, Prophesied, 20; Answers to Sundry Questions, 33; J. S. Translations, 115; On the Constitution, 176; On Snakes, 182; On the Heathen, 185; On Progress of Saints, 186; On Sacrifice, 187; On Tithing, 155-6-8; Quincy on, 216; On Redress of Wrongs, 218; On Choosing The Twelve, 219; On Blessings, 260; On Tribulations 303
Smith, Joseph F.: A Testimony, 94; Church Not Man Made 54
Smith, Joseph Fielding: Is the World Getting Better 15
Snakes: Joseph Smith on 182
Soviet: Thoughts on Soviet Foreign Policy and What to Do About It, 59, 104; Comments 137
Spencer, Orson: Farewell Address 22
Sperry, Dr.: On Plural Marriage 294
Stars: Fell From Heaven 100
Stay Alive and Save: 113
Steed, Gerald: Poem, Do It 170
Stegnar, Wallace: 20; A Tribute to Brigham Young 27
Stewardship: 121-2-5
Succession in the Presidency: 311
Sun: Darkening of 99

T

Taylor, John: On The United Order, 29, 179, 180, 222; Remarks by, 87; On Loyalty of Mormon People 324
Tax: Tax on Bachelors 125
Temples: Manti Temple 280
Testimony: Joseph F. Smith 94
Thanksgiving: Facts About 167
Times: Hard Times 53
Tithing: 134, 155-6-8; Tithes and Offerings 154
Tribulations: 303
Truth: Anniversary of, 13; Testimonial 53

U

Udley, M. Zvi: On Let's Look at the Record, 114; Is Polygamy a Menace to the American Way of Life?, 197; The Scriptural Challenge of Polygamy 283
United Order: 1, 134; Origin and Extent of United Order, 1, 11; John Taylor on United Order, 29; Orson Hyde on United Order 32
Utah: Supreme Court Decisions 227

V

Voltaire: Toleration 217

W

War: The Post War Situation 294
Webster, Daniel: 20
Wesley, John: On the Bible 38
Whipping Post: The 69
Whittier: Poem 99
Who Is She?: 129
Why Not Quote It All: 197
Williams, E. P.: On Great Sanhedrin 80
Woodruff, Wilford: On Priesthood, 130; On 1880 Revelation 189
Words: 197
Work: 70

Y

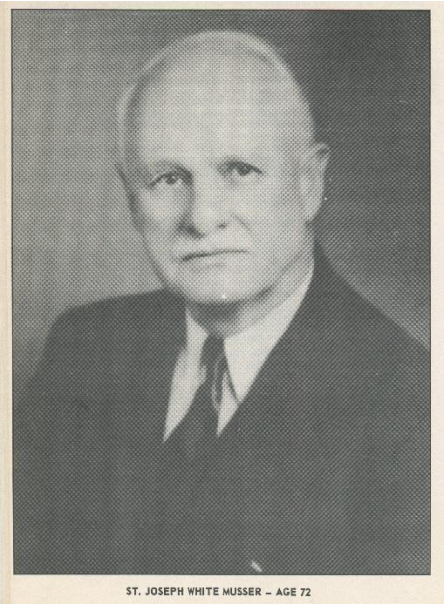
Year: Recipe for a Happy New Year 217
Young, Brigham: Perfection and Salvation, fection and Salvation, 12; On Wisdom, 12; Anniversary of, 13; On Wisdom, 13; On Tea, Coffee and Liquor Not Good for Babies, 36; On Conduct of People, 71; On Kingdom of God, 164; Judgments of God, 176; The United Order, 73, 118, 177, 178, 223; Speaks on Heathens, 185; On Progress of Saints, 186; Republican Government, 189; On Chastisement, 211; On Joseph Smith, 217; How Apostasy Was Brought About, 258; The Millennium, 260; On Capital, 274; The Spirit of Revelation, 282; These Are Barred From Celestial Kingdom, 290; On Polygamy, 291; On Tribulations 303

Zitting, Chas. F.: Poem, A Prisoner at Prayer 310

TRUTH

Published by

Truth Publishing Company



ST. JOSEPH WHITE MUSSER – AGE 72

Joseph White Musser