TRUTH

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

VOL. 19. JUNE, 1953 NO. 1.

TRUTH AMID CHANGE

THE CURRENT ISSUE marks the beginning of Volume Nineteen of Truth. Eighteen years have elapsed since the birth of the publication. Since many of our present readers do not have access to the first issue of this time honored magazine, and to show the consistency and straightforwardness which the Editors have maintained during this long vigil, we feel justified in re-printing a complete copy of the first issue. This will follow on page three.

DURING the eighteen years that Truth has been going into the homes of the Saints, many changes have been made in the thinking habits of the world. Change after change has found its way into the philosophies of both Church and State. Nothing appears to be constant. Mankind is ever searching for the Elysium of peace and eternal security. They are searching every-where and in vain; for in order to find such a gift, they must turn their eyes and wills to the true God, who is the Maker and Creator of this earth and all that on it is.

IT HAS BEEN the mission of Truth to invite the Latter-day Saints as well as mankind generally, to accept the eternal truths revealed through the Prophet Joseph Smith and his successors in the Priesthood, as the only acceptable way of life in the eyes of God. In this plan man can find the peace and eternal security his soul longs to enjoy. Without this plan in its completeness, man will continue to wander in unbelief and mental slavery.

IT IS to this end that we renew our former pledge, and add to it a greater determination to safe-guard light and truth, and to dispense it under the direction of the spirit of God.

WE FEEL GRATEFUL for the blessings of the Lord which have attended our efforts. We recognize his hand-dealings with our enemies both at home and abroad. That Truth has survived the vicious attacks made upon it during the "CHURCH CRUSADE OF 1944", together with the imprisonment of many of its supporters; as well as the expenses entailed in defending the saints, is nothing short of miraculous.

"YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

"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."

TO quote from an earlier treatise on the anniversary of Truth, we read: "HOW CLOSELY we have kept to the high ideals set forth our many readers must judge for themselves—indeed the hundreds of testimonials reaching our office from readers in widely scattered sections of the world, stand as an unimpeachable witness of the Magazine's appeal. The ***fact that no leading article published in its columns has been successfully attacked on the ground of error, either in quotation or doctrine, speaks in thunder tones for the soundness of its statement and teachings.***

TRUTH has been especially helpful to the student of Church history in furnishing material from sources not readily available to the masses and yet of incalculable value in re-establishing faith in the original and untampered doctrines of the gospel. Our reproductions of sermons of early day Church leaders in all the richness of their quaint and forceful expressions is a service to be continued. With these sermons we publish copious extracts from old and rare church and other publications upon subjects now occupying the minds of many of the saints and which often cause bitter controversies among them. These are proving valuable in marking the true path as established by the Lord.

THE MAGAZINE, as its title implies, is the harbinger of truth—more especially truths that directly concern man's salvation and exaltation in the cellestial heavens. To this mission the columns of Truth have been and will continue to be devoted in such measure of faithfulness and intelligence as we are capable of.

TRUTH begins the nineteenth volume with an appreciation of its real tasks and a determination to carry on in the face of all obstacles. We humbly solicit the continued confidence of our readers with the financial and moral support they have so generously given in the past."

NOVEL READING

Novel reading—is it profitable? I would rather that a person read novels than read nothing. There are women in our community twenty, thirty, forty, fifty and sixty years of age, who would rather read a trifling lying novel than read history, the Book of Mormon, or any other useful print. Such women are not worth their room. It would do no good for me to say Don't read them; read on and get the spirit of lying in which they are written, and then lie on until you find yourselves in hell. * * * J. o. D. 9:173

If I had charge of such a society as this to which I refer, I would not allow novel-reading; yet it is in my house, in the houses of my Counselors, in the houses of these Apostles, these Seventies and High Priests, in the houses of the High Council in this City, and in other cities, and in the houses of the Bishops, and we permit it; yet it is ten thousand times worse than it is for men to come here to teach our children the A B C's, good morals, and how to behave themselves—ten thousand times worse! You let your children read novels until they run away, until they get so that they do not care; they are reckless, and their mothers are reckless, and some of their fathers are reckless, and if you do not break their backs and tie them up, they will go to hell. That is rough, is it not? Well, it is a comparison. You have got to check them in some way or other, or they will go to destruction. They are perfectly crazy * * * I would not like to get into a society where there were no trials; but I would like to see a society organized to show the Latter-day Saints how to build up the kingdom of God.

Brigham Young—J. o. D. 15:224

TRUTH

VOL. 1. JUNE 1, 1935 NO. 1

ANNOUNCEMENT

WITH this issue TRUTH begins its life journey. There is need for the message its columns will bear. The world is sick. It gropes in darkness. Complete dissolution threatens the established governments. The situation can be saved only by quick and heroic action. God is the great Physician. Man must turn unto him. It will be our aim to help blaze the way leading through the maze of perplexity, prejudice, hatred and ignorance, up toward the "great white throne". We approach this delicate but all-important task with a deep sense of dependence on the Lord. We shall work hard to discharge our duty.

As we view it, the fundamentals governing man's existence on earth and his efforts to achieve salvation in the life to come, may be grouped under four general headings: POLITICAL, SOCIAL, ECONOMIC and SPIRITUAL. These four must be fully co-ordinated in the lives and actions of mankind before a complete success is possible. To the extent that this co-ordination is perfect, just to that extent may man hope to achieve. Growing out of these four governing principles are, of course, countless shoots and branches, all designed to strengthen and beautify the parent tree. But it is to the four principles mentioned that special attention is now directed.

The POILTICAL part of the world mechanism is sadly out of order. All governments are feverishly restless, continuously engaged in talking peace while preparing for war, and the whole earth is in commotion, and men's hearts are failing them. This situation can be corrected only when Jesus Christ shall set up his reign under the form of government known as the Kingdom of God, which is destined to subvert all other kingdoms and governments and sweep them from the earth.

TRUTH will endeavor to teach "this gospel of the Kingdom" as Christ has outlined it, to the end that mankind may receive full protection in civil and religious rights, finally arriving at a state of righteousness and universal peace.

The SOCIAL structure of modern Christendom is toppling to ruin. A complete breakdown threatens. The monogamic order of marriage, the boast of modern civilization, has failed. Gnawing at its very vitals, to which the glorious principle of marriage is slowly but surely succumbing, are the death-dealing agencies of infidelity, birth control and divorce. The remedy is comprehended in God's order of marriage known today as Celestial or Patriarchal marriage. It was revealed to Abraham by the Lord, and in the present dispensation was restored through the "Mormon" Prophet, Joseph Smith.

TRUTH will champion the cause of this great social law and will endeavor to lead men to a clearer light.

The world has fallen into an ECONOMIC maelstrom, which threatens commercial destruction. It struggles seemingly to no purpose, each effort taking it deeper into the quagmire of failure. God, through his Prophet, has said: "The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." This prophetic edict is fulfilled in the pres-

ent state of world economic bankruptcy. God alone can correct the evil. His cure involves acceptance of what is known as the "Order of Enoch" or the "United Order", as instituted during the Apostolic age:

> And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. (Acts 4:32)

TRUTH adopts this plan as God's method of bringing men to a common level, and will advocate its practical adoption in accordance with latter-day revelation on the subject.

SPIRITUAL life is palsied. The death rattle in the throat is heard. "Lo, here is Christ; or, lo, He is there", is being thundered from the house-tops by those who have no rational conception of either Christ or his mission. The modern pharisee has out-done his ancient brother in hypocrisy and ignorance. God's remedy for this bedlam of conflicting creeds and philosophies is that men shall accept the principle of present and continuous revelation. A constant communion between heaven and earth is the cure. Without this communion man cannot succeed; for "Where there is no vision, the people perish."

TRUTH accepts this hypothesis as a self-evident fact. Its columns will seek to clarify those of God's revelations which are meant for the guidance of his children in this day, whether these revelations come through the ancient Jewish scriptures or through modern sources; whether they are voiced by the mouth of a Moses, a Confucius, a Swedenborg, a Luther, an Ingersol, or through our modern Prophets, of which Joseph Smith was the leader.

The four great pillars of light and progress classified as POLITICAL, SOCIAL, ECONOMIC, and SPIRITUAL, with all their devious branches and ramifications will be elucidated on and championed by TRUTH in accordance with the wisdom and understanding of its contributors. We know the task to be a difficult one. We approach it in meekness. In the defense of truth or in battling error, we will neither court fear nor favor. In the words of the late Theodore Rooseelt, "Our spear knows no brother." Our guide shall be light and truth. We shall always welcome constructive criticism and wholesome comments. The columns of TRUTH will teem with the best thoughts of the great minds of the past as well as those of the present, upon the subjects treated.

It will be noted that TRUTH begins its career on a very important date—June 1st—the one hundred and thirty-fourth anniversary of the Birth of Brigham Young. It is fitting that this enterprise should be thus launched. Brigham Young, though a greatly abused character, and much misunderstood, yet is known the world over as one of America's greatest colonizers. He was clean, wise and courageous—a true Christian. Perhaps no other man in this dispensation contributed more towards establishing the truth as revealed through the "Mormon" Prophet, Joseph Smith, than this great leader.

TRUTH will endeavor to maintain the high standard of faith and essential works reflected by the life of this great leader, whose birth is celebrated by our first issue.

A STATESMAN'S FAITH

The religious views of statesmen are seldom known, except to their intimates, until after their biographies are written, and therefore a letter written by Lord Grey to Mrs. Asquith on the approaching death of one of her friends is "remarkable enough" for the London TIMES to quote at length. Lord Grey was British Foreign Secretary at the outbreak of the World War. He writes:

> There is a suffering which purifies, raises and strengthens and in which one can see the Crown as well as the Cross, but where there is no Crown visible it is terrible even to see suffering and must be intolerable to undergo it. My own belief is that if we could know all we should understand everything, but there is much in the world that cannot be explained without knowing what came before life and what is to come after it, and of that we know nothing, for faith is not knowledge. All that we can do is to take refuge in reverence and submission. "God is in Heaven and thou upon earth, therefore let thy words be few" is one way of expressing the reverence, and: "I was dumb and opened not my mouth for it was Thy doing" is an expression of submission. They are hard things to say, but I don't know what else is to be said, and it is better to say them than to rail against what we cannot understand, or to attempt to belittle it, and put a gloss upon it. * * * The abyss is unfathomable to those who stand upon the brink, and I fear each of us who has to descend into it must find for himself or herself on what ledges a foot can be placed; and the path by which one can find his way is not always that which is practicable for another. I have been through that which would make it very easy for me to die, but that path is no use for anyone who has to die and wants to live.

WHAT IS TRUTH?

TWO noted men, one a world and the other an inter-world character—Pilate and Chirst—once discussed this subject:

> Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the **Truth.** Everyone that is of the **Truth** heareth my voice.
>
> Pilate saith unto him, What is **Truth.**

It is to be regretted that the full text of the conversation was not recorded, for doubtless, Jesus made explanation of the meaning of **Truth,** and such an explanation that was convincing, for we read that (after this conversation) Pilate "went out again unto the Jews, and said unto them, I find in him no fault at all."

However, we are not without a clear understanding of the subject. For on another occasion Jesus said:

> You shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is **Truth,** and whatsoever is **Truth** is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

So that in its broader meaning, **Truth** is light, knowledge, intelligence, spirit, even the Spirit of Jesus Christ. God is **Truth,** and should he depart from the **Truth,** in that moment he would cease to be God; for godhood cannot exist outside the realm of **Truth.** Lucifer is a noted example. He was an "Angel of God who was in authority in the presence of God." (D. & C. 76:25.) He was a Son of God; consequently in line to become a God in his own right. But he departed from **Truth.** He became the father of lies, in consequence of which he lost his position and was cast out from the Celestial presence. He fell, because he partook of the spirit of falsehood, the opposite of **Truth.**

Jesus, on another occasion, said:

> That which is of God is light; he that receiveth light and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day. (D. & C. 50:24).

Since then, light is **Truth,** let us render the passage by substituting the word **"Truth"** for "light". It now reads:

> That which is of God is **Truth;** he that receiveth **Truth** and continueth in God, receiveth more **Truth** and that **Truth** groweth brighter and brighter until the perfect day.

This more clearly shows that God is **Truth.** It is a component part of him. Neither could exist independent of the other.

The Psalmist wrote:

> Into thine hand I commit my spirit: Thou hast redeemed me, O Lord God of **Truth.**
>
> Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the **Truth** in his heart.
>
> For the Lord is good; His mercy is everlasting; and His **Truth** endureth to all generations.
>
> Thou art near, O Lord; and all thy commandments are **Truth.**

The mission of Satan is to turn men's hearts from the **Truth.** His first recorded success on earth was with Cain, the Son of Adam. He taught Cain the wiles of deception which, step by step, led to murder. And all down the ages the evil one has taught men to lie, to deceive and pollute, thereby turning away from godliness. Ananias and his wife Sapphira, are leading examples. These people had joined the Church of Jesus Christ in the days of the Apostles and had agreed with the Saints to have all things in common. In line with this spirit they sold their properties and in reporting the results of the sale, Satan prompted them, through selfish motives, to lie—to hold back a part of the purchase price. Peter, guided by the Spirit of truth, said: "Ananias, why has Satan filled thine heart to lie to the Holy Ghost?" Ananias had lied not only to Peter but to the Holy Ghost, and since the Holy Ghost, being the witness in the Godhead, is **Truth,** the attempt to rape the Holy Ghost by a lie brought death. The Prophet Isaiah treated the subject thus:

> Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made LIES our refuge, and under **falsehood** have we hid ourselves:
>
> Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.
>
> Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters (of TRUTH) shall overflow the hiding place.
>
> And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Why all this calamity? Because only **Truth** can dwell where God and Christ are, or have part with them. And those who make "lies their refuge, and under falsehood hide themselves", must suffer the consequences.

"My Spirit is **Truth,"** said Jesus, **"Truth** abideth and hath no end, and if it be in you it shall abound."

A perfect measuring stick by which **Truth** may always be detected from error is

provided in the scriptures. This rule is sure —it is infallible:

> Then said Jesus to those Jews which believed on him, IF YE CONTINUE IN MY WORD, then are ye my disciples indeed; and ye SHALL KNOW THE **TRUTH** AND THE **TRUTH** SHALL MAKE YOU FREE.

God's word is **Truth**, whether spoken by himself direct, or by his Son Jesus Christ, or by the Holy Ghost, and any word expressed by others than God which conforms to or agrees with His word must necessarily be **Truth**. It follows that any statement not conforming with the word of God cannot be **Truth**, but is error. Then to know the **Truth**, to always be able to detect error, one has only to "continue in my word"—in the word of Jesus Christ.

To verify the **Truth** —a second measuring stick, so to speak—one must expect to meet with tribulation and persecution. This result of accepting **Truth** is inevitable. Paul said:

> Yea, and all that will live godly in Christ Jesus **SHALL** suffer persecution.

"These things I have spoken unto you," said the Saviour to his disciples, "that in me you might have peace." But, mind you, speaking further: "In the world you SHALL have tribulation: but be of good cheer; I have overcome the world." And as Christ overcame the world and is FREE, so may mankind do likewise and reap a like reward. The word of Christ then, is **Truth** and the result of accepting that "word" is "tribulation" and "persecution" in the world, with FREEDOM after overcoming the world.

It is the **Truth** that makes men free, not falsehood. The man who bears false witness is not free, though it may appear for the time, he is "putting one over" on the Lord or on his neighbor. It is said that a "lie will travel the village over while **Truth** is getting its boots on." Perhaps so, but the lie, gaining as it goes, finally falls of its own weight, while **Truth** goes on forever and conquers all lies.

> All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. —D. & C. 93:30.

Then **Truth** is a part of our very existence. It is to the spirit what blood is to the mortal body. The immortal words of John Jacques beautifully pictures the theme—O SAY, WHAT IS TRUTH?

O say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be, when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart, and the earth's fountains burst,
Truth, the **sum of existence**, will weather the worst.
Eternal, unchanged, evermore.

THE THREE PERSONAGES

Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth: these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.

—Joseph Smith.

Jesus saith unto him, I am the way, the **Truth**, and the life: No man cometh unto the Father, but by me. * * *

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the **Truth** abideth forever and ever.

Blessed is he that considereth the poor: The Lord will deliver him in time of trouble. —Psalms.

Attempts to promote universal peace and happiness in the human family have proved abortive. * * * The world has had a fair trial for six thousand years; the Lord will try the seventh thousand himself.—Joseph Smith.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

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THE DIVINE REMEDY

IN a very forceful and timely address delivered by Elder Joseph Fielding Smith, on April 28th, from the Tabernacle, God's method of correcting the present chaotic condition among the Saints and in the world was re-stated. The speaker gave no encouragement for better times unless and until the spirit of repentence is made manifest in the lives of the people. He did not mince words in expressing condemnation of the actions of many of the Saints today. Excerpts from the remarks of Elder Smith will not be inappropriate here:

> There are reasons for these unfavorable conditions (such as dust storms, disease, hard times, etc.) Now what I am about to say will not be considered scientific and perhaps will be ridiculed by those who consider themselves to be scientific, but I do not care a thing about that. I want to say to you, my brethren and sisters, that the hand of the Lord is in this. * * * It is because men violate the commandments of God and refuse to harken unto his word; and these things are in fulfillment of the predictions that have been made by the prophets of old and also the prophets in our own time. * * *
>
> The leaders of our nation are struggling and trying to do something to better conditions. I can tell you in a few words just how it can be done, and it is not going to be done by legislation—it is not going to be done by pouring money out upon the people. Temporary relief is not going to better the situation, because we will still be struggling and fighting and contending with crime, with disease, with plagues, and with pestilence, with the whirlwinds, and with dust storms, and with the earthquakes, and everything else coming upon the face of the earth according to the predictions of the prophets—all because men will not heed the warning voice.

The speaker deplored the tendency of the people to completely disregard the commandments of the Lord, by violating the Sabbath day, ceasing to pray, etc., and then, as soon as trouble comes upon them, pray to the Lord for relief—for rain in days of drouth and dust storms; for relief from sickness, etc. Said he, futher:

> We are not keeping his (God's) commandments. Some of the Latter-day Saints are to the best of their ability, but many of them are not. We are covenant-breakers; we violate the Sabbath day, we will not keep it holy; we do not keep our bodies clean; I do not believe we pray—a large part of us, I mean. As far as the fast day is concerned, we have forgotten it. We are not half as good as we think we are. We need repentance, and we need to be told to repent. * * *
>
> I want to say here there is trouble ahead for the Latter-day Saints unless they repent. We are not going to escape from all these dust storms, these calamities, these troubles, these plagues and diseases which are being poured out upon the nations of the earth, because the angels are abroad in the land to cleanse it. * * *
>
> I know what I am saying is not pleasing to some people, and that I will be criticised for it, but I do not care for that; it is the word of the Lord, and I want to warn the Latter-day Saints

In characterizing the Latter-day Saints as "covenant breakers", the speaker is in harmony with remarks made by the late President Anthony W. Ivins, who is reported to have stated that the "Mormon" people are fulfilling Isaiah's prediction:

> The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Isaiah 24:5.

It is a serious thing to become covenant breakers. This is very forcibly set forth by the Lord, who said:

> But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called, but few of them are chosen; they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon today.

In other words, they are covenant breakers, having received the light and been ordained to positions of honor, but through their unfaithfulness have returned to dark ways and are not chosen.

Elder Smith properly mentions the breaking of the Sabbath day, failure to observe the law of tithing, failing to pray, etc., as sins contributing to the present judgments that are commencing to be poured out upon the people. These sins are cardinal and can in no sense be condoned by the Lord. But there are other and even graver infractions of the laws of heaven. One is the repudiation of the patriarchal order of marriage, an order characterized by the Prophet Joseph Smith as "the most holy and important principle ever revealed to man on earth, (and that) without obedience to which no man can ever attain to the fulness of exaltation of Celestial Glory" Through the faithlessness of the Saints this principle, though still on the statute books, has become obsolete in their lives and, by many of them, wholly rejected. Since, as the

late President Joseph F. Smith said, this principle "savors of life unto life, or death unto death", to reject it and sink it out of existence, means the introduction of death into the spiritual system.

In the remarks of Elder Smith, above referred to, he further observed:

> The Lord never gave a commandment to us merely to please himself, but every commandment that he has given has been for the uplifting of men, and bringing them to a higher plane.

This is verily true, and since all commandments are given for the "uplifting of men", they are to be kept strictly, for not to keep them will have the opposite effect—the downfall and final degredation of men. The present situation, as pictured by Elder Smith, is graphically stated by the Prophet Jeremiah, (Chap. 5). Said he:

> 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?

He further said:

> The prophets shall become wind and the word is not in them.

What could more readily cause the prophets to "become wind" and "prophesy falsely", than the very thing mentioned by Elder Smith—the straying away from the commandments and becoming "covenant breakers"?

Speaking of the present day, President Heber C. Kimball once said prophetically:

> The judgments of God will be poured out upon the wicked, to the extent that our Elders will be called home; or in other words the gospel will be taken from the gentiles and given to the Jews. The western boundary of the State of Missouri will be swept so clean of its inhabitants that, as President Young tells us, there will not be left as much as a yellow dog to wag its tail. Before that day comes, however, the Saints will be put to tests that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord, day and night, until deliverence comes.

We are witnesses of this day, and many of God's servants are crying "unto Him day and night" for deliverance; while many others are despondent and their hearts are failing them for fear of the future. And well may such be the fact. The Prophet Joseph Smith, as early as 1833, gave a word picture of the time now being ushered in. He said:

> 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. * * * I declare unto you the warning which the Lord has commanded 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 overtakes you, FOR THERE ARE THOSE NOW LIVING UPON THE EARTH, WHOSE EYES SHALL NOT BE CLOSED IN DEATH UNTIL THEY SEE ALL THESE THINGS, WHICH I HAVE SPOKEN, FULFILLED.—His. of Church, Vol. 1:315.

Verily, this is a dark day in the history of man. The earth is heavy under the sins of her inhabitants. We are living in the day spoken of by Paul the Apostle, who said:

> This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. (2 Tim. 3:1-5)

God's call to repentance is heard in the voice of thunderings, lightnings, storms, diseases, earthquakes, fires and all kinds of plagues. But, as Elder Smith stated: **"They will not repent"**, hence there is no deliverance for men. The nations of the earth, with our own government, are going into decay and there is no remedy but to sweep wickedness from the earth preparatory to the ushering in of the great Millennium.

True Latter-day Saints, therefore, will not look for relief from present world distress until the judgments have done their perfect work; but they will strive to stand in holy places, serve the Lord with singleness of heart and prepare their minds to receive the fulness of light.

"God will not have his work made manifest by cowards. A man is relieved and gay when he has put his heart in his work and done his best."—Emerson.

THE GREATER THING

However humble the place I may hold,
Or lowly the trails I have trod,
There's a child who bases his faith on me;
There's a dog who thinks I am God.

Lord keep me worthy—Lord keep me clean,
And fearless and unbeguiled,
Lest I lose caste in the sight of a dog
And the wide, clear eyes of a child.

Lest there shall come in the years to be
The blight of a withering grief,
And a little dog mourn for a fallen god
And a child for his lost belief.

—Arkansas Gazette

STINGING REBUKE

IN this day of pleasure-seeking, of frivolity and shallow-mindedness, when the disciples of "birth control" are fast gaining the ascendency, and the doctrine of "Race Suicide" has become an approved philosophy; when the life of nations is endangered because of sex laxity, it is heartening to hear the voice of wisdom as it warns against continuing in the sin of the age. The grand old Poet, Joaquin Miller, was divinely inspired to utter the following plaint:

GOD'S PITY

God's pity for the breast that bears
A little babe then banish it
To stranger hands, to alien care,
To live or die as chance sees fit.
Poor, helpless hands reached anywhere
As God gave them to reach and reach,
With only helplessness in each!
Poor little hands pushed here, pushed there,
And all night long for mother's breast.
Poor, restless hands that will not rest
And gather strength to reach out strong
To mother in the rosy morn!
Nay, nay, they gather scorn for scorn
And hate for hate the lorn night long—
Poor dying babe! To reach about
In blackness, as a thing cast out:
God's pity for the thing of lust
That bears a frail babe to be thrust
Forth from her arms to alien thrall,
As shutting out the light of day,
As shutting off God's very breath!
But thrice God's pity, let us pray,
For her who bears no babe at all,
But gaily leads up Fashion's hall
And grinning leads the dance of death,
That sexless, steel braced breast of bone
Is like some assasin's cell,
A whited sepulchre of stone,
A graveyard at the gates of Hell,
A mart where motherhood is sold,
A house of murder manifold!

And oh, for prophet's tongue or pen
To scourge, not only, and accuse
The childless mother, but such men
As know their wives but to abuse!
Give me the brave child loving Jew,
The full sexed Jew of either sex,
Who loves, brings forth and nothing recks
Of care or cost as Christians do—
Dulled souls who will not hear or see
How Christ once raised his lowly head
And, as rebuking, gently said,
The while he took them tenderly,
"Let little children come to me."

Somewhere there's a sin back of every sorrow.

MAX EHRMANN'S PRAYER

O Lord, let me do my work each day; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my path. Give me a few friends that will love me for what I am; and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's golden memories that are good and sweet; and may the evening's twilight find me gentle still. Amen.

(Composed the night of October 25, 1896, in an humble abode in the City of Columbia, South Carolina, when its author felt that he should not live to see the coming of the next dawn. It was a damp, dark, dismal night, just past the witching hour of midnight, when Mr. Ehrmann, wracked with pain, and spent with suffering, gave to the world this prayer, and having written it, cast the paper upon which he had transcribed his thoughts into the waste-paper box as a thing of naught. Today it is regarded as one of the world's greatest prose-poems. No prayer, save the Lord's prayer, has been received with more deep and abiding conviction. It has been translated into many languages and set to music.)

TIT FOR TAT

The liquor store on the corner burnt
And the minister prayed next day,
Telling the Lord he was just and good
In wiping the pest away.

But lightning struck the minister's church
And burnt it to the ground
And the liquor people thanked the Lord
That he passed such things around.

—The Palantic.

LAW

The law as a philosophical study is very interesting. The law as a system of workable rules of human conduct is a project worthy of the highest endeavor. But the modern practice of law, which calls principally for mental ingenuity to help a client do anything he wants to do, seemed to me intellectually one of the most degrading occupations in the category of respectable employments. I began to believe that the super lawyer should have the brains of a Machiavelli, the hide of a walrus, and no moral convictions.—Donald R. Richberg.

AS TO YOU

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?

Did you help him along? He's a sinner like you,
But the grasp of your hand might have carried him through.
Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Did you know what he bore in that burden of cares
That is every man's load and that sympathy shares?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?

Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand,
When a man's borne about all a man ought to stand?
Did you ask what it was—why the quivering lip,
And the glistening tears down the pale cheek that slip?
Were you brother of his when the time came to be?
Did you offer to help him, or didn't you see?
Don't you know it's the part of a brother of man
To find what the grief is and help where you can?
Did you stop when he asked you to give him a lift,
Or were you so busy you left him to shift?
Oh, I know what you say may really be true,
But the test of your manhood is—What did you do?
Did you reach out a hand? Did you find him the road,
Or did you just let him go by with his load?

—James W. Foley

"With every grain of sense, we have a square mile of non-sense."

I never saw the righteous forsaken, nor their seed begging bread.—John Taylor.

Let us not pray for a light burden, but a strong back.—Theodore Roosevelt.

JUSTICE

Three men went out one Summer's night,
No care had they nor aim,
And dined and drank—"Ere we go home
We'll have," they said, "a game."

Three girls began that Summer night
A night of endless shame,
And went the drinks, disease and death
As swift as firey flame.

Lawless and homeless, foul they died:
Rich, loved and praised, the men;
But when they all shall meet with God,
And Justice speaks—what then?

—Stafford A. Brooke

(In the present day of religious skepticism and uncertainty, when creeds and sects have multiplied to legion in number, and mankind is being tossed to and fro by vain speculation as pertaining to the past, present and future, it must afford one great pleasure to browse among the sermons of MASTER MINDS whose voices rang clearly and authoritatively in the years past.

"Life and death, or organization and disorganization" is a theme worthy the most searching consideration of all men. The hackneyed doctrine of a fast decaying sectarianism to the effect that, leaving mortal life, one enters immediately into either heaven, with its vast expanse of glories, or hell, with its awful torments, partaking in fullness one or the other, has created more doubt in the minds of thinking people, respecting future existence, than all other causes combined. In treating the above subject, Brigham Young, the "Mormon" leader and great American colonizer, leaves the beaten paths of religious dogma and launches out into the wide open spaces of thought. His spirit is daring and his conclusions are uplifting and reassuring. (Ed.)

LIFE AND DEATH OR ORGANIZATION AND DISORGANIZATION

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, July 10, 1853

LIFE and death are set before us, and we are at liberty to choose which we will.

I have frequently reflected upon these two principles, but were I to explain in full my own views upon them, they might perhaps come too much in contact with the feelings and views of many people.

To me, these principles are like the vision of open day upon this beautiful earth. Life and death are easily understood in the light of the Holy Ghost, but like everything else, they are hard to be understood in its absence.

To choose life is to choose an eternal existence in an organized capacity: to refuse life and choose death is to refuse an eternal existence in an organized capacity, and be contented to become decomposed, and return again to native element.

Life is an accumulation of every property and principle that is calculated to enrich, to enoble, to enlarge, and to increase, in every particular, the dominion of individual man. To me, life would signify an extension. I have the privilege of spreading abroad, of enlarging my borders, of increasing in endless knowledge, wisdom, and power, and in every gift of God.

To live as I am, without progress, is not life, in fact we may say that is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an endless advancement in eternal perfections, or back to dissolution. You may explore all the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? It CANNOT BE FOUND. All things that have come within the bounds of man's limited knowledge—the things he naturally understands, teach him, that there is no period, in all the eternities, wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.

If a man could ever arrive at the point that would put an end to the acumulation of life—the point at which he could increase no more, and advance no further, we should naturally say he commenced to decrease at the same point. Again, when he has gained the zenith of knowledge, wisdom, and power, it is the point at which he begins to retrograde; his natural abilities will begin to contract, and so he will continue to decrease, until all he knew is lost in the chaos of forgetfulness. As we understand naturally, this is the conclusion we must come to, if a termination to the increase of life and the acquisition of knowledge is true.

Because of the weakness of human nature, it must crumble to the dust. But in all the revolutions and changes in the existence of men in the eternal world which they inhabit, and in the knowledge they have obtained as people on the earth, there is no such thing as principle, power, wisdom, knowledge, life, position, or anything that can be imagined, that remains stationary—they must increase or decrease.

To me, life is increase; death is the opposite. When our fellow-creatures die, is it the death we talk about? The ideas we have of it are conceived in the mind, according to a false tradition. Death does not mean what we naturally think it means. Apparently it destroys, puts out of existence, and leaves empty space, but there is no such death as this. Death, in reality, is to decompose or decrease, and life is to increase.

Much is written in the Bible, and in the other revelations of God, and much is said by the people, publicly and privately, upon this subject. Life and death are in the world, and all are acquainted with them more or less. We live, we die, we are, we are not, are mixed up in the conversation of every person, to a lesser or greater degree. Why is it so? Because all creation is in progress; coming into existence, and going out of existence, as we use the terms; but another form of language fits this phenomenon of nature much better, viz: forming, growing, increasing, then begins the opposite operation — decreasing, decomposition, returning back to native element, etc. These revolutions we measurably understand.

But to simply take the path pointed out in the Gospel by those who have given us the plan of salvation, is to take the path that leads to life, to eternal increase; it is to pursue that course wherein we shall NEVER, NEVER lose what we obtain, but continue to collect, to gather together, to increase, to spread abroad, and extend to an endless duration. Those persons who strive to gain ETERNAL LIFE, gain that which

will produce the increase their hearts will be satisfied with. Nothing less than the privilege of increasing eternally, in every sense of the word, can satisfy the immortal spirit. If the endless stream of knowledge from the eternal fountain could all be drunk in by organized intelligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path.

If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed, but not as it is commonly understood. For instance, we would have destroyed more of the material called flour, had we possessed it this spring in greater abundance. We should have destroyed more of the wood that grows on the mountains, could we have got it with more ease, which seems to us to be utterly destroyed when it is consumed with fire. But such is not the case, it will exist in native element. That which is consumed by eating, or by burning, is nothing more than simply reduced to another shape, in which it is ready for another process of action. We grow, and we behold all the visible creation growing and increasing, and continuing to increase, until it has arrived at its zenith, at which point it begins to decompose. This is the nature of all things which constitute this organized world. Even the solid rocks in the mountains continue to grow until they have come to their perfection, at which point they begin to decompose. The forests grow, increase, extend, and spread abroad their branches until they attain a certain age. What then? Do they die? Are they annihilated? No! They begin to decompose, and pass into native element. Men, and all things upon the earth, are subject to the same process.

We say this is natural, and easy to comprehend, being plainly manifested before our eyes. It is easy to see anything in sight; but hard, very hard, to see anything out of sight.

If I look through my telescope, and my friends inquire how far I can see, I tell them I can see anything in sight, no matter how far from me the object may be; but I cannot see anything out of sight, or that which is beyond the power of the instrument. So it is in the intellectual faculties of mankind; it is easy for them to see that which is before their eyes, but when the object is out of sight, it is a difficult matter for them to see it; and they are at a loss how to form an estimate of it, or what position to put themselves in, so as to see the object they desire to see.

In regard to eternal things, they are all out of sight to them, and will so remain, unless the Lord lifts the curtain. The only reason why I cannot see the heavy range of mountains situated in the Middle States of the American Confederacy, is because of the natural elevations that raise themselves betwixt me and them, above the level of my eye, making them out of sight to me. Why cannot we behold all things in space? Because there is a curtain dropped, which makes them out of sight to us. Why cannot we behold the INHABITANTS in KOLOB, or the inhabitants in any of those distant planets? For the same reason; because there is a curtain dropped that interrupts our vision. So it is, something intervenes between us and them, which we cannot penetrate. We are short sighted, and deprived of the knowledge which we might have. I might say this is right, without offering any explanation.

But there are many reasons, and much good sound logic that could be produced, showing why we are thus in the dark touching eternal things. If our agency was not given to us, we might, perhaps, now have been enjoying that we do not enjoy. On the other hand, if our agency had not been given to us, we could never have enjoyed that we now enjoy. Which would produce the greatest good to man, to give him his agency, and draw a vail over him, or, to give him certain blessings and privileges, let him live in a certain degree of light, and enjoy a certain glory, and take his agency from him, compelling him to remain in that position, without any possible chance of progress? I say, the greatest good that could be produced by the all wise Conductor of the universe to His creature, man, was to do just as He has done—bring him forth on the face of the earth,

ETERNAL LIFE

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you,—namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power.—Joseph Smith. (Gems, p. 284)

drawing a vail before his eyes. He has caused us to forget everything we once knew before our spirits entered within this vail of flesh. For instance, it is like this: when we lie down to sleep, our minds are often as bright and active as the mind of an angel, at least they are as active as when our bodies are awake. They will range over the earth, visit distant friends, and, for aught we know, the planets, and accomplish great feats; do that which will enhance our happiness, increase to us every enjoyment of life, and prepare us for celestial glory; but when we wake in the morning, it is all gone from us; we have forgotten it. This illustration will explain in part the nature of the veil which is over the inhabitants of the earth; they have forgotten that (which) they once knew. This is right; were it different, where would be the trial of our faith? In a word, be it so; it is as it should be.

Now understand, to choose life is to choose principles that will lead you to an eternal increase, and nothing short of them will produce life in the resurrection for the faithful. Those that choose death, make choice of the path which leads to the end of their organization. The one leads to endless increase and progression, the other to the destruction of the organized being, ending in its entire decomposition into the particles that compose the native elements. Is this so in all cases? You inquire. Yes, for aught I know. I shall not pretend to deny but what it is so in all cases. This much I wanted to say to the brethren, with regard to life and death.

As to the word annihilate, as we understand it, there is no such principle as to put a thing which exists, entirely out of existence, so that it does not exist in any form, shape, or place whatever. It would be as reasonable to say that ENDLESS, which is synonymous to the word eternity, has both a beginning and an end. For instance, supposing we get one of the best mathematicians that can be found and let him commence at one point of time, the operation of multiplication; when he has exhausted all his knowledge of counting in millions, etc., until he can proceed no further, he is no nigher the outside of eternity than when he commenced. This has been understood from the beginning. The ancients understood it, it was taught by Jesus and his Apostles, who understood the true principles of eternity. In consequence of some expressions of the ancient servants of God, has come the tradition of the Elders of the Church of Jesus Christ of Latter-day Saints. You hear some of them preach and teach that which I never taught; you hear them preach people into hell. Such a doctrine never entered into my heart; but you hear others preach, that people will go there to dwell throughout the endless ages of eternity. Such persons know no more about eternity, and are no more capable of instructing others upon the subject, than a little child. They tell about going to hell, where the worm dieth not, and the fire is not quenched, where you must dwell. How long? Why, I should say, just as long as you please.

> We do not need men of unsteady brilliancy, or erratic power—unbalanced men. The men we need are the men of strong, earnest, solid character—the men who possess the homely virtues, and who to those virtues add rugged courage, rugged honesty, and high resolve. * * * To do our duty, that is the sum and substance of the whole matter.—Theodore Roosevelt.

* * * The whole object of my existence is, to continue to live, to increase, to spread abroad, and gather around me to an endless duration. What shall I say? You may unite the efforts of the best mathematicians the world can produce, and when they have counted as many millions of ages, worlds, and eternities, as the power of numbers within their knowledge will embrace, they are still as ignorant of eternity as when they began. Then ask people of general intelligence; people who understand in a great degree, the philosophical principles of creation, which they have studied and learned by a practical course of education, and what do they know about it? It is true they know a little, and that little every other sane person knows, whether he is educated or uneducated; they know about that portion of eternity called TIME. Suppose I ask the learned when was the beginning of eternity? Can they think of it? No. * * * These are principles and ideas I scarcely ever meddle with. The practical part of our religion is that which more particularly interests me. Still my mind reflects upon life, death, eternity, knowledge, wisdom, the expansion of the soul, and the knowledge of the Gods that are, that have been, and that are to be. What shall we say? We are lost in the depth of our own thoughts. Suppose we say there was once

a beginning to all things, then we must conclude there will undoubtedly be an end. Can eternity be circumscribed? If it can, there is an end of all wisdom, knowledge, power, and glory—all will sink into eternal annihilation.

What is life to you and me? It is the utmost extent of our desires. Do you wish to increase, to continue? Do you wish to possess kingdoms and thrones, principalities and powers; to exist and continue to exist; to grow in understanding, in wisdom, in knowledge, in power, and in glory throughout an endless duration? Why, yes, is the reply natural to every heart that has been warmed with the life-giving influences of the Holy Ghost. And when we have lived, and gathered around us more kingdoms and creations than it is possible for the mind of mortals to comprehend, (just think of it, and how it commenced like a grain of mustard seed, cast into the ground!) then, I may say we could comprehend the very dawning of eternity, which term I use to accommodate the idea in my mind, not that it will at all apply to eternity. When you have reached this stage in the onward course of your progression, you will be perfectly satisfied not to be in a hurry.

The inquiry should not be, if the principles of the Gospel will put us in possession of the earth, of this farm, that piece of property, of a few thousand pounds, or as many thousand dollars, but, if they will put us in possession of principles that are endless, and calculated in their nature for an eternal increase; that is, to add life to life, being to being, kingdom to kingdom, principle to principle, power to power, thrones to thrones, dominions to dominions, and crowns to crowns.

When we have lived long enough by following out the principles that are durable, that are tangible, that are calculated in their nature to produce endless life—I say, when we have lived long enough in them to see the least Saint, that can be possibly called a Saint, in possession of more solar systems like this, than it is possible for mortals to number, or than there are stars in the firmament of heaven visible, or sands on the seashore, we shall then have a faint idea of eternity, and begin to realize that we are in the midst of it.

Brethren, you have the principles of life in you, be sure you are gathering around you kindred principles, that will endure to all eternity.

I do not desire to talk any more at this time.

—Journal of Discourses, Vol. 1, Page 349.

The art of advertising is to induce one to pay what he hasn't got for something he doesn't want.—Will Rogers.

WICKEDNESS

I DON'T believe there was ever a generation of men who inhabited the earth who were more wicked, or who were practicing greater abominations, or who were sinning against greater light and knowledge, or who had a greater flood of judgments proclaimed against them by the word of the Lord, than the generation in which we live. * * * I will here say, as truly as the God of Heaven lives, and has established his throne on high, just so truly will He bring to pass the fulfillment of His words. He will pour out the flood of judgments upon our nations and upon all the nations of the earth, which has been proclaimed by every inspired man since the world began. The seals will be opened, the plagues poured out and great babylon will fall. This generation has been warned for the last fifty years (now nearly 100 years) by inspired and righteous men, and after their testimony will come the testimony of thunderings, of lightnings, of floods, of earthquakes and of pestilence, and famine and war, and the flames of devouring fire; for by fire and by sword will the Lord plead will all flesh, and the slain of the Lord will be many.—Wilford Woodruff.

Plural marriage may be pronounced a crime by legislative enactment, but all the congresses in the world cannot legislate into it, nor into the practice of it under divine command, a single element of crime.—Joseph F. Smith (Deseret News, March 24, 1886).

Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, EVEN UNTO DEATH, that you may be found worthy. For if ye will not abide in my covenant, ye are not worthy of me.—Jesus Christ.

What kills the skunk is the publicity it gives itself. What a skunk wants to do is to keep snug under the barn in the day time, when men are around with shot guns.—Lincoln.

TEST OF FAITH

An old lady was rehearsing a harrowing experience with a run-a-way horse she was driving, hitched to a buggy. The incident had completely unnerved her.

"But why didn't you trust in providence?" asked the unsympathetic deacon.

"I did that 'till the breechin' broke, then I didn't know what on earth to do."

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

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EDITORIAL THOUGHT

BE very careful that you do not so conduct yourselves that when your bodies die you will not receive them in an immortal state. Be careful that your lives are such that you be not deprived entirely of these bodies which have borne so much affliction and pain.—Brigham Young.

OUR POSITION

Through the action of the Church as explained by its press agent, Mark E. Petersen of the Quorum of Twelve, in inaugurating the prosecutions against those believing in its original doctrine of marriage great interest is being aroused among the people of the nation, as well as in Europe and elsewhere. An inquiry coming from a stranger in Chicago fairly epitomizes the nature of the inquiries being made:

"I would like to know something more of your objectives than those reported in the newspapers."

The answer, while new and some times startling to the people of the world, to real Latter-day Saints is quite simple and easily comprehended:

The appellation "Fundamentalists" has been attached to a group of people whom the Church of Jesus Christ of Latter-day Saints, known as the Mormon Church, has ostracized for adhering to its original doctrines.

These ostracized Mormons believe in the gospel of Jesus Christ as established by the Mormon Prophet, Joseph Smith. Their faith comprehends the Articles of Faith as promulgated by the Prophet, the Ten Commandments, (Exodus 20), along with all other teachings of our Lord Jesus Christ. The Articles of Faith are as follows:

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

4. We believe that the first principles and ordinances of the Gospel are:—(1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the

ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz: Apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The "Fundamentalists" believe the gospel to be unchangeable and eternal; that the ordinances as established can neither be added to or taken from short of revelation from the Lord given through His constituted authority on earth.

Among the higher principles of the gospel are those of the United Order (or the Order of Enoch) and the Order of Celestial or Plural Marriage; that Celestial marriage, as the term implies, contemplates marriage for eternity and that plural marriage is a necessary element thereof. We believe that in introducing this order of marriage in Abraham's dispensation the Lord brought into his family life the woman Hagar, who became one of his legitimate wives under the law of God; that the Lord not only approved of this plural marriage but really instituted it, as the revelation reads:

> **God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it.—Doctrine and Covenants, 132; 34-5.**

We believe that while the entering into this order of marriage is strictly voluntary on the part of the adherents, yet compliance with the law is necessary to obtain the highest exaltation in the kingdom of God.

We believe that the first amendment to the Federal Constitution, known as the first clause in the Bill of Rights, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof", means just what it says,—that men are free to believe and act in accordance with that belief, in so far as their action do not infringe the rights of others.

We are opposed to the statement made by an early Federal official sent to Utah, that "The Lord is a foreign power to this Government", (See TRUTH 10:235), holding that it is the Lord's government and that when His kingdom is fully set up, which must inevitably occur, He will be the king thereof; and that then laws will be enacted for the protection of all men irrespective of their financial, social, political, or religious standing in the community.

We hold for the rights to Motherhood; that no normal woman shall be denied this right under whatsoever

form of family life it may be feasible. That if more than one woman agree upon a certain man to be their husband and the father of their offspring, (none of them having vowed to any other man), and he agreeing to the arrangement, they have a right so to do, and it is the business of no other person. On the other hand, if people choose monogamy or celibacy as their ideal in the family arrangement, it is their affair and they should not be interfered with in the exercise of that privilege; but that prostitution should be legislated a capital crime in accordance with the original law promulgated by God and perpetuated in the laws of Moses, (Gen., Chapt. 20; Num., Chapt. 25).

We believe that the Order of plural marriage for the purpose of perpetuating the race is sociologically and biologically sound, and is the only safe and sane doctrine that can be adopted to absorb the great army—ever increasing in number—of unmarried marriageable women; that in this process of absorption the individual and society are benefited, no one is injured, and the Government is being populated with a strong and stalwart race of people.

We know that the prevailing social diseases, now rapidly sapping the lifeblood of society in the so-called civilized world, is not the product of the Order of Plural Marriage as revealed by the Lord, but finds its roots in monogamy and celibacy. The writer, over seventy years of age and raised in a community the majority of whom were of polygamous faith, does not recall a single instance of venereal disease among those living in plural marriage, while with monogamists and celibates the facts are the direct opposite.

At a recent trial of fifteen men charged with Unlawful Cohabitation, or polygamous living, the defense attorney referred to a list of 886 cases gleaned from the police court files for 1943, of men and women **"respected citizens of Salt Lake City"**, caught-in-the-act cases of prostitution, frequently involving fathers and mothers who were living the monogamous theory. They were given private hearings and fined from $5.00 to $50.00 each and turned loose to continue their lecherous trade, while the defendants charged with Unlawful Cohabitation were adjudged guilty in open court and sentenced to from one to five years in the State Penitentiary. The group of fifteen were bringing healthy children into the world, supporting and educating them, with their mothers, while the 886 were prostituting virtue, ruining families, engendering disease and destroying life—the latter moral lepers and the others respectable citizens and builders of empires.

Celestial or plural marriage with the Mormons means continuing the marriage ties into eternity. These ties continue beyond mortal life. Holding to these views the marriage relation assumes a more serious phase and greater thought is given to the selection of eternal companionships. Few divorces ever occur among this class of people.

It is a matter of common knowledge that the majority of the leading men and women in this intermountain community, for the past three-quarters of a century, were either in plural marriage or born of polygamous parentage. United States Senators and Congressmen, Governors, State Legislators, Bankers, Professional and Business Men, Farmers, Educators, etc. (Brigham Young, an acknowledged polygamist, was appointed the first Governor of Utah by the President of the United States. Though known to the President to be a polygamist he was given the second appointment).

A system that produces this quality of timber must be good and worth a try-out.

The question is frequently asked: "How is it possible for a man in present economic conditions, to raise large families and adequately support them. Companion principles of the Gospel, as indicated above, are the United Order and the Order of Plural Marriage. The two go hand in hand. The United Order furnishes a cooperative plan of living where all work cooperatively and, insofar as their just needs and wants are concerned, share and share alike. This plan is now in vogue among the so-called "Fundamentalists" and is solving the economic problems arising in the raising of large families and adequately caring for them. The United Order is God's economic law to the nations when they are prepared to receive it.

An old Mormon motto is: **"Mind your own business."** We believe in this motto. We believe there is intrinsic good in all men and all religions; that, given freedom to work out their religious philosophies, the errors will ultimately sink into oblivion while the good will solidify into a permanent faith. Men should be allowed the privilege of worshiping God or not worshiping Him, as their consciences dictate, without interference from any earthly source. It is their individual business. They must not be molested in it. Let the "hands-off" sign be strictly adhered to in the legitimate channels of life and society will purify itself.

It is to be regretted that the Church that once fostered and fought for the survival of these principles; that was driven from its birthplace—New York—to this mountain country under the most vicious persecutions known to mankind and by the hands of so-called Christians, being forced to give up homes, freedom, and life itself for their religion, should now turn to be persecutors, appointing sleuthing scoundrels, sneaks and detestable informers to seek out those adhering to the original faith, to immolate them upon the cross of hatred and prejudice; their goods given to despoliation and their precious children scattered to the four winds!

Meantime these "Funadmentalists" are bravely bearing their crosses with light hearts, rejoicing in the part they are called upon to play in this unique drama of life. With Bunyon they say, **"While we cannot observe man's laws that conflict with the laws of God, we can suffer."** Still we had hoped that an advanced order of Christian civilization would, in this age of wonders, have developed a greater degree of tolerance.

HEBER C. KIMBALL

CHAMPION OF TRUTH

FRIEND OF GOD

Heber C. Kimball, the fourth child and second son in a family of seven, was born June 14, 1801, at Sheldon, Franklin County, Vermont. He died at Salt Lake City, June 22, 1868.

Always a CHAMPION OF TRUTH, and THE FAITHFUL FRIEND OF GOD, he has left an everlasting legacy to the Latter-Day Saints.

In honor of his anniversary, we reprint what is believed to be his last public address. The Saints will do well to note its contents carefully.

Our readers will note this sermon is printed from PHOTOGRAPHIC PLATES of the original printing found in the Journal of Discourses, Volume 12, Pages 188 to 191 Inclusive.

REMARKS *by President H. C. Kimball, made in the Tabernacle, Bontiful, Sunday, April* 12, 1868.

[REPORTED BY ELDER WM. THURBOOD.]

FORBEARANCE TO EACH OTHER—NECESSITY OF READING THE BIBLE AND BOOK OF MORMON—COUNSEL TO THE YOUNG BRETHREN.

I have not the least disposition to talk to you if you do not wish me to, and if you say you do not want me, I will say good morning and go home. It is no pleasure to talk to a people who will not receive what you say. You know me, and then again you do not know me. You do not know who Heber C. Kimball is, or you would do better. You do not know yourselves, do you? Then how can you expect to know me? A man came to me this morning desiring to have some talk with me. I asked him if he was an honest, upright, truthful man? He replied that he thought he had no right to answer that question; but finally, he said he was an honest man. After he said that, it was revealed to me what sort of a man he was, but not before. I wish the people here to-day to behave themselves, as this is the Sabbath. Do you know what is the gospel? The gospel is the power of God unto all that obey, not unto all that believe, for the devils believe. Suppose now, for instance, I had here three rules, one a twelve inch, one a six inch and one a three inch? Would the three inch rule measure as far as the twelve inch? No; nor can the three inch or the six inch man measure as far as the twelve inch man, yet both may be good men and just as good as the man that can circumscribe thirteen inches. Therfore, if a man in this respect should be a little behind, we should not whip him up as we would a horse, but we should be lenient towards him.

What brother Stevenson has said this morning is all good, and you would know it if you read the Bible and the Book of Mormon. There is not one quarter of you that read those books as much as I do; if you did, you would know they concide the one with the other. This book, the Book of Mormon, is a pure record, and I know it, although it treats of wars and contentions. I have lived nearly all my life where it came forth and I understand all about it.

I have been to the altar where Adam offered sacrifices and blessed his son and then left them and went to heaven. Now I want you to read the Bible and the Book of Mormon, for we have to build a city, we who are righteous and keep the celestial law, we have to build a city that will compare with the one that has gone to heaven. Consider these things and then see how you are progressing.

You sit in judgement on your neighbors, when you are guilty of

more tricks than they are, and when there is more evil in you than in them. Jesus said, "thou shalt not speak evil of thy neighbor," and the commandments say, "thou shalt not bear false witness against thy neighbor," and the commandments are binding upon us. Jesus said also, "thou shalt not commit adultery." Now some persons look upon adultery as an awful thing, which it is; but they pay no attention to the other command, which is equally binding, forbidding them to speak evil of their neighbor. It is said thou shalt not speak against the anointed; yet you do speak against them, and justify yourselves in doing evil. It is difficult for many here even to hold my name sacred; and when I have heard of what some men here would do, I have asked myself what manner of men they were. In doing the things that I have been speaking of you commit sin and violate your covenants. Do you doubt that I am one of the Lord's anointed? Do you not know that I am? This then will affect you unless you make restitution. Shall I tell you how? I wish I could refer you to the revelation. I have had men lie to me, and I have known this by the spirit of revelation, yet I could not prove it. Now these are not men of God. Some of you would like me to present the truth clothed in a fine dress and with hoops rather than that I should present it stark naked; but I speak this for your good, and why then do you wish to run away from or injure your friends?

The Twelve Apostles, when first anointed, went into almost every part of the States, from Ohio to Nova Scotia, and organized Conferences and called on the whole Church to make donation of their means to purchase that land that God said had to be purchased either with money or with blood; and the whole Church, save the leaders, came under condemnation because they did not comply with the revelation. The revelation that gave us the authority and which says, "Let my servants, go, &c.," is in this Book of Covenants. At another time Zion's Camp was called, before I became an Apostle, and Joseph gathered up the Lord's warriors, His young men, the male members of the Church, and it took nearly every male member from Nova Scotia to Missouri to reinstate the Lord's people in the land of Zion. Those young men did their duty, and the Lord accepted their offering. They were the actors then, and are the leading men of the School of the Prophets to-day. Will this School of the Prophets stop? No, it was commenced in the days of Joseph, and it will not stop. Unless, however, there is a reformation right here, there is not one in twenty that will go and possess that land. Are you practical spinners? Can you adorn yourselves with the work of your own hands? Can you beautify and adorn the earth? I tell you that in general you are not going there unless a reformation takes place. Some of you will not be honest, some of you will not pray unless you are where some one can see you; and if some of you were going to my mill here, and should fine a chain, you would look around to see if any person saw you, and if not, you would hide the chain at once; and such men call themselves Saints. I am telling you the truth, and I tell you that if you will put on Christ and live in Him you will see a great deal better than I can with my glasses. You cannot lead a person astray unless that person is willing to be led astray; a man could not be persuaded

to lie unless he was inclined to lie; and if we tell a lie to deceive, we have to pay that debt before that sin is atoned for. It is said "Thine own words will condemn thee;" and it will be so when we go to judgement, and we cannot help it. I am an apostle, and Brigham Young is an apostle, and the voice of the Spirit called Brigham Young and myself in Kirtland, and Joseph Smith was told to place the priesthood upon us, and have we ever flinched? No. Now, when you are brought to judgement and you know that Jesus is there, that Joseph is there, that Brigham is there, that Willard and myself are there, and you are asked what have you been guilty of, you will have to give in your own testimony, and you can not get around it. The axe is laid at the root of the tree, and the acts of men and women will condemn them. There are hundreds and thousands of men in this Church to-day who have a plurality of wives which will be taken from them and they cannot help themselves, because they do not keep the celestial law.

The office of an apostle is to tell the truth, to tell what he knows. Has the Lord spoken to me? He has. I have heard His voice and so have you; and when you hear my voice, and it is dictated by the Holy Ghost, you hear the voice of God through me, but you do not believe it. Great is the condemnation that will come because of lying. Now, let me say to you, be honest, and you, sisters, stop you slanders, and if you wish your characters exalted, exalt that of your neighbor. It is time for us to arise and wake up. I am telling you these things for your good, but you do not know it. There are many here to-day who, unless they repent, will never see my face again after my eyes are closed in death. I tell you that the man who justifices another in the shedding of blood is a murderer, and the man who justifices another in tantalizing his fellow-creature or in speaking against another is as bad as the man who does these things. I have not one word of reflection to make against you, yet you are living at a poor dying rate. Do you doubt it? I want you to be faithful, and I do not want a man or a woman of you to be lost.

I wish now to talk to the little boys, my young brethren, and I want them all to hear me. What I have been saying to-day, my little boys, will apply to you as much as it will to your fathers. I wish you to be obedient to your fathers and to you mothers; but if your mothers tell you not to do that which your fathers tell you to do, you go right away and do as your father has told you, for he is the head. And, brethren, come to meeting instead of running about on the Sabbath day, and cease to tell lies. Let us, brethren, try and bind up everything and take hold together. I feel as the Savior did, I do not wish to leave you alone, I wish you to improve. I think as much of the people in this ward as I do of the people in any other ward in the Territory. I prayed last night and this morning that your minds might be prepared to receive my words. What would you give for a plow that had no point to it, or for a pair of glasses that you could not see through? and again, what account would you be if no dependance could be placed in you.

I will now refer you to a little of my history. I was born in Vermont, and brought up very poor, and when nine years old I laid in my bed and in a vision saw those things that I have since passed through. Soon after I was baptized, brother

Orson Pratt came to my house. I was standing in the door yard when he came, and at the time I felt much of the holy Spirit upon me. I was then a potter at my wheel. While brother Pratt was talking with me a voice spake to him and said "Orson, my son, that man will one day become one of my apostles." I did not know this till afterwards. A voice also speak to me and told me my lineage, and I told my wife Vilate that she was of the same lineage, and she believed it. I told her also that we would never be separated. I could tell you a thousand things that happened in that early day. I have been, as I have already told you, to where Adam offered sacrifices and blessed his sons, and I felt as though there were hundreds of angels there, and there were angels there like unto the three Nephites. I have also been over the Hill Cumorah, and I understand all about it. I remember the time when I was baptized into the church, and how after I was baptized, Alpheus Gifford said he felt impressed to ordain me an elder. I was on my knees and jumped up and told him to hold on that I was not a learned man, and I thought that my ordination would injure the work. But presently the Holy Ghost came upon me till I thought that I should be burnt up. I could speak in tongues and prophecy, and I understood the scriptures. And now let me tell you that I was never made to die, that is spiritually; but that I am an inhabitant of this earth and will never destroy my right to it. It is my Father's and I know it, and His angels administer to men. This you can read in the Book of Mormon. Cleave now to the truth, and remember that a limb separated from a tree is not much, and so we are not much when separated from the truth. Therfore honor God and honor those you know; for if you do not honor those you know you will not honor God. If my children will not subject themselves to me they will not subject themselves to God; and so with our wives, they cannot honor God unless they honor us.

Jesus said, "suffer little children to come unto me, for of such is the Kingdom of Heaven." They are heirs to the kingdom of heaven, and when they die they go to heaven. They are with Jesus. Our children are heirs to our rights and privileges, and when an earths is organized for us we will take our children there as God our Father brought His children here when He came

Let us be faithful and humble and keep the commandments; and if we will eat meat, let us eat that which is mild. I am inclined to think that pig meat is not good, and that fine flour is not good, and the finer the flour we eat the shorter will be our lives. It would be better for us to eat coarse bread, such as the Graham bread. I now feel to say peace be with you, peace rest upon you and I say my peace shall rest upon you. Amen.

A RAM IN THE THICKET

Having related the following incident on a few occasions under special circumstances, I am now asked to publish the information in the TRUTH magazine for the benefit if the Saints generally, and particularly those whose family situations may be involved.

We refer to Church Bulletin No. 222 in which children of pareuts excommunicated for living in plural marriage, are denied baptism until they are old enough to and do repudiate the principle that gave them birth, and which instructions, in a communication from the Presiding Bishopric under date of August 1st, 1939 (TRUTH 6:141), were extended and made also to apply to the blessing of children. Under ordinary circumstances these orders may appear harsh measures, but the Lord evidently anticipated the difficulty and amply provided for the emergency.

The writer recalls instructions given at the close of a prayer circle meeting held in the Salt Lake Temple in the early part of 1902. President Anthon H. Lund, a counselor in the First Presidency, was President of the Circle. We asked President Lund for a private audience after the close of the prayer. Among those remaining were George M. Cannon, John M. Cannon, James Hendry, myself and a few others whose names I do not now recall. All these brethren, it was understood, were involved in entering into and living the principle of plural marriage since the Manifesto.

We made known to President Lund that children were being born to some of the Saints in the plural marriage relation and that they were not being recognized by the Church. We asked what should be done in such cases. His instructions came clear and emphatic:

"Brethren, you hold the Priesthood and stand at the head of your families. As your children are born you should give them a father's blessing and a name. When they reach the proper age for baptism, you should baptize them, confirm them members of the Church and confer the Holy Ghost in the usual manner. Be sure and keep the record, and when the Church will receive it hand it in."—Jos. W. Musser.

FRUITS OF FAITHFULNESS

But if we could submit ourselves to the law of God, and to the order of God, and to the priesthood of God, and that Priesthood submit itself to the law of God, and all be under His guidance and direction, Zion would arise and shine, and the glory of God would rest upon her, and the power of God would be manifested in our midst, and we would see and comprehend things we never dreamed of.—John Taylor—J. of D., 20:180.

True Spirit

Whosoever confesseth that Joseph Smith was sent of God to reveal the Holy Gospel to the children of men, and lay the foundation for gathering Israel, and building up the Kingdom of God on earth, that spirit is of God, and every spirit that does not confess that God has sent Joseph Smith, and revealed the everlasting Gospel to and through him, is of Antichrist, no matter whether it is found in a pulpit or on a throne.—Disc. of Brigham Young, 666.

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.

THE PRIESTHOOD'S SUPREMACY

We are asked to explain the difference between the Church of Jesus Christ of Latter-day Saints and the Kingdom of God; also the position the two organizations occupy with relation to the Priesthood. In some quarters it is believed that the Church, as we know it, comprehends all power and authority on earth and that the President of the Church, by reason of said office, is necessarily President of Priesthood—the very mouthpiece of God to man. In this view is shaped the theory that the Church and Kingdom are one and the same, and that the President of the Church is at the head of all. Such views, though erroneous, have evolved through a train of circumstances, chief among them being the fact that to date, and since the death of the Prophet Joseph Smith, the President of the Quorum of Twelve has been elevated to the position of President of the Church, when the presidency became disorganized through the death of the President.

Jesus Christ said, "And this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Here it is the "gospel of the Kingdom", spoken of, not the "Gospel of the Church" (an expression frequently used in this day by the Elders of the Church). In this expression of the Savior's, we understand He referred to the Kingdom in its broad meaning, as we frequently say, "the Church and Kingdom of God." In this sense, then, the two may be classed as one. The "Church of the First Born" and the "Kingdom of God", broadly speaking, may be regarded as so closely interwoven to make their complete separation impossible. But in their restrictive sense the two organizations are separate and distinct. It was doubtless in the broad sense mentioned that Joseph Smith referred to the Kingdom on many occasions. A specific reference is given:

> * * * 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; * * *
>
> 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 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.—Hist. of Church, 5:256-7.

We quote from Priesthood Items, by Musser and Broadbent, pp. 5, 6:

> The two—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 intrusted 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 Associations, 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.

From the foregoing we learn that these two organizations, though separate and distinct, are tools in the hands of the great Builder; and in His hands, acting in unison and in perfect coordination, are capable of accomplishing marvelous works; while, if divided in spirit and effort, their missions will necessarily fail.

A distinctive feature of the Kingdom of God is its legislative council of fifty members, referred to in the days of the Prophet and of Brigham Young, as the "Council of Fifty."—Church History, 7:213; also see note p. 379, wherein the "Council of Fifty" is referred to as the "General Council."

This Council, we are informed, was organized by the Prophet prior to his martyrdom. Says Brigham Young on this point:

> This (the Church) is what we are in the habit of calling the kingdom of God, but there are further organizations. The Prophet gave the full and complete organization to this kingdom the spring before he was killed. This kingdom is the

kingdom Daniel spoke of, which was to be set up in the last days: it is the kingdom that is not to be given to another people. Now I want to give you these few words—the kingdom of God that protects every person, every sect, and all people upon the face of the whole earth, in their legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, BUT THE CONSTITUTION WAS GIVEN BY REVELATION. The day will come when it will be organized in strength and power. Now, as the Church of Jesus Christ of Latter-day Saints, we will work our way along as best we can. Can you understand that?—Des. News, Aug., 1854.

Speaking of this Council of Fifty, we learn from the Journal of William Clayton (Des. News Press, 1921, pp. 202-3) some of the names of the brethren comprising the council, together with their activities while crossing the plains. This item of history is so enlightening, we give it *in extenso*:

Sunday 30 (May, 1847). The morning fair and somewhat more pleasant, although there is yet appearance for more rain. I felt quite unwell through the night and also this morning, having severe pain. At nine o'clock most of the brethren, retired a little south of the camp and had a prayer meeting, and so many as chose to expressed their feelings At a little before twelve they met again in the same spot to partake of the sacrament. Soon afterwards all members of the Council of the K. of G. (Kingdom of God) in camp, except Brother Thomas Bullock, went onto the bluffs and selecting a small, circular level spot surrounded by bluffs and out of sight, we clothed ourselves in the priestly garments and offered up prayer to God for ourselves, this camp and all pertaining to it, the brethren in the army, our families and all the Saints, President Young being mouth. We all felt well and glad for this privilege. The members of the above council (were) Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, George A Smith, Wilford Woodruff, Amasa Lyman, Ezra T. Benson, Phineas H. Young, John Pack, Charles Shumway, Shadrack Roundy, Albert P. Rockwood Erastus Snow, myself (William Clayton), Albert Carrington and Porter Rockwell. The two latter having no clothing with them, stood guard a little distance from us to prevent interruption. * * *

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. * * *—See History of Church, 7:381-2. Also Comments of B. H. Roberts in Priesthood Items, p. 9.

In the early sixties, Brigham Young indicated the functioning of this Council in the material developments of the territory. Speaking of the Saints assisting in building the railroad and telegraph lines in Utah the great leader said:

"They should be assisted, and that by the COUNCIL OF THE KINGDOM OF GOD IN THESE MOUNTAINS."

The kingdom, as explained by Brigham Young previously, was organized. A constitution was revealed. It was the kingdom spoken of by Daniel the Prophet. It will roll forth and fill the earth. The organization occurred in the spring of 1844; but the Church, the propaganda agency of the Kingdom, was organized April 6, 1830. "The Kingdom grows out of the Church", says Brigham Young, "but it is not the Church, for a man may be a legislator in that body * * * and still not belong to the Church of Jesus Christ at all."—J. of D., 2:309-310.

It is shown, we believe, to the understanding of thinking Saints, some of the differences existing in the two organizations and their distinctness in organization. We will now briefly note the relationship of the Priesthood to the Church and to the Kingdom.

Priesthood is God; it is the power by which the Gods of eternity operate. It was by the power of the priesthood that the world was formed, that Enoch's city was taken up, that the flood covered the earth, that Mt. Zerin was removed by command of the Brother of Jared, that Jesus raised the dead Lazarus, walked on the water, stilled the storm and finally laid down his body and took it up again. In the present dispensation the Priesthood was restored to earth by John the Baptist and by Peter, James and John, acting in their respective callings.

Upon receiving the priesthood and in the authority thereof, Joseph Smith and Oliver Cowdery began baptizing and conferring the Holy Ghost. Mark you, neither the Church nor the Kingdom had been organized at this time, and yet the priesthood functioned and the work of building up the kingdom of God was begun. It did not require the authority of the Church to empower the Prophet to preach the "gospel of the Kingdom", nor to baptize converts into that Kingdom. The priesthood is all in all. It is the voice of God to earth; it was later to organize the Church, retain supervision over it, direct its activities and correct its mistakes; and later, to organize the Kingdom. Had the Church or Kingdom not been organized, the priesthood might have continued functioning. But the time came when additional organization was needed. The priesthood, all powerful as it was, needed tools to work with. In this situation it proceeded to organize the Church, endow it with the mission before stated; and later, a branch of the Kingdom was organized and placed in operation, that the priesthood might have this further strength. These organizations, in turn, for the help they needed, proceeded, on the one hand, to organize the Relief Society, Sunday School, Mutual Improvement and Primary Associations, etc., and on the other hand the "Council of Fifty". And these,

the Church and Kingdom, with their various appendage organizations, are the "helps and governments" spoken of by Paul (1 Cor. 12:28). They all come under the direction and supervision of the priesthood.

This point is made clear in the statement of President J. Reuben Clark, in March, 1936, Improvement Era. Said he: "The Priesthood is essential to the Church, but the Church is not essential to the Priesthood." This tersely expressed truth should forever set at rest the notion that the Church controls the Priesthood, gives it and withdraws it at will, or even directs its activities. It is the Priesthood that gives to the Church all the power the Church possesses; it has power to add to the Church and take away from it, but the Church has no such power over the Priesthood. The Church and the Kingdom are subordinate to the Priesthood. If the Priesthood were taken from the earth, neither the Church nor the Kingdom would continue to exist; they exist by virtue of the Priesthood, and neither can exist without it.

The foregoing shows why, when a man is excommunicated from the Church for an infraction of the rules thereof, but remains in harmony with the laws of God, his Priesthood cannot be disturbed by the Church. Once a man receives the Priesthood, God only can take it away from him, and that in accordance with the revelation, D. C. 121; 37.

All Priesthood is Melchisedek, but there are different departments or grades. There are two grand divisions to the Priesthood, the Melchisedek and Aaronic. And in each division there are certain offices to which men are ordained in accordance with their respective qualifications and missions. Then again, to have the Priesthood conferred does not confer the authority to function in all the offices pertaining to that Priesthood. "Priesthood gives the authority (or power)", says one of the prophets, "but it takes the appointment to properly exercise that authority." Thus when Joseph and Oliver received the Melchesidek Priesthood under the administrations of Peter, James and John, before they could exercise the sealing authority—an authority growing out from the Priesthood—Elijah, who held the keys thereof, came and conferred the same

"The Priesthood is the channel", said Parley P. Pratt, "and the ordinances are the means through which said blessings are enjoyed by man. In the absence of these offices and powers, darkness, ignorance, superstition, priestcraft and kingcraft, idolatry and every species of abuse, would fill the earth, and usurp the place of the true government of the kingdom of God.—Key to Theology, 68.

Jesus Christ put it in this way:

> **And this greater Priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God; therefore in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.—D. & C, 84:19-22.**

As before stated, a common mistake in this day, is the belief that the President of the Twelve, by reason of said office, succeeds to the position of President of the Church, when the Quorum of First Presidency becomes dissolved through death of its head. However, the theory is an error. When the "House of God" is in order the President of Priesthood will preside over the Church. To become President of the Twelve does not clothe one with the office of President of the Priesthood, and to ascend from that subordinate position to the position of President of the Church, does not constitute one President of Priesthood. Such a position comes direct from God. It is, as stated before, the Priesthood which creates the Church and in the economy of heaven the head of the Priestood becomes, through revelation, the head of the Church —this when the First Presidency of the Church is properly organized.

> **Then comes the HIGH PRIESTHOOD, which is the greatest of all; wherefore it must needs be that ONE be appointed of the High Priesthood to preside over the Priesthood, and he shall be called President of the High Priesthood of the Church.—D. & C, 107-64-5.**

Joseph Smith was the President of Priesthood—he held the keys to Priesthood on earth.

> **Verily, I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church. Sec. 90:3, 4.**

Here it is clearly shown that Joseph is the head of all. He holds the "keys of this kingdom", (and here the term "kingdom" is used in the broad sense of comprehending all of God's work on the earth) and through those keys will admiinster to the Church. The "oracles" or revelations, will be given to the Church through Joseph Smith. Then to Joseph, as head of the Priesthood, and on whose shoulders the entire work rested, the Lord gave certain officers: Hyrum was given to him as his Patriarch, to "hold the sealing blessings of the Church, etc." Then Joseph was given to himself "to be a presiding elder over all my church, to be a translator, a revelator, a seer and prophet." Counselors were given unto him to assist

him in the presidency over the Church. Brigham Young was given to him to "be President over the Twelve traveling Council", etc.—D. & C., 124:123-7.

The Lord speaks of the "First Presidency of the Melchisedek priesthood", (D. & C., 68:15, 19; 21:2, etc.) From this, we take it, that Joseph, the President of Priesthood, was permitted to have counselors, and from the record we must conclude that he had more than two counselors:

> **President Smith then presented Sidney Rigdon and Frederick G. Williams as his Counselors, and to constitute, with himself, the three first Presidents of the Church. (Voted unanimously in the affirmative, except for Frederick G. Williams, which was not carried unanimously.)**
>
> **President Smith then introduced Oliver Cowdery, Joseph Smith, Sen., Hyrum Smith and John Smith for assistant counselors. These last four ,together with the first three, are to be considered the HEADS OF THE CHURCH, Carried unanimously. (His. of Church, Vol. 2:509).**

Since the First Presidency of the church, consists of "three Presiding High Priests", (Sec. 107:22) the choosing of four extra counselors must be considered in a broader light than merely adding extra help to the appendage office of First Presidency. Joseph is here seen in a dual capacity; 1st, President of Priesthood, with six counselors, the body comprising the First Presidency of the Melchisedek Priesthood; and, 2nd, President of the Church, with two counselors to assist him, the latter being a subordinate position to the former.

This situation was duplicated in the action of Brigham Young in the year 1873, at the April conference. In choosing five additional counselors he announced: "he had two counselors to aid him as President of the Church; he had the privilege of having seven brethren to assist him in this capacity."—Mil. Star, 35:292.

In considering these matters the student must differentiate between the Priesthood with a presiding quorum of seven, or more, and the Church with a presiding quorum of three; also between the Priesthood as the first great governing power on earth, and the Church, a child of the Priesthood and a subordinate organization.

With these facts clearly in mind it will be readily seen that for the Saints or the Quorum of Twelve, to elevate a man to the position of President of the Church, by their vote, does not clothe him with the position of President of Priesthood, nor does it constitute him God's mouthpiece on earth. Being chosen by the Church and ordained by a member of his quorum, in no sense obligates God to make him a prophet, seer and revelator. "The President of the Church", says the Lord, "is appointed by revelation, and acknowledged in his administration, by the voice of the Church."—D. & C., 102:9.

Brigham Young bore this testimony:

> **Perhaps it may make some of you stumble, were I to ask you a question—Does a man's being a Prophet in this Church prove that he shall be the President of it? I answer, no. A man may be a Prophet, Seer and Revelator, and it may have nothing to do with his being President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived; the people chose to have it so. He always filled that responsible station by the voice of the people. Can you find any revelation appointing him the President of the Church? The keys of the Priesthood were committed to Joseph to build up the Kingdom of God on the earth, and were not to be taken from him in time or eternity, but when he was called to preside over the Church, it was by the voice of the people. (God holding the nominating power) though he held the keys of the priesthood independent of their voice. (See D & C., Sec. 124:125; also 102:9) * * *—J. of D., 1:133.**

And further:

> **Again the first principle of our cause and work is to understand that there is a Prophet in the Church, and that he is the head of the Church on earth. Who called Joseph to be a Prophet? Was it the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a Prophet he would have been accountable to the people, but inasmuch as he is called of God, he is accountable to God, and the angel that committed the Gospel to him, and not to any man on earth.—Spoken July 29, 1843. Des. News, Vol. 8:10.**

And again:

> **Joseph Smith was a Prophet, Seer and Revelator before he had power to build up the kingdom of God, or take the FIRST STEPS toward it.—J. of D., 6:320.**

It is readily seen that a Prophet is not made by the vote of the people; their vote cannot create a seer or a revelator. One, to enjoy these gifts, must be endowed direct from heaven. The people may choose a man to be their President, but they cannot make a prophet of him, nor even a man of God. And conversely, because a man is a prophet he is not necessarily the President of the Church. To be President of the Church one must be called of God as was Aaron and, of course, be sustained in that office by the people over whom he is to preside—the divine call coming first; and to be a prophet one must be endowed with that divine gift by God himself.

From the foregoing the reader will note that the great governing power on earth and in heaven is Priesthood. That when the Priesthood was restored in this dispensation, it began to function by preaching repentance, baptizing and conferring the Holy Ghost. That in due time the Priesthood organized the Church to assist it in promulgating the gospel, and that later the Priesthood organized the Kingdom of God, both organizations being subordinate to the

Priesthood. We have learned that a man may be President of the Church and not President of Priesthood, and not even a Prophet; that when the Church is set in order the President of Priesthood will be the President of the Church. The query may be: "Why has not this order prevailed to date, and why are there not more definite teachings thereon?" And the reply may be, that the Saints have rejected so much of the Gospel, and are so slow to receive the truth, God has not seen fit to more fully instruct them, than the records now disclose. Joseph said: "If the Church knew all the commandments, one-half they would condemn through prejudice and ignorance." And Brigham said:

> 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.

This from Joseph F. Smith:

> We have not always carried out strictly the order of the Priesthood; we have varied from it to some extent; but we hope in due time that by the promptings of the Holy Spirit we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that He has established.—Des. News, Nov. 16, 1891.

As early as the year 1862, the Prophet Brigham Young was moved to lament the fact of the Church not being in order. Said he:

> I sometimes think I would be willing to give anything, yes, almost anything in reason, to see one fully organized Branch of the kingdom —one fully organized Ward. * * * Is there even in this Territory (Utah) a fully (or properly) organized Ward? Not one. It may be asked, "Why do you not fully organize the Church?" Because the people are incapable of being organized."—J. of D., 10:20.

And this is the tragedy in the situation—"the people are incapable of being organized." Said he further:

> 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. * * * 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 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. * * *—J. of D., 9:269-70.

Since this gloomy situation was voiced by Brigham Young, the Saints have surrendered the great economic law of heaven, the UNITED ORDER, and also the great social order of heaven, PLURAL MARRIAGE. It would therefore seem that the body of the Church, upholding these repudiations as it does, is less prepared in this day for a full and complete organization, "like unto the family of heaven", than they have ever been before. No doubt this is one of the rooms in the "House of God", that will be set in order by the one "Mighty and Strong", as spoken of in the 85th Section of Doctrine and Covenants, and which many of the faithful Saints are looking forward to with anxious hearts and sublime faith.

BRIGHAM YOUNG—

THE LION OF THE LORD

Together with the anniversary of TRUTH, we celebrate the birthday of PRESIDENT BRIGHAM YOUNG. This stalwart and great Latter-Day Leader was born June 1, 1801, in Whittingham, Windham County, Vermont. His death occurred at Salt Lake City, August 29, 1877.

President Young, as a servant of God, was ever fearless in his defense of the faith. His true sentiments can best be understood from the short testimony he bore to his daughter, Susa Young Gates. Said she:

But let me repeat what my father said to me during the last year of his life when I had referred to his greatness and power in the earth: "Daughter," he said, "if it had not been for the Gospel of Jesus Christ as revealed by the Prophet Joseph Smith, I would have been, today buta carpenter in a country village. I am what Mormonism has made me."

Then solemnly he added, as the tears ran down my cheeks: "Sooner than I would do anything that would cause me to lose my testimony of the Gospel of Christ and the mission of the Prophet Joseph Smith, I would be cut into inch pieces every night of my life and put together again in the morning to live out the day."

To such sentiments and the greatness of the man who expressed them, we pay tribute.

SAINTS CANNOT SURRENDER

By George Q. Cannon

The question is frequently asked me, do I see any light breaking through—any relief in prospect from the present difficulties which surround us. My reply has been that I do see, or think I see, a rift in the clouds, and that the day of our deliverance from the present attacks and difficulties is not far distant. In my associations with the leading men of the Church I find they all feel alike. They feel cheerful, contented and happy. So far as my own feelings are concerned I never felt more serene, and undisturbed, and confident concerning the future than I have done since the beginning of this year. From this condition of feeling which the servants of God possess I draw this conclusion: that our difficulties are not likely to be of so serious a nature as our enemies are hoping they will be.

I remember being on the ocean at one time when icebergs were very thick and we had a violent storm. The ship was considered to be in great danger. I watched the captain very closely; I formed my opinions as to our true position by his demeanor. I never have been at sea—and especially when threatened with peril—without forming my conclusions as to the imminence of the danger by the manner of the captain or pilot.

So in this Church. My experience has taught me that no serious danger has ever threatened our people without the man of God who stood at the head, and those associated with him, knowing concerning it. The premonitions of the Spirit to them have always been of a character to enable them to prepare the people for those events which awaited them.

Our enemies hope, in making this raid upon us, that they will get us in a corner and compel us, by the violence of their proceedings, to surrender the principle of plural marriage. Mr. Dickson is credited with saying that he is tired of this prosecution. Perhaps so. I am not, however, inclined to believe all his statements. But he says that President Taylor, by a very few words published in the Deseret News, could end it. That is, I suppose, President Taylor could surrender the principle of plural marriage and tell the people to do so. That is what Mr. Dickson means. That was the hope entertained by him and probably Judge Zane when this raid commenced.

But six months, or thereabouts, have elapsed and they are not one step nearer the end than they were—that is, if they hope by their action, to bring about a surrender of this principle. It is true that seven of our brethren who have refused to bend the knee to Judge Zane's demands are in the penitentiary; a number of others who are indicted and are under bonds; a number of others who are indicted, have not been arrested; but are the people any more inclined now to give up this vital principle of their religion than they were six months ago? I have not had the opportunity of mingling with them to any very great extent; but I am satisfied, from my own observation, and from all that I can hear, that they are not.

This crusade will result as many other attacks upon us have done in the past. It will have the effect to give us a name, and a reputation, and a power that we have not heretofore had. This is inevitable.

One of the difficulties the Elders have had to contend with of late years has been the widespread feeling that our system was a system of sensualism; that our people are licentious. It has been difficult for the world to conceive how it was possible that we should have plural marriage as a part of our religion unless this was the case. How can we convince them of the fallacy of this view? We have published as extensively as possible our true views and practice. Our Elders have taken

great pains to inform the public as to the cause of our believing in and practicing patriarchal marriage; but with what little effect! Something more than this is needed. The world must have a better idea of our motives than they ever have had.

This persecution will have the effect to enlighten a great many thinking people upon this point. They will learn, as they are now doing, that men, and women, too, are willing to go to prison for this principle.

Do people go to prison when they can honorably avoid it? **The Latter-day Saints can avoid going to prison if they will reject their wives. They can commit adultery and whoredom and not go to prison. If they were a licentious people they would do this. How much cheaper it would be to gratify their lusts without marrying wives and rearing children!** Thinking people must see this.

Women especially, however much they may dislike patriarchal marriage, must admire men who are so true to their wives and children that, rather than discard them, they will go to prison. All honorable people will be impressed by such devotion and courage. It will have more weight than any amount of preaching or writing upon the subject. They will see that there is something more than licentiousness connected with the principle; that that cannot be the motive which prompts men and women to enter upon its practice; because every man of experience knows that if that were the motive there would be no need to go to prison for its gratification; we could be popular as other people are and gratify the lusts of the flesh without being under the least necessity of going to the penitentiary. The world will see that there is a higher motive than sensuality for the Latter-day Saints clinging to patriarchal marriage, and the effect will be to uplift the doctrine on to a higher plane and to place it in a new light before their minds.—Juvenile Instructor, 20:197 (1885).

INFANTICIDE
By John Taylor

Journalists are ready to condemn the primitive law of "plurality of wives" because at present it is popular to do so, and at the same time record the workings and results of monogamy as natural consequences or results for which there is no responsibility. Let such things as we are about to relate transpire in a community of polygamists, and how readily would their system have to father it, especially if they were Mormons, and we should not blame the accusers; for we believe that such things are a stench in the nostrils of the Almighty, and sooner or later will meet their just reward.

One contemporary says:

> But few are aware of the extent of child murder in this city. The number of still-born is truly frightful even if we take the city inspector's report as to what that number is. But not more than one-half of the cases of this character find their way into that report. What is the cause of so much child murder in this city? We have practiced abortionists by the score, males and females, who obtain a living by murder. Also, the mother in hundreds of instances, terminates the life of her offspring.

From the Times we extract the following:

> Take the case of a fallen woman; no matter how she fell; by her strong affection, by her evil education, by the choice between that state and starvation, by trusting to promises of marriage, or, frequent, perhaps, as any, by the grossness of a corrupt husband; let her fall by any of these, and her fate is almost always the same. Man and woman treat her with **the same cruelty.** She is to both an outlaw, to the woman an object of loathing and abhorence which eloquence cannot conquer, nor prayer soften, nor reason convince. The moment that her sin is discovered, she becomes the wehr wolf of female society, for whom mercy were an error, forgiveness and restoration impossible things. Some sisters banish her for her sins, some for her breach of that

eleventh commandment, so powerful in society, "thou shalt not be found out".

Men are divided. A few are practically, more are, theoretically disposed to be gentle with the poor soul, not to destroy her utterly, but, if it were possible, to restore her. Others have only for her fierce anger and pitiless, stern rebuke, and loud outspoken condemnation, which may result from extreme holiness, and which may not. But, unfortunately, there is another class of men, who see in these poor fallen ones only the servants of their unhallowed passions, who gloat over the record of every new sin committed, who rejoice over every fresh exile of society that come to recruit the ranks of unfortunate women. And these are precisely the men into whose association the fate of the world has consigned these women. Nor is this class a small one; they are found in the drawing room and the ball room, at the watering places and in the hotels. We have seen them, keen-scented, merciless, fearless, unspairingly cruel, hunting some lone woman as jackals hunt an antelope over the sands.

See, then, what the woman's case is, and wonder what it is that has taught the world that when two people commit the same sin, one shall be received into favor again and the other remorselessly driven to destruction. Why the favored one should be the strong, the irresponsible, the cooler, calmer of the two; and the one to be rejected and accused, the more loving, more frail, more trustful, the utterly defenseless one, the only brave one; for the man may escape discovery through a life time, but the maternity betrays woman. And in those words "unwedded maternity", lie the fearful sources of abortion and other child murder.

The unmarried mother sees before her such an endless perspective of horrors that she can forget the offspring even of her own body. She knows, that once discovered, she can see the face of innocent or undiscovered woman no more, that she must go forth with the father of her child until he tires of her, must be passed off then to another, must result in the brothel, and so sink lower and lower, day by day, until the curtains of the hospital bed shall be drawn, and her tainted, unlovely body be carried to its nameless grave in the Potter's field. She knows, too, that while she takes this fast descent, he is waltzing with the pure, pressing the hands of the respectable, taking wine with her former equal at the table of wealth. And so she flies, sometimes to suicide, sometimes to this monstrous infanticide.

A woman sins no more than the partner of her guilt—in most cases infinitely less. Let the virtuous world keep a bolt or two for him, out of the abundant lightnings wherewith it blasts her. Expel him from the society of good women; drive him to the companionship suited to his infamy; or if you persist in saying only of him, "he has been a little wild", say only of her, "she has been a little wild", and there let the matter end. If he is yet a fit partner for your daughter, then she, by immutable fairness, is a fit wife for your son. Get at this root which grows from long cherished routine of thought, and as the two have sinned alike, punish them both or forgive them both; have for both equal mercy, equal good nature, equal condemnation; above all, equal justice.—"The Mormon", October 20, 1855.

"A PECULIAR PEOPLE"

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.—I Peter 2:9.

Early Day Eulogies

(May the scroll always remain as truly clean)

THE PALANTIC TABLET, NO. 2
Salt Lake City, Utah

All the official records of Utah confirm the following allusions to the "Mormons":

We have hated the Mormons; abused the Mormons; misrepresented the Mormons; slandered the Mormons, and lied about the Mormons until we have grown into the habit, especially in times of political excitement, of looking upon Mormonism and the Mormons as a kind of ulcer on our civilization. The fact is, we have taken our cue from political free-booters, and have, as a result, abused and berated these people without knowing anything about them.—New Thought, Des Moines, Iowa.

I never met a people so free from sensualism and immorality of every kind as the Mormons are. Their habits of life are a thousand per cent superior to those who denounce them so bitterly.—Mrs. Olive N. Robinson.

That the Mormons have been a chaste people, none will deny. They hold unchastity to be about the greatest of all crimes, while chastity with them is the greatest virtue, to which, if necessary, all others should be sacrificed. Herein lie the true reasons for the absence of brothels and their attendant evils.—Salt Lake Daily Democrat, a Gentile paper.

The Mormons have filled Utah with monuments of industry and progress and human happiness. They are thrifty, wealthy, temperate and virtuous. —Hon. Tom Fitch, U. S. Senator.

The Mormons are upright in their dealings, kind and obliging to their neighbors, hospitable and generous to strangers.—Bulletin, San Francisco.

Property and life in Mormon cities are infinitely more safe than in New York. Female virtue is incomparably higher than in New England cities. There are no more honest, virtuous, industrious, self-sacrificing people than these vilified Latter-day Saints.—The Graphic, New York.

That there is much love, much frugality, much fraternity, and very general contentment among all classes of Mormons is most unquestionably true. In some of these matters we Gentiles might go farther and do a great deal worse for an example to follow in every day practical life. What I do object to is the everlasting abuse of these people, chiefly by individuals who have either some selfish purpose to gratify or who possess little or no knowledge of the Mormon Church, its doctrines and practices; but who seem to generate their vile abuse from ignorance and natural meanness. If these would use half the energy thus displayed in kindly persuasion and ordinary charity in place of vulgar blackguardism, the result would be far better and would at least possess the merit of a Christian spirit. "He that is without sin among you let him throw the first stone", is a portion of scripture which seems to have escaped the observation, certainly the practice, of these every day vilifiers of the Mormons.—Prof. M. I. Leaming.

I know the people of the east have judged the Mormons unjustly. They have many traits worthy of admiration. I know them to be honest, faithful, prayerful workers.—D. S. Tuttle, Bishop Episcopalian Church, Utah.

The Mormons are a wonderful people, tireless in their energies, industrious, thrifty. One is filled with admiration as the evidences of their greatness are seen on every hand.—State Central Enterprise, Iowa.

Look before you ere you leap,
For as you sow, you're like to reap.
—Butler.

TRUTH

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

VOL. 19. JULY, 1953 NO. 2.

The Conflict Inevitable

FROM THE DAY in which the Lord revealed Himself from Heaven to the Prophet Joseph Smith, down to the present time, there has been a conflict in the world. It is the struggle of light in the midst of darkness. It is the leaven which is eventually to leaven the whole lump. A system has been established on earth which has come down out of Heaven. It is a disturbing element in the midst of the powers of this world. In the nature of things, it cannot be otherwise.

YET THE SPIRIT of this latter-day work is the spirit of peace. It moves upon legitimate lines. It interferes with no human right. It seeks to subvert no legal authority. It stands for true liberty. It maintains the freedom of all people compatible with the general welfare. It concedes the privilege of every person and every society to worship according to the dictates of conscience. At the same time it upholds the authority of rulers and magistrates within the spheres of their proper jurisdiction.

BUT THE SYSTEM known in the world as "Mormonism" has been vigorously opposed on all sides, both religious and secular forces being arrayed against it. The chief moving cause of this warfare has been in the very heart of modern Christendom. The antagonism has sprung from that source. The fight waged with material weapons has been incited by ecclesiastical influences. While the religious organizations quarrel with each other and contend over points of doctrine and of discipline, exhibiting often intense animosity toward each other, they can come to a unity, almost at any time, to engage in a fight against "Mormonism." Recent as well as past history shows that they can enlist also the powers of the State, to help them in their endeavors to crush out an unpopular Church.

SOME PEOPLE, who become tired of the continued warfare and who naturally desire ease, and that "peace on earth and good will to men" which the latter-day

"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."

Gospel inculcates, sometimes express the view that it is better to be passive than positive to let the foes of the Church say and do as they please; to submit without reply to all kinds of slander and abuse; to resent nothing, to defend nothing, to reply to nothing; to occupy a negative position, that quietness may succeed tumult and the troubled waters become settled and calm.

THAT WOULD BE very pleasant if it were only possible and right. But what would it involve? We will tell them. It would mean the *relinquishment of every doctrine and principle which comes in contact with the views and traditions of centuries.* The laying down of the authority of the Holy Priesthood restored to earth. The abandonment of sacred ordinances for the living and the dead. The turning of Temples into mere houses of public worship. The tacit recognition of human systems as parts of a "Christian" whole. The union of darkness and light, of Christ and Baal. In other words, the merging of "Mormonism" into the *mass of confusion* that constitutes latter-day Christendom.

THIS CHURCH AND PEOPLE can have a permanent peace by lying down in the dust and allowing their opponents to walk over them. By yielding up every right and becoming perfectly quiescent. By forsaking all essential distinctions between the Saints and the world, so as to be in all things "LIKE THE REST OF THEM." Giving up anything that forms a part of our creed will not placate the foe. *Satan will never be satisfied without a COMPLETE SURRENDER. The great object of his wrath and of his destructive forces is the PRIESTHOOD which is after the order of the Son of God.* While that remains in the plenitude of its authority, officiating with the keys of power acknowledged and ratified in Heaven, his warfare aided by his hosts unseen, and the powers of earth through his works are manifest, will never cease.

THE STRUGGLE MUST GO ON. It is the final conflict that has been commenced on this earth. Darkness must be overcome, the truth must prevail. The kingdoms of this world must become the Kingdom of God and His Christ. The dominion of the adversary must be driven from this globe, and the posterity of Adam must be redeemed from error and sin and suffering.

The assaults, however, will come in the future as they have in the past, from the powers of darkness allied with those of this world. The Church which Jesus Christ has established in person, is on the defensive. It cannot yield or throw aside its armor or its weapons. It must fight the good fight of faith. It must stand by the work which it has been commanded to perform. It need not be afraid of its enemies. While desiring not to provoke disturbance, to create strife or to stir up wrath, it must be prepared to endure all things without shrinking and without retreat. Certainly there should be no cowards in its ranks who "would colors fly," nor should there be any cringing when those who are valiant stand up in the front to meet the attacks of the enemy.

THE CAMPAIGN OF GOSPEL IS not a mere skirmish, it is a war that will continue until the great consummation. There will be brief periods of comparative quiet, but the clash will be renewed, and the struggle will proceed until He comes whose right it is to reign and His light and truth and glory flood the earth as with the sunshine of everlasting peace.—

Millennial Star, Vol. 62, pp. 145-147.

Rabbi Jonathan taught, Whosoever fulfills the Law of God in poverty, shall fulfill it finally in riches; and whosoever neglects the Law of God in riches, in the end shall neglect it in poverty.

The following article was printed from photographic plates taken from the original - found in the Mill. Star. Vol. 8 - pages 138 - 139

ALTHOUGH DEAD, YET HE SPEAKETH.

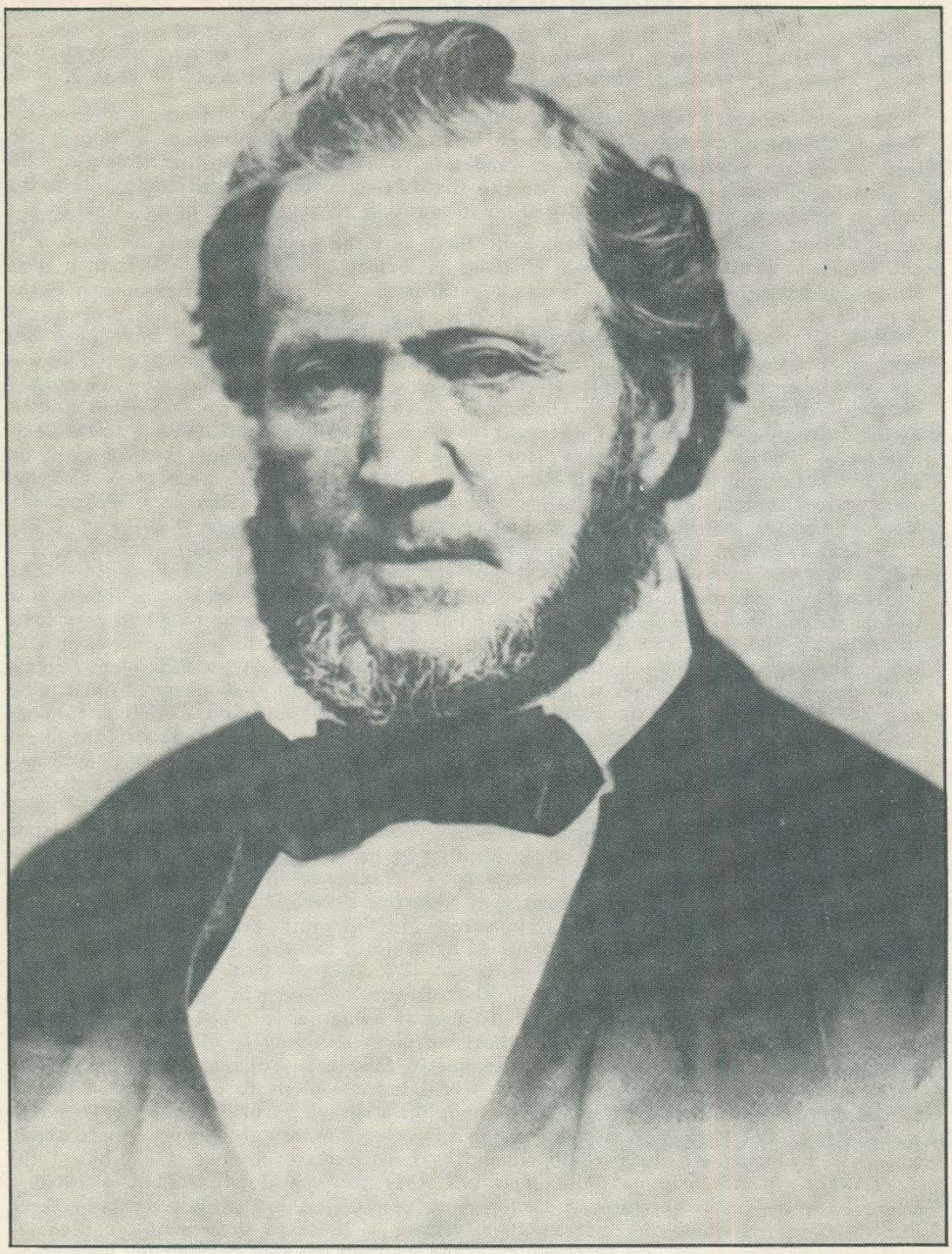
JOSEPH SMITH'S TESTIMONY CONCERNING MEN BEING ORDAINED BY ANGELS, DELIVERED IN THE SCHOOL OF THE PROPHETS, IN KIRTLAND, OHIO, IN THE WINTER OF 1832-3.

The occasion which called forth his testimony upon this matter was as follows:—One Francis G. Bishop, an Elder in our church, was very anxious to be ordained a High Priest, but he was not considered a proper candidate to fill the office at that time; and his urgent solicitations to be promoted to the High Priesthood, confirmed the Saints in the opinion that he wanted a high station without meriting it, or without being called by the Spirit of God to that work. He was sent forth into the world to preach in the capacity and calling of an Elder; but he was not long out before he declared himself to be a High Priest—and that he was ordained by an angel from heaven. This made much stir in the branches of the church and also in the world. But when the news of his proceedings reached the prophet Joseph, he called Bishop home forthwith. He was introduced into the school of the prophets, and there closely questioned upon his course. He said he was ordained by an angel to the High Priesthood; yet, on a more close examination, he crossed his own testimony and statements—became confused, and blushed with shame and guilt—he fell down upon his knees and confessed that he had lied in the name of the Lord—begged to be forgiven and cried aloud for mercy. We all forgave him, but we could not give him our confidence, for he had destroyed it. Elder Sidney Rigdon was present at that meeting, and though he has since fallen, still he knows that my statements are correct. Zebedee Coultrin was also present, and many others that I might name.

Brother Joseph observed to Bishop that he knew he had lied before he confessed it; that his declarations were not only false in themselves, but they involved a false principle. An angel, said Joseph, may administer the word of the Lord unto men, and bring intelligence to them from heaven upon various subjects; but no true angel from God will ever come to ordain any man, because they have once been sent to establish the priesthood by ordaining me thereunto; and the priesthood being once established on earth, with power to ordain others, no heavenly messenger will ever come to interfere with that power by ordaining any more. He referred to the angel that came to Cornelius and told Cornelius to send for Peter; but if there had been no Peter with keys and power to administer, the angel might have done it himself; but as there was, the angel would not interfere. Saul was directed to go to Ananias for instruction and to be administered to by him; but if there had been no Ananias with power and authority on the earth to administer in the name of Christ, the Lord might have done it himself. You may therefore know, from this time forward, that if any man comes to you professing to be ordained by an angel, he is either a liar or has been imposed upon in consequence of transgression by an angel of the devil, for this priesthood shall never be taken away from this church.

This testimony was delivered in an upper room, in the south-west corner of the White Store and dwelling-house, formerly occupied by Whitney and Gilbert, situate on Kirtland Flats.

If men would regard the testimony of the servants of God who have laid down their lives for the cause, they would have little to fear of being misled; but when the spirit of apostacy takes possession of a man's heart, he becomes completely blind to every true principle, and is filled with strife, debate, deceit, false accusation, and treachery. He cherishes no desire to convert and save the world, but is content to confine his operations to the church, which he slanders, defames, and, like a ravening wolf, tries to tear in pieces and destroy; and having no merit of his own to bring him into notice, he seeks to obtain notoriety by contention and debate, which the Lord declares are not of him but of the devil. Their hearts being a fountain of evil, they can speak nothing but evil; they, being disciples of the "*accuser of our brethren*," can do nothing but accuse the brethren like their master whom they serve; they, having a beam in their own eye, can see nothing but the mote in their brother's eye; and well did the Saviour ask such characters, "How can ye, being evil, speak good things?" They are like the filthy and indelicate bird that has no relish for sweet and wholesome meat, but likes to feast on tainted flesh and putrid carcasses. Mr. Strang, like Bishop, claims that an angel ordained him.



Brigham Young

THE RESURRECTION

The following little known address was prepared by President Young and read by President George Q. Cannon at the Forty-Fifth Semi-Annual Conference, Friday, October 8, 1875.

I wish to present to the Latter-day Saints the doctrine of the resurrection in its true light. To satisfy the philosophy of my own mind in regard to this doctrine I shall be under the necessity of commencing with the works of God as we find them in the beginning, or rather the beginning of the history we have of the earth. We admit the history that Moses gives of the creation or organization of this earth, as stated in his writings, to be correct. The philosophy of my mind, with all the experience I have gained by observation and knowledge of facts, tells me that there is nothing made, formed or fashioned without a Being to make, form or fashion the same. Then my own reasoning teaches me that myself as a mechanic, with all others upon this, earth, and those also who dwell in the heavens, when we commence any work of mechanism have an object in the same. God had an object in view when he framed this earth and placed vegetation and all creatures upon it, and man was brought here for the high object of an increase of wisdom, knowledge, understanding, glory and honor—each and every person, creature or thing in its own order and time, that all may harmonize together and receive this glory and honor. The particles that compose the earth were brought together for a certain purpose by its great Author. *This purpose was, and still is, to bring this earth and all things upon it into a higher state of glory and intelligence. In the beginning there were laws given by which all nature was to be governed or controlled. It is true that man transgresses these laws, and would change them if he had the power to do so.* But there are laws which he cannot disturb, and which operate regardless of man's actions. Among these is the law which pertains to the resurrection of the body of man, and also to the resurrection of the earth; for this earth has to undergo a great change, or, in other words, has to be resurrected.

Abel, the martyr, was the first man of whose death we have any account. He brought his offering to the Lord and was accepted. This proves that he was a righteous man, and by his righteousness he so far sanctified the particles of this earth that comprised the component parts of his body that they became entitled to a glorious resurrection, which he undoubtedly obtained when Jesus arose. *If Abel had been eaten by dogs or lions, the component parts of his body never could have gone to compose the component parts of any other bodies. Why? Because the laws which govern the elements would not permit this to be done.*

The question may be asked, Do not the particles that compose man's body, when returned to mother earth, go to make or compose other bodies? No, they do not. Some philosophers have asserted that the human body changes every seven or ten years. This is not correct; for it never changes; that is, the substances of which it is composed do not pass off and other particles of matter come and take their place. Neither can the particles which have comprised the bodies of men become parts of the bodies of other men, or of beasts, fowls, fish, insects or vegetables. They are governed by a divine law, and though they may pass from the knowledge of the scientific world, that divine law still holds and governs and controls them. Man's body may be buried in the ocean, it may be eaten by wild beasts, or it may be burned to ashes, and

they be scattered to the four winds, yet the particles of which it is composed will not be incorporated into any form of vegetable or animal life, to become a component part of their structure. Are they gross, tangible, and, in their organized capacity, subject to decay and change? Yes, and if buried in the earth, they undergo decomposition and return to mother earth; but it is no matter how minute the particles are, they are watched over and will be preserved until the resurrection, and at the sound of the trumpet of God every particle of our physical structures necessary to make our tabernacles perfect will be assembled, to be rejoined with the spirit, every man in his order. ***Not one particle will be lost.***

I have a few questions to ask the philosophical world, those especially who are well skilled in chemistry: Is this earth, the air and the water composed of life, or do they or any portion of them consist of inanimate matter, or of that that has no life in itself? Another question: If the earth, air and water are composed of life, is there any intelligence in this life? The philosopher may take his own time to answer these questions, and when he has satisfied himself he may ask himself again: Are those particles of matter life; if so, are they in possession of intelligence according to the grade of their organization? As far as we are concerned we suggest the idea that there is an eternity of life, an eternity of organization, and an eternity of intelligence from the highest to the lowest grade, every creature in its order from the Gods to the animalcule. Bear in mind, you who are believers in the resurrection or in the works of God, that man has sought out many inventions and has striven hard to learn the mysteries of God and godliness by his worldly wisdom, yet there are many things which science with all its tests cannot find out. Matter may be divided into an infinitude of atoms until they pass beyond the power of the microscope to discover them, and the most skilful chemist who dwells upon the earth knows not whither they go. ***My position is, and which I declare to the Latter-day Saints, it is beyond the power of man, without revelation from God, with all his science, to know whether these particles that compose our bodies go into other creatures to form the component parts of their bodies, or whether they merely pass into the already organized body to resuscitate it and contribute to its sustenance. I declare to the Latter-day Saints, and to all living upon the earth who have intelligence to understand, that the particles that comprise the component parts of our bodies will never enter into other bodies to form the elements of their bodies; but these very identical particles that now compose our bodies will be resurrected and come together by the power of the trump of God, and will be re-united to form the body—excepting the blood, which will not be necessary to our existence in an immortal state—and then be prepared to receive the spirit, preparatory to their exaltation.*** Query: Would not the particles that compose the body of our Savior, according to their intelligence oppose the idea of becoming a part of any other but his? Again: Would not the Saints, who are faithful in magnifying the Priesthood of the Son of God, object to the particles which now compose their bodies, and which they have sanctified through obedience to that Priesthood, entering into and forming parts of other bodies than their own—bodies which their spirits had not possessed, and of which they knew nothing in this life?

Although some may think that the substances of which our bodies are composed are borrowed for our use during this mortal existence, it is not so, neither will they be thrown off at death never to be restored; and though in the resurrection, the bodies of the righteous will be raised immortal and free from all corruption, they

will be none the less tangible or perceptible to the touch of those who are permitted to handle them. The question may be asked: ***Will the bodies of those who who do not observe the laws of God, and which are not sanctified by obedience to them, come forth in the resurrection? Undoubtedly they will; but not at the same time nor to the same glory that they do who observe the laws of God.***

The earth, also, abideth the law and filleth the measure of its creation, and though it shall die, it shall be resurrected in glory, a sanctified creation, suitable for the residence of celestial beings. The elements will be burned and purified, and be renewed; but not one atom of the earth's organism will be lost; for that which is governed by law shall be preserved by law. And for every thing which our God has created He has prescribed laws. There is nothing so minute as to escape his notice, there is no creation so immense as to transcend the bounds of his power; all are alike subject to the operation of his decrees. He called matter from chaos and created the earth, and the heavens are studded with planets, the glorious workmanship of his hands. He has hung those mighty orbs in space, and their courses are fixed. ***And by the exercise of his power the original elements which have formed the bodies of men will be brought forth in the resurrection—bone to bone, sinew to sinew, flesh to flesh, not one hair shall be lost, that the substances which have formed the tabernacles of men, or of beasts, or of fowls, or of fish, shall not be intermingled or lost, but shall all be restored to their own places, though they may have been swallowed up in the depths of the sea or been scattered to the four winds of heaven.***

To illustrate these facts connected with the resurrection of the body, we will quote from the revelations which the Lord has given to his children:

THE TESTIMONY OF EZEKIEL.

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of Man, can these bones live? And I answered, O, Lord God, thou knowest.

Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinew upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said he unto me, Prophesy unto the wind, prophesy, Son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breath upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and

cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

And shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Ezek. xxxvii, 1-14.

THE TESTIMONY OF JOB.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Job xix, 25, 26, 27.

THE TESTIMONY OF DANIEL.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.

Daniel xii, 2.

THE TESTIMONY OF LUKE.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

Luke xx, 37.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself; handle me, and see: for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he shewed them his hands and his feet.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

And they gave him a piece of a broiled fish, and of an honeycomb.

And he took it, and did eat before them.

—Luke xxiv, 36–43.

THE TESTIMONY OF JOHN.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

—John xx, 24–27.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

—John v, 25, 28, 29.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

—Revelations xx, 6, 13.

THE TESTIMONY OF MATTHEW.

And the graves were opened; and many bodies of the saints which slept arose,

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

—Matt. xxvii, 52, 53.

THE TESTIMONY OF PAUL.

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

—Phillippians iii, 20, 21.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

—Romans viii, 11.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

—Romans vi, 4, 5.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and became the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die:

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain:

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

—1 Cor. xv, 16—23, 35—39, 42—44.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

—Thess. iv, 14–16.

THE TESTIMONY OF ABINADI.

And if Christ had not risen from the dead, or have broken the bands of death, that the grave should have no victory, and that death should have no sting, there could have been no resurrection. But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ; he is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death. Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works, whether they be good or whether they be evil.—

Book of Mosiah, chap. viii, par. 9.

THE TESTIMONY OF JACOB.

For as death hath passed upon all men to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more.

And because of the way of deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect.

2nd Book of Nephi, chap. vi, pars. 2, 5.

THE TESTIMONY OF AMULEK.

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 re-united 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. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and

even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body.

—Book of Alma, chap. viii, par. 10

THE TESTIMONY OF ALMA.

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 re-united, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the Prophets. 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.

—Book of Alma, chap. xix, par. 7.

THE TESTIMONY OF SAMUEL.

For behold, he (Jesus) surely must die, that salvation may come; yea, it behooveth 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; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death.

—Book of Helaman, chap. v, par. 6.

THE WORDS OF JESUS.

And it came to pass that he (Jesus) said unto Nephi, bring forth the record which ye have kept. And when Nephi had brought forth the records, and laid them before, he cast his eyes upon them and said, verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name, that there were many Saints who should arise from the dead, and should minister unto them. And he said unto them, were it not so? And his disciples answered him and said, yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. And Jesus said unto them, how be it that ye have not written this thing, that many Saints did arise and appear unto many, and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded.

Book of Nephi, chap. x, par. 3.

THE TESTIMONY OF MORONI.

And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this 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.

—Book of Mormon, chap. iv, par. 6.

WORDS OF JESUS IN BOOK OF DOCTRINE AND COVENANTS.

Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled

the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

And again, verily, I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it; for notwithstanding they die, they also shall rise again in a spiritual body; they who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

And there shall be silence in heaven for the space of half an hour and immediately after shall the curtain of heaven be unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the Saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the firstfruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him: and all this by the voice of the sounding of the trump of the angel of God.

—Sec. vii, pars. 4, 6, and 27.
(Present Edition, Sec. 88:14–20, 25–28, 95–98.)

For a trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth, for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; and not one hair neither mote, shall be lost, for it is the workmanship of mine hand.

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.

Sec. x, pars. 3, 6 and 7.
(Present Edition, Sec. 29:13, 23–26.)

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, Ye Saints arise and live; ye sinners stay and sleep until I shall call again.

—Sec. xiv, par. 5.
(Present Edition, Sec. 43:18.)

But before the arm of the Lord shall fall, an angel shall sound his trump, and the Saints that have slept shall come forth to meet me in the cloud; wherefore if ye have slept in peace, blessed are you for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the Saints shall come forth from the four quarters of the earth.

Sec. xv, par. 7.
(Present Edition, Sec. 45:45–46.)

Yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new,

they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore for this cause preached the Apostles unto the world the resurrection of the dead.

Sec. xx, par. 13.
(Present Edition, Sec. 63:49–52.)

EXTRACT FROM A REVELATION TO THE PROPHET JOSEPH SMITH.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth saying, Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in my flesh I shall see God.

EXTRACT FROM THE PROPHECY OF ENOCH.

And righteousness will I send down out of heaven: and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men.

THE TESTIMONY OF JOSEPH SMITH.

As concerning the resurrection, I will merely say that all men will come forth from the grave as they lie down, whether old or young; there will not be "added one cubit to their stature," neither taken from it; all will be raised by the power of God, having spirit in their bodies and not blood.—
March 20, 1842; History of Joseph Smith.

There are two kind of beings in heaven, viz. angels, who are resurrected personages, having bodies of flesh and bones. For instance, Jesus said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." 2nd. The spirits of just men made perfect—they who are not resurrected, but inherit the same glory. When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you. If he be an angel, he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the Devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything: you may therefore detect him. These are three grand keys whereby you may know whether any administration is from God.

Thursday, February 9, 1843;
History of Joseph Smith.

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. There is a law, irrevocably decreed in heaven before the foundation 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.

The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.

Sunday, April 2, 1843;
History of Joseph Smith.

To a remark of Elder O. Pratt's that a man's body changes every seven years, Prest. Joseph Smith replied: There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come: I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken.

Friday, April 7, 1843;
History of Joseph Smith.

Speaking of eternal duration of matter, I said— There is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified, we shall see that it is all matter.

Wednesday, May 17, 1843;
History of Joseph Smith.

As the Father hath power in himself, so hath the Son power in himself, to lay down his life and take it again, so he has a body of his own. The Son doeth what he hath seen the Father do; then the Father hath some day laid down his life and taken it again; so he has a body of his own, each one will be in his own body; and yet the sectarian world believe the body of the Son is stuffed into the Father's.

Gods have an ascendency over the angels, who are ministering servants. In the resurrection, some are raised to be angels; others are raised to become Gods.

Sunday, June 11, 1843.
History of Joseph Smith.
Millennial Star, Vol. 37:705–11, 717–19.

Every real and searching effort at self improvement is of itself a lesson of profound humility.—Juvenile Instructor, Vol. 30, p. 106.

THE RIGHTS OF MAN.

It is noble and heroic to battle for our own rights; but it is more noble and magnanimous to be mindful of the rights of our neighbours.

We shall not attempt to define and enumerate all the rights of man, but purpose to consider his claims as a thinking religious, and responsible being.

The great first right of man is Free Agency. This involves the whole of our subject. All his other rights of which we design to treat grow out of this primary one.

Free Agency is neither an abstract nor a weakly–supported right of man. The whole economy of physical nature and all human experience and history go to establish the fact that, in the sight of God, man is a free agent. Indeed, it seems that the great Creator, in His arrangements and in His dealings with the human family, has been very particular upon the point of free agency; and, if we might so express ourselves, He has been very delicate even to avoiding the appearance of tampering with it. God, in the enactments of nature, has set up no barriers against man's self-destruction by the deadly steel, or against his thrusting his hand into the consuming flames, or against his throwing himself from a frightful precipes into the yawning gulf beneath; nor has he set up barriers to prevent the meeting of armies and the horrible slaughter of the battlefield. It is true, there are penalties attached to the violation of nature's laws; but no obstacle exists to prevent man's breaking them. There are rewards and immunities held out to the observers of those laws, but no coercive power in God's economy to enforce obedience. Free agency is perfectly compatible with rewards and punishments. Indeed, the latter are based on the former. Man's free agency constitutes him a responsible being, and makes the idea of

human accountability consistent and intelligible. Were he not a free agent—were he subject to coercive economy, he would not be an accountable being, but a mere machine. Neither his good nor his evil would belong to himself, and the law of rewards and punishments would be unjust and meaningless. To speak of good or evil in relation to man would be an absurdity. God might, in such a case, justly claim to be the author of right, but He would also be the origin of wrong. He would at once be God and the Devil. Measuring things as they now exist with evil vastly preponderating, he would be a greater devil than He is God. But man is a free agent, and this fact tells to the glory and to the justification of the Creator.

If we consider the dealings of the Almighty with the human family in a moral and religious point of view, the free agency of man is still more forcibly illustrated. It commenced with our common parent in the garden of Eden. He was placed between the choice of good and evil. Acting upon his agency, he, as it were, set the world in motion. We speak of the great Patriarch reverentially. The course which he took was a necessary one. He trod the path which all Gods had trodden before him. The tree of good and evil lay in the path of his exaltation. It had to be partaken of. But it is not our object now to discuss the philosophy and necessity of the fall. Suffice it to say that there has been relatively a fall, and in this mankind have exercised their agency.

The beautiful order of the universe, the revolutions of the times and seasons, the inseparable relation of cause and effect, and the harmony of physical nature give abundant proof that the great Creator is eminently qualified to govern aright, as far as His wisdom, power, and legislative attributes are concerned. Everywhere there is evidence displayed in His works that He is able to direct wisely and efficiently all that is subject to Him. We have every reason to believe that, as far as God is concerned, He is able to produce, in the moral government of the world, all the beautiful harmony which we see existing in physical nature. But He respects man's free agency; and it seems to be more compatible with His economy to let man go wrong for a time, and thus give him the benefit of experience, than to destroy that agency and make man a mere human machine. That such is the case we have proof in the fact that God has the power and disposition to govern mankind aright; yet the course of the world has been contrary to His will.

If God respects the right of man's free agency as a thinking and religious being—if He, the highest of all, considers it too sacred even for Himself to subvert or interfere with, then it is the height of presumption in human governments to dare to tamper with this great right of man. For society to attempt to mould the thoughts of its members, and prescribe for them a coercive faith, is impious in the extreme. Such a proceeding would give a striking illustration of the truth, that "Fools rush in where angels dare to tread." The religious faith and the direction of thought do not come within the limits of human legislation. Thought and belief are not arbitrary or mechanical. To make a man a thinking automaton is impossible. All attempts of legislative bodies or theological councils to subvert man's free agency, to make him an intellectual machine and to prescribe for him a religious faith, is not only fighting against the first great right of man, but is like an attempt to grasp infinite space or to span eternity.

No government has a right to interfere with the religious faith of the people, or to attempt to coerce them into a belief according to law, or to force them to give up their conscientious views. Such interference and attempt would be not only futile, but also unjust and despotic. No one should presume to say that an individual shall not hold the faith of a Cath-

olic, Protestant, Baptist, Methodist, or any other shade of faith; or that he shall not be infidel to them all. ***We do not deny to Government the prerogative of legislating on all points that come within the legitimate scope of national administration; but an arbitrary direction of the thoughts of the people and the subjugation of the human mind to a constrained faith do not come within those limits.*** Moreover, the conscientious faith of an individual results from the evidence, impressions, and training that he has received. In such cases, it is often as hard for him to believe differently to what he does, as it is for a person who beholds the light of the sun to conscientiously declare that there is no light. ***History teaches us how ineffectual have been the rack, the innumerable instruments of torture, the stake, the cross, and the sword, to conquer the mind and shackle it with a repugnant faith. Such means, instead of winning the erring to truth, and converting the unbeliever, have riveted the chains of error, added fuel to fanaticism, made resistance on the part of the oppressed a virtue, and exalted the victims of religious warfare to the dignity of martyrs.***

But, for the sake of argument, let us admit the prerogative of governments to prescribe by law a faith against the will of a nation or any part of its community, and the right of man capriciously to dictate the religion of his neighbour; and what will be the result? The Catholic would insist on his heretical Protestant neighbour's giving up his heresy, upon pain of being consumed at the stake, broken on the wheel, or tortured in the most scientific manner that cruelty could invent; while the Protestant, in his turn, would do the same to the Catholic. The rigid Churchman would seek to destroy Dissenters, while the Dissenters would endeavour to overwhelm the Establishment in ruin, and then, with unabated animosity, would make war upon one another. The Jew would crucify the Gentile, and the Gentile would exterminate the Jew. The Hindoo and Mahometan would annihilate the Christians, and the so-called Christian would put them both to death by the sword. The victory would then be, not to truth and right, but to the fiercest bigot and the strongest arm. Thus, "this even-handed justice" would bring "the poisoned chalice" to every man's lips! Who would like to see such a state of things? None but the most devilish,—none but the enemies of mankind,—none but those who hate truth and right.

We seem to hear our enemies exclaim with one accord—"But the Mormon must be made the exception. Their agency must be denied, and their faith proscribed; they must be gorged with religions which they loathe, and they must be exterminated from the earth." Thousands of expressions tantamount to these could be gathered from newspapers, and recorded from private sources. But justice, the great law of man's free agency, and God, who has tolerated a myriad faiths and opinions contrary to His mind, will not acknowledge the exception. Neither will three hundred thousand Mormons admit it. If oppression, intolerance, and power seek to subvert their right of free agency, and exterminate them for conscientious convictions and religious faith, resistance and defence of their rights will become heroism and a virtue, while tame submission would be cowardly, unmanly, and slavish.

Millennial Star, Vol. 20:1–3.

(To Be Continued.)

Brethren and sisters, do not quarrel one with another; do not contend about water or anything of that kind. I tell you that the man who rather than quarrel with his neighbor, will say, "Take my water; I won't contend with you", that man will get a good deal more wheat than the one who fights and quarrels and goes to law about his water. He will be blessed of the Lord and justified before him.—Wilford Woodruff.

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

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Editorial Thought

Individual Responsibility

Prest. Joseph F. Smith:

"The time has arrived in the history of this people when every Latter-day Saint MUST stand on his own responsibility as a tub stands on its own bottom; live the Gospel of Jesus Christ according to the dictates of his own conscience and get the reward; otherwise he must suffer the consequences."—September, 1903.

Prest. John Taylor:

"I, the Lord, do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST and SHALL obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham. I have not revoked this law, nor will I, for it is everlasting, and those who will ENTER INTO MY GLORY MUST obey the conditions thereof.—September, 1886.

Prest. Brigham Young:

"I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they (the leaders) are led by Him. I am fearful they settle down in a state of self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way."

Joseph Smith, the Prophet:

"If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping ALL THE COMMANDMENTS and obeying ALL THE ORDINANCES of the house of the Lord."
—June, 1843.

RELIGIOUS FRATERNALISM.

To the Editor of Truth
Salt Lake City, Utah

Dear Brethren:

I am constantly running up against the attitude among the members of the Church that religious fraternalism with other churches would be a beneficial element in causing our Church to grow, as well as assist greatly in converting new members.

I vaguely remember of such an organization having been completed here in

the valleys some years ago. If you think it wise, would you make some comment on this subject in Truth.

Sincerely yours,

.....

Our correspondent is correct in his belief that such a group was organized in Salt Lake City. No doubt the group he refers to was the one organized in 1934. The Deseret News reported it in the following manner:

SALT LAKE CHURCHES FORM RELIGIOUS GROUP

Proposing to bring religious groups into **friendly and fraternal relationship,** the Salt Lake Conference of Religious Groups was organized yesterday at a meeting in the Jewish Community Center.

Representatives were present from the following churches: Latter-day Saints, Catholic, Methodist, Jewish, Unitarian, Presbyterian, Christian Scientist, Seventh Day Adventist, Greek Orthodox, Baptist, Congregational, Christian and Episcopal.

Monsignor Duane G. Hunt was elected president of the group; Prof. Levi Edgar Young, vice president; Rev. Richard Sloman, recording secretary; Rabbi Samuel H. Gordon, corresponding secretary; Rev. Alwyn E. Butcher, treasurer; and Rev. Rollin P. Ayres, historian.

Quarterly meetings will be held it is planned, with the "removal of causes of friction and irritation," the fostering of mutual "charity and good will," and the promotion of "co-operation in all endeavors where such co-operation will contribute to the moral and spiritual advancement of the community," as primary aims of the conference. The ideal to be attained is "the cordial relationship of persons holding different religious beliefs," it is said.

Membership in the conference is open to any religious group in the city, it was announced. The conference is a member of the National conference, with the same aims.

A mass meeting for the general public, to be sponsored by the conference, is being tentatively planned for Sunday, April 29, which has been nationally designated as "Brotherhood Day." The details have not as yet been decided.

Deseret News, April 17, 1934.

Is the Lord pleased with such pooling of ecclesiastical interests? Is it necessary for the Church of Christ to enter into a fraternal agreement with the Church of the Devil? Surely God can fight his own battles, without the help of his enemies.

In a revelation to Joseph Smith (D. & C. 1:30–31) the Lord said:

"And also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually–

For I the Lord cannot look upon sin with the least degree of allowance;"

And again: "Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven.

But it is they who do not fear me, neither keep my commandments, but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil; yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center."
(D. & C. 10:55–56)

Other prophets have voiced the same warning. In 1st Nephi we read:

"Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the **Lamb of God** belongeth to that **great Church** which is the Mother of **Abominations**; and she is the **whore** of **all the earth.**"

(1 Nephi 14:10)

The Savior said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

(Matt. 12:30)

Joseph Smith stated: "I asked the personage who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all **creeds WERE AN ABOMINATION** in his sight; that their professors were all corrupt; that 'They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the Commandments of men: having a form of Godliness, but they deny the power thereof. He again forbade me to join any of them."

(History of the Church 1:6)

If then all the Churches are "Corrupt" and their "Creeds AN ABOMINATION" in the sight of God, why the necessity of joining hands with them in an endeavor to promote a "friendly and fraternal relationship?" Can we not see that Christ and Satan are ever deadly enemies and can in no sense fraternalize? The proposed organization, if successful, means the surrender of the very essence of the Gospel of Jesus Christ by the Latter-day Saints.

"You can no more cause these Latter-day Saints, **while they remain such,**" said George Q. Cannon, "to mingle with the world and be one with them, than you can cause oil and water to mingle. There is no affinity between the two. * * * *

"We belong, because of our obedience to the Gospel of the Lord Jesus Christ,—to what is known as the Church of Christ, while those who do not embrace this Gospel and enter into Covenant with God, belong to the **other Church**—that is the Church which is called in the revelation of God, the whore of all the earth or the mother of abomination. That is the distinction which exists between the Latter-day Saints and the world."

George Q. Cannon,
J. of D. Vol. 25:360.

Evidently the leaders of the Church in this day have ceased to be Latter-day Saints, for they have elected to "mingle with the world" and, in a large sense, "be one with them." In the light of what is happening the question arises, did not Jesus err in antagonizing the money changers and forcibly evicting them from the temple, while a conciliatory course might have cemented a "friendly and fraternal relationship," between he and the agents of hell? Did not Joseph Smith err in proclaiming the Church of Jesus Christ of Latter-day Saints the only true Church on earth, the others being the Church of the Devil? A different course might have brought the world in friendliness at his feet.

Perhaps the leaders blundered when told by a President of the United States that if they would live polygamy as the gentiles did, they would not be molested. Had they followed the veiled advice given, they could have been at fellowship with the world and saved themselves much grief!

But Brigham Young said: "When the spirit of persecution, the spirit of hatred, of wrath and malice ceases in the world against this people, it will be the time that this people have apostatized and joined hands with the wicked, and never until then."

Discourses of B. Young, pp. 171–2.

"You may calculate when this people are called to go through scenes of affliction and suffering, are driven from their homes, and cast down and scattered, and smitten and peeled, the Almighty is rolling on his work with greater rapidity."

Ibid 538.

"When we see the time that we can willingly strike hands and have full fellowship with those who despise the Kingdom of God, know ye then, that the Priesthood of the Son of God is out of your possession."

J. of D. 10:273.

"When Mormonism finds favor with the wicked in this land it will have gone into the shade; but until the power of the Priesthood is gone, Mormonism will never become popular with the wicked."

Ibid 4:38.

"There is nothing that would so soon weaken my hope and discourage me as to see this people in full fellowship with the world, and receive no more persecution from them because they are one with them. In such an event we might bid farewell to the Holy Priesthood, with all its blessings, privileges and aides to exaltations, principalities and powers in the eternities of the Gods."

Ibid 10:32.

And finally—from the Apostle James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

James 4:4.

HENRY WARD BEECHER ON THE SEDUCER

The appended castigation of the Rev. Mr. Beecher on women betrayers expresses, in part, the Lord's hatred of sexual sins. The practice spoken of is Christendom wide. The principle of Celestial or plural marriage, properly lived, is a corrective of such unnatural practices. Under that principle every normal woman may have a husband in her own right.—Editors.

"The seducer! Playing upon the most sacred passions, he betrays innocence. How? By its tenderest faculties, by its trust, by its unsuspecting faith, by its honor. The victim often is not the accomplice so much as the sufferer, betrayed by an exorcism which bewitched her noblest affections, and became the suicide of her virtue. The betrayer, for the most intense selfishness, without one noble motive, without one pretense of honor—by lies, by a devilish jugglery of fraud, by blinding the eye, confusing the conscience, misleading the judgment, and instilling the dew of sorcery upon every flower of sweet affection—deliberately, heartlessly damns the confiding victim! Is there one shade of good intention, one glimmering trace of light? Not one—there was not the most shadowy, tremulous intention of honor. It was sheer, premeditated, wholesale ruin from the beginning to end.

"The accursed sorcerer opens the door of the world to push her forth. She looks out, all shuddering; for there is shame and sharp-toothed hatred, and chattering slander, and malignant envy, and triumphing jealousy, and murderous revenge—these are seen rising before her; clouds full of fire, that burn but will not kill! And there is for her want, poverty and gaunt famine—there is the world spread out. She sees father and mother heartlessly abandoning her; a brother's shame, a sister's anguish. It is a vision of desolation, a plundered home, an altar where honor and purity and virtue and peace have been insiduously sacrificed to the foul Moloch. All is cheerlessness to the eye and her ear catches the sound of sighing and mourning, wails and laments; and far down, at the horizon of the vision, the

murkey cloud for a moment lifts, and she sees the very bottom of infamy the ghastliness of death, the last spasm of horrible departure, the awful thunder of final doom.

"All this the trembling betrayed creature sees through the open door of the future, and with a voice that might move the dead, she turns and clasps his knees in awful agony. 'Leave me not! Oh! spare me—save me—cast me not away!' Poor thing—she as dealing with a demon! Spare her! Save her. **The polished scoundrel betrayed her to abandon her, and walks the street to boast his hellish deed. It becomes him as a reputation. Surely Society will crush him! They will smite the wolf and seek the bleeding lamb. Oh! My soul! Believe it not! What sight is that? The drooping victim is worse used than the infernal destroyer! He is fondled, courted, passes from honor to honor, and she is crushed and mangled under the infuriate tramp of public indignation. On her mangled corpse they stand to put the laurels on the murder's brow! When I see such things as these, I thank God there is a judgment, and that there is a hell.**"

TRUE LEADERSHIPS NEEDS OBEDIENCE

(Lorenzo Snow)

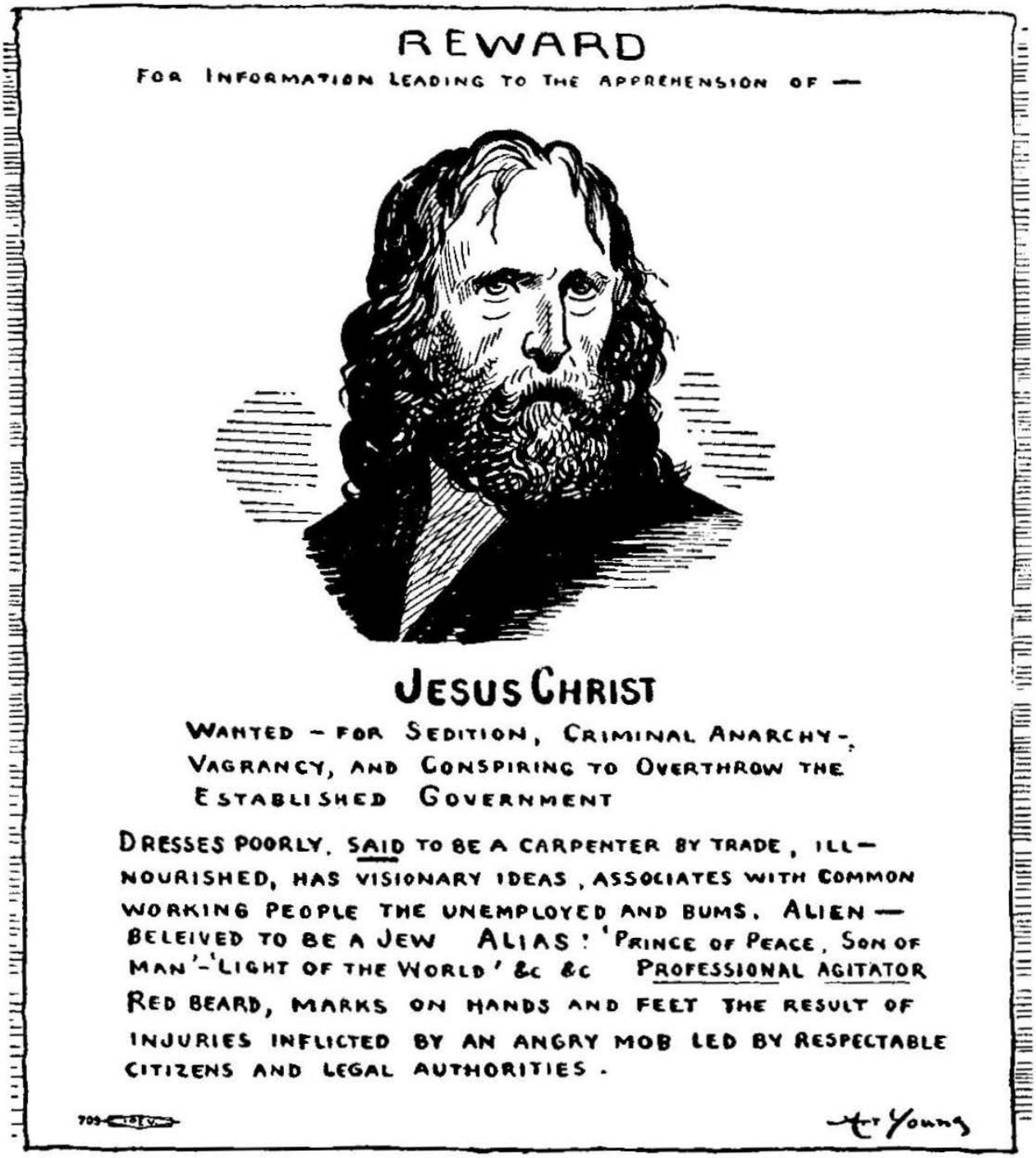
The men who are sitting here this day ought to be, when in the presence of their families, filled with the Holy Ghost, to administer the word of life to them as it is administered in this stand from sabbath to sabbath. When they kneel down in the presence of their wives and children they ought to be inspired by the gift and power of the Holy Ghost, that the husband may be such a man as a good wife will honor, and that the gift and power of God may be upon them continually. They ought to be one in their families, that the Holy Ghost might descend upon them, and they ought to live so that the wife through prayer may become sanctified, that she may see the necessity of sanctifying herself in the presence of her husband, and in the presence of her children, that they may be one together, in order that the man and the wife may be pure element, suitable to occupy a place in the establishment and formation of the kingdom of God, that they may breathe a pure spirit and impart pure instruction to their children, and their children's children. But it is otherwise than this now; the man is full of tradition, and has not got rid of that which was taught him in the Gentile world, he has not become one with his file leader, as Brother Kimball frequently remarks.

That principle which I spoke of last Sunday, in regard to a man becoming his own daddy is correct, for a man that feels so has not subjected himself to the Priesthood, but is disposed to become his own leader and his own head, and it is the case with many in this Church, they have not become one with their file leader, and therefore the Spirit is not transmitted to their wife or wives, and not having learned true obedience themselves, the wife cannot receive that which the husband has not got to impart. How can it be expected that the wife can obtain that which the husband has not received.—J. of D., 4:155.

REFORM IN FUNERALS

E. W. Hoch, candidate for Governor, in his newspaper at Marion declares for reform in funerals. He says black is the emblem of night and despair.

"One of the best things said about heaven," he says, "is that there is no night there. Really, the world needs no symbols of mourning. Nature heals and hides her sorrows as soon as possible. If the world must have a symbol of sorrow, let it be white, unless, indeed, the sorrow be without hope. White is the emblem of purity. White is the symbol of peace, white is the garb in which angels are supposed to be robed. Surely if our loved ones could break the silence of the tomb they would bid us remember them joyfully rather than sorrowfully."—E. W. Hoch.



I prophecy, in the name of the Lord God of Isreal, anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here today, and should preach the same doctrine He did then, they would put Him to death.

Joseph Smith

(We desire our readers to understand that we do not hold this picture to be a correct likeness of Jesus Christ.)

The following 24th of July Oration was printed from photographic plates made from the original - found in the Mill. Star. Vol. 38 - pages 547 - 551

ORATION BY PREST. F. D. RICHARDS,

DELIVERED AT OGDEN, UTAH, JULY 24, 1876, ON THE CELEBRATION OF PIONEERS' DAY.

—o—

Fathers, Mothers, Brethren and Sisters, Sons and Daughters, and all fellow citizens of the household of faith, who are present to-day,—I could wish that the duty of addressing you had been assigned to abler hands; but, inasmuch as it has fallen upon me, I desire your attention, that we may consider the subject before us—the Pioneers' Day. What constitutes it, and why do we as a people, the children of the living God, give it a place in our hearts more sacred, perhaps, than that of any other holiday which we celebrate? Trusting to your patience for a few moments, I will endeavor to cite some of the reasons why we entertain a regard for this day above that of most others in the calendar.

I see around me a few of those who have experienced the early journeyings, privations, and persecutions of the Latter-day Saints. We have here to-day a member or two of Zion's Camp, also one or two of the Pioneers, and a few of the Mormon Battalion. These are talismanic names in the history of this Church and people, around which is gathered a halo of blessings and precious memory, dear to every faithful heart in Zion. The aged, those who have passed through the various epochs of our history, understand the things of which I speak. But there is a generation of people who were born in these valleys of the mountains, and there are others who have been led by the spirit of the Gospel to emigrate to this gathering place and threshing floor of the Almighty. Thus a large per cent. of our population know but few of the reasons why we celebrate the Pioneers' Day. It is for the benefit of such that I would more particularly speak, that they may understand something of the sorrows and afflictions, the sufferings and persecutions, even the death and destruction that have, from time to time, so unrelentingly pursued us; that they shall hear and know why this day is so sacredly embalmed in the hearts of Latter-day Saints.

More than forty-six years ago, a young man, yet in his teens, was called upon from God, and told that his sins were forgiven him. He was required to go forth and teach the people the principles of life and salvation revealed unto him. Soon his voice was recognized as that of the Good Shepherd, and the few that listened to it gathered around him. Forty six years ago last April, these were organized into a Church—a Church strange and novel—believing, not only that there was a God in heaven, but that he had spoken again to man; believing that the same Gospel that was taught by Jesus had been restored; believing, aye, knowing, that the gifts of that Gospel were returned to earth, and thus they had the demonstrations of the truth, and power, and virtue thereof.

No sooner did this work commence, than the arch enemy began to stir up strife in the hearts of men. He began to make himself known as the great enemy of all righteousness. While men served God with their lips, and their hearts were far from Him; while they bowed down to Him with a form of godliness, but denied the power thereof, his dominion was sure. No great intruder encroached upon His domain. But when the truth came forth, then the wicked one moved the hearts of all to war against these doctrines. The battle-cry was "Mormonism, delusion, fanaticism, new revelation, a golden bible, Joe Smith!" while all the obloquy and disgrace that could be heaped upon the believers in these principles, were attached to those whom God called Latter-day Saints, but whom the world calls "Mormons."

As those principles were promulgated, and souls were added to the number of such as should be saved, the Church, which was organized in Fayette, N. Y., moved to Kirtland, Ohio, which was then a frontier State.

Lands were cheap, and opportunities for settlement were better than in the older towns of New York. You have, no doubt, read sufficient of the history of the people to know with what poverty, endurance, and courage undaunted they labored. Their numbers were scarcely enough to constitute a town, when they engaged in building a Temple to the Lord. This work was foremost with them, because in the Temple are given the great manifestations of the power of God to his people. There the keys and powers of the ministry were committed to men in the flesh, and from that house went forth to the nations the first foreign mission, being undertaken in 1837. After the dedication of the Temple, with its pentecostal shower, soon followed apostacy and persecution, which made it impossible for the Saints to stay among those who were but yesterday their relatives and friends. It now came to pass that a man's enemies were "those of his own household," and that "one of a city and two of a family" were being gathered together to build up the Zion of the Lord.

The people were driven. In 1838 they had to make their escape from that place, and where, where should they go? Some had been gathered to Missouri, and as the tide of empire was westward, they sought homes on the frontiers of Missouri. Difficulties had already arisen, because the people believed in revelation, and the Book of Mormon had been published and circulated. The cry of "golden bible, old Joe Smith," etc., were among the great arguments used. The Saints were driven from Jackson to Clay County; some were whipped, tarred and feathered, and they had to move again. There are some under the sound of my voice who will remember the 13th day of November, 1833. On that terrible night, the Saints who had been driven from their homes had not a place to lay their heads, and were wandering over the burnt prairie, leaving tracks of blood wherever they went, and many perished for the want of the necessaries to keep soul and body together. After certain negotiations, they were permitted to locate in Clay County, and there again to make a home. To this place the Saints made their way.

I should not forget to say that in Jackson County the people had commenced to build another Temple, the place for which had been consecrated by Joseph, Sidney, and others, and some of us have stood upon that ground.

In 1838, some of the brethren having begun to make settlements in Caldwell County, the corner stones of another Temple were laid at Far West. But ah! that arch enemy again wrought in the hearts of his people! To the other war cries was now added that of "affiliation with the slaves," and, as in Ohio, the preachers were the first to raise the disturbance, declaring that if the "Mormons" were permitted to concentrate they would become formidable. They not only made the Sabbath and the pulpit hideous with their lying accusations, but they stirred up the officers of the precinct and county until they, with the militia officers, succeeded in obtaining from Governor Boggs his infamous order for the extermination of the Saints from the State, a sovereign State in this Federal Union, to create and establish which, most of the members of the Church, or their fathers, had fought and bled.

Notwithstanding this, they beheld under this exterminating order their children and grandchildren massacred by an infuriated mob, and others left to bleach on the plains, while a multitude were driven from their homes. Nor was this sufficient. Their property was confiscated. Their arms were taken from them, and General Clark said: "Gentlemen, you will never see your Prophet and Patriarch again; they are lodged 'in Liberty jail.'" Joseph, Hyrum, and some others were incarcerated in prison, and these officers had the audacity to tell these Saints not to gather together again, and never to organize with Bishops and Elders, nor to pretend to enjoy miraculous gifts.

It was at this time that at the point of the bayonet and the muzzle of the rifle the Saints were compelled to sign away the title to their lands and homes, and leave the State. They had paid many thousands of dollars into the

Government coffers to purchase these lands. Those who are acquainted with these scenes know how the Saints then loved each other.

That winter was spent in moving to Illinois. I saw them down on the river bottoms, camping by the side of logs, with bark put up for shelter, and seeking their way as best they could to find labor and food and homes, if possible. This was one of "the times that tried men's souls."

The summer of 1839 witnessed the Prophet Joseph, the Patriarch Hyrum, the Apostle Parley, and others, restored to the bosom of the Church, declaring the counsel of the Gods, comforting and strengthening the weak, reassuring the doubtful, and beckoning all to another place of gathering, then called Commerce, but afterwards named the beautiful Nauvoo. As soon as April, 1841, again were laid the foundations for a Temple. Our brethren had found work here and there, and built up branches of the Church, and Latter day Saints gathered in great numbers to Nauvoo.

I must hasten on. The Elders went to all parts of the United States, and to Europe. But the Adversary of the souls of men was at work, and again stirred up bitterness and wrath in the enemies of the truth. The fires of Green Plains are not forgotten. They burned our houses and grain. They came to the city and charged lies upon us, and with many of their falsifications aroused a malicious mob. The Prophet's life was in jeopardy. At one time he was kidnapped on his way to visit his friends in Dixon, Illinois, but was released on *habeas corpus*.

The persecution was so severe that the Prophet considered the advisability of moving away to the midst of the Rocky Mountains. Governor Ford, however, pledged himself and the faith of the State, that if he would stay the excitement of the times by giving himself up, the Saints should be protected and he should be preserved in safety.

To save the lives of his brethren he surrendered himself and went to Carthage, exclaiming, "I go like a lamb to the slaughter." A few days told a fearful tale; his blood was spilled, and his brother Hyrum was slain with him, Elder John Taylor being terribly wounded, Elder Willard Richards escaping without the loss of a single drop of blood. Joseph had passed through an ordeal probably without a parallel. History says that he endured between forty and fifty separate trials, before the courts, on false charges, being in every instance acquitted. Even in his last great trial his assassins said, "The law cannot touch him, powder and ball shall." They murdered him in cold blood; and that heinous crime stains the soil of Illinois to this day. The Twelve now carried on the work of the Lord. The Temple was hastened forward, and in the winter of 1845—6, a few went in and received the blessings and endowments which God had revealed to Joseph. Thus the principles of truth which he had received were preserved on the earth.

But the enemy was not content with the murder of the Prophet and Patriarch. Disturbances again arose, mobs again assembled, and President Young was informed that nothing short of the entire evacuation of the State by the Saints would satisfy the populace. The question then was, "Where shall we go?" The authorities of the Church wrote to the Governor of each State in the Union, asking the privilege of locating among them, to enjoy the rights of American citizens. One only responded; there was no place for the Saints among them; they had better go West. There was then but one alternative, to flee to the wilderness of the Rocky Mountains. In the month of February, 1846, the body of the Church, which then numbered from 12,000 to 15,000, crossed the Mississippi river on the ice, and started on their journey westward.

I come now to an episode in our history, to which I must refer—the time when Capt. Allen came from the government with an order to raise a force of five hundred men—the Mormon Battalion. Driven from our homes, without food, and not knowing when nor where we could find a resting place, it looked as though the government was determined to crush out the last remnant of our earthly existence. It was fearful to contemplate. When the call came for these

men, what was the reply? The answer was, "You shall have them." At once five hundred men were enrolled, mustered and started on their way to Fort Leavenworth, thence by way of Santa Fe, to California, to assist in the conquest of Mexico.

The particulars of the getting up of this Battalion you may hear from one of its members. Carrying their arms, blankets, canteens, etc., over mountain and desert, they had an experience terrible indeed.

The Church on its march westward, found its next wintering place on the west bank of the Missouri river. The Indians welcomed the Saints to spend the winter among them. In the spring of 1847, President Young with others, numbering in all one hundred and forty-three men, started west in search of a home for the Saints. God in his infinite wisdom directed these Pioneers to the valley of the Great Salt Lake, thirteen hundred miles or more from their former home, and known to the world only on their maps as the "American Desert" or "unexplored regions." When our brethren made this journey, how easy it would have been, had the Lord permitted it, for the Indians to have taken their teams and left them to perish in the wilderness.

On the 24th of July, 1847, they looked for the first time, upon Salt Lake, and camped upon the present site of Salt Lake City, the place prepared by God as a resting place for his people. Some land was plowed, a little seed sown, then they started back to their families and friends on the Missouri. They returned singing, "We've found the place which God for us prepared, far away in the west!" That song thrilled the camp with joy.

I have arrived at that period which we are here to celebrate. It was a glorious event. That day the answer was given to the question: "where shall the Latter-day Saints stop and make homes and enjoy peace?" On that day turned the axis of our destiny. How has the Lord blessed us since that time! He is fulfilling his promise: "The little one shall become a thousand and a small one a strong nation. The Lord will hasten it in his time."

It is to commemorate that day that we are here this morning. When we came and located here, we had rest, because no other people desired this spot. But we soon found that we were at the halfway house of the nation, and the people flocked here in multitudes on their way to hunt gold in California, and this was their only point to get supplies. Soon the crickets and grasshoppers came—it seemed as if to devour us. Starvation stared us in the face, but God wrought out our deliverance and preserved us, and we are happy and comfortable to-day. We are blessed above multitudes, with happy homes, good schools, convenient places of worship, fine farms, and glorious prospects, and have the privilege of worshiping God in the way he has appointed, with none to make us afraid. In a little while the strength of the United States army plowed their way across the continent, and not being able to reach us the first year, they stopped and took a cooling draught at Bridger. They poisoned the atmosphere of the plains with their ribald songs, boasting of what they would do to the men and how they would defile the women of Utah. But by the providence of God, their progress was arrested, and they so suffered that we had to herd their cattle for them; but for our aid their stock would have perished.

It was learned that with that army there was a governor, a man appointed to come and govern Utah. When Col. Kane arrived he went out with a detachment of our men and escorted him to Salt Lake City. A change then came over the spirit of the army, and by an amicable arrangement the troops were permitted to march into the city. Not a hand was laid upon man, woman, or child, or any of our property. But with glittering bayonets and gleaming sabres they marched through our midst in silence, and found a camping ground toward the west on what is now known as Camp Floyd.

We read that in ancient times through faith, the armies of the aliens were put to flight. Let me tell you that the faith of modern Israel has prevailed, so that the armies have dwelt among us in peace, without power to injure. And instead of hanging any of our men or ravishing

our women, they came quietly, and went away as quietly as they came. What the army brought here they left, because they could not take it away—wagons by the acre and iron by the ton, just what we needed, and thus God blessed us with means to build up the waste places. Here let me point you to the difference between the results of our former persecutions, and the efforts of our enemies since the arrival of the Pioneers. Before that time, in each persecution, some of our brethren were slain, but since then, they have had no power to destroy. Although the military undertook the work of destruction, they failed, and God has fulfilled his promise, "I, the Lord, will fight your battles."

Since that day the battle cry of our enemies changed, it is no longer "Joe Smith and golden bible," but polygamy!" A plank of the platform of the Republican party was made that polygamy, as well as slavery, must be blotted out. They have tried their hands at slavery with some success, but how have they succeeded with polygamy? First, they tried the effect of an army; now they have resorted to the law; and whatever may be their failure to accomplish their designs, they have placed President Young in the ranks of the martyrs for the Gospel, and for the first time in his life he can say with his brethren, "I have been in prison for the sake of the word of the Lord."

After the experience of the past forty years in persecuting the "Mormons," and stating that they will soon come to naught, they find that we still live and thrive and are likely to do very well. They have come to the conclusion that you and I are not to be turned from our faith; that our "delusions" are sealed fast upon us. "It's no use," say they, "to work with the old ones, we'll try the children." And they are establishing schools among us, souring the minds of our children, and stirring up infidelity in their souls. If you send your children to their schools, they will tell them how wicked their parents are, and they will alienate them from you and the Gospel, and you will go down to your graves exclaiming, like one of old, "Oh, Absalom, my son, would to God that I had died for you!"

The Fourth of July is celebrated by those who enjoy the benefits of a Republican Government, which is the only form of government on earth that would permit the establishment in its midst of the kingdom of God. But the anniversary of the Twenty-fourth of July brings to mind that deliverance that was wrought out for the Saints, which is grand and glorious in its nature, and fraught with blessings and promises of liberty to all mankind. We are here to celebrate the establishment, and aid in the perpetuation, of those great truths which the human family are blindly warring to obliterate from the earth; and this warfare will go on until Jesus shall reign King of nations as he now reigns King of Saints.

As I contemplate this subject it opens out before me in grandeur and sublimity, but I must cease. I greet you in the name of Israel's God. I have preached the Gospel to many of you in lands afar off. I rejoice to be with you here in this heavenly place. Teach your children to keep away from the drinking shops and billiard halls; sustain good schools and encourage every means of intellectual development that tend to make us what we should be—the sons and daughters of the living God, that we may go and build our Temples, and there receive our blessings and become Kings and Priests unto God.

May the God of Israel, of Joseph and Hyrum, and of Brigham our present great and glorious leader, ever be with us, and preserve us true to the principles of eternal life, is my prayer, in the name of Jesus. Amen.

—*Ogden Junction.*

Before anything wise or good can be done, innumerable people have to be persuaded, or out-voted, or tired out. All the possible folly that can be said on any subject has to be answered and borne with and exhausted. The chaff has to be winnowed away many times before the wheat can be got at.

THE LAW ETERNAL

J. W. Musser

("Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Paul.

"A man is a president to his family. If the Church has a head, which is Christ, then is the man the head of his family. Some men are not the heads of their families, but their wives walk on them, their daughters walk on them, and their sons walk on them, and they are as the soles of their shoes."—Jedediah M. Grant.

"As for my people, children are their oppressors, and women rule over them."—Isaiah.)

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
Obeyst me, and I my Supreme Head, the Great ELOHEIM
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 accomplising 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 in 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 the Father:
Thou, Christ and the Father one—all things perfect:
This is the law of the universe.

ADAM SPEAKS TO 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
That may, with us become exalted with the Gods,
And thereby our Kingdom be assured.

EVE'S RESPONSE: (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."

GAIL HAMILTON, the Noted Journalist, Speaking of Marriage and Polygamy, says:

"There is not one woman in a million who would not be married, if she could have a chance. How do I know? Just as I know that the stars are now shining in the sky, though 'tis high noon. I never saw a star at noon-day; but I know it is the nature of stars to shine in the sky, and of the sky to hold its stars. Genius or fool, rich or poor, beauty or the beast, if marriage were what it should be, what God meant it to be, what even with the world's present possibilities it might be, it would be the Elysium, the soul, complete Elysium of woman, yes, and of man. Greatness, glory, usefulness, awaits her otherwhere's; but here alone all her powers, all her being, can find full play. No condition, no character even, can quite hide the gleam of sacred fire, but on the household hearth it joins the warmth of earth to the hues of heaven. Brilliant, dazzling, vivid, a beacon and a blessing, her light may be; but only a happy home blends the prismatic rays into a soft, serene whiteness, that floods the world with divine illumination. Without wifely or motherly love, a part of her nature must remain enclosed a spring shut up, a fountain sealed." (Race Suicide, p. 13.)

DON'T BE DISCOURAGED

We should never be discouraged in those daily tasks which God has ordained to the common lot of men. Each day's labor should be undertaken in a joyous spirit and with the thought and conviction that our happiness and eternal welfare depend upon doing well that which we we ought to do, that which God has made it our duty to do. Many are unhappy because they imagine that they should be doing something phenomenal. Some people would rather be the blossom of a tree and be admiringly seen than be an enduring part of the tree and live the commonplace life of the tree's existence. Let us not be trying to substitute an artificial life for the true one. He is truly happy who can see and appreciate the beauty with which God has adorned the commonplace things of life.—Juvenile Instructor.

"Boasting seldom accompanies a sense of real power, when men can praise themselves by works, they do not care to do so by words."

"Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant."

"IF" FOR BOYS

By Rudyard Kipling

If you can keep your head when all about you
  Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
  But make allowance for their doubting, too;
If you can wait and not be tired by waiting,
  Or being lied about don't deal in lies,
Or being hated don't give way to hating,
  And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;
  If you can think—and not make thought your aim;
If you can meet with Triumph and Disaster
  And treat those two imposters just the same,
If you can bear to hear the truth you've spoken
  Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
  And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings
  And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
  And never breathe a word about your loss;
If you can force your heart and nerve and sinew
  To serve your turn long after they are gone,
And so hold on when there is nothing in you
  Except the Will which say to them: "Hold on!"

If you can talk with crowds and keep your virtue,
  Or walk with Kings—nor lose the common touch;
If neither foes nor loving friends can hurt you;
  If all men count with you, but none too much;
If you can fill the unforgiving minute
  With sixty seconds' worth of distance run;
Yours is the earth and everything that's in it,
  And—which is more—you'll be a Man, my son!

"Question not, but live and labor
'Till your goal be won;
Helping every feeble neighbor—
Seeking help from none.
Life is mostly froth and bubble—
Two things stand like stone:
Kindness in another's trouble,
Courage in your own."

PARAPHRASED

We are no longer voluntary Mormons as involuntary Gentiles.

Thousands of us no longer know the ways of our father's.

Thousands more consider those ways out-worn and unappealing.—Readers Digest—Re-Jew.

A PILGRIM'S WAY
(Rudyard Kipling)

(Kipling, like Lincoln, had little use for religious dogma, but held to a high humanitarian concept. He professed a universal brotherhood in man. His poem, which follows, is expressive of a broad and noble faith in humanity. We have pleasure in presenting this poem contributed by one of our valued readers.—Ed.)

I do not look for holy saints to guide me on my way,
Or male or female devilkins to lead my feet astray.
If these are added, I rejoice—if not, I shall not mind,
So long as I have leave and choice to meet my fellow-kind.
For we come and we go (and deadly soon go we!)
The people, Lord, Thy people, are good enough for me!

Thus I will honour pious men whose virtue shines so bright
(Though none are more amazed than I when I by chance do right),
And I will pity foolish men for woe their sins have bred
(Though ninety-nine per cent of mine I brought on my own head).
And, Amorite or Ermite, or General Averagee,
The people, Lord, Thy people, are good enough for me!

And when they bore me overmuch, I will not shake mine ears,
Recalling many thousand such whom I have bored to tears.
And when they labour to impress, I will not doubt nor scoff;
Since I myself have done no less and—sometimes pulled it off.
Yea, as we are and we are not, and we pretend to be,
The people, Lord, Thy people, are good enough for me!

And when they work me random wrong, as oftentimes hath been,
I will not cherish hate too long (my hands are none too clean).
And when they do me random good I will not feign surprise,
No more than those whom I have cheered with wayside charities.
But, as we give and as we take—whate'er our takings be—
The people, Lord, Thy people, are good enough for me!

The morality of clean blood ought to be one of the first lessons taught us by our pastors and teachers. The physical is the substratum of the spiritual.—Tyndale.

One night in New York friends of Mark Twain remembering that it was the author's birthday, decided to send him a letter of congratulation. But no one knew in what corner of the globe he happened to be, so they addressed it: "Mark Twain, God Knows Where." Several weeks later they received a note from Italy which consisted of two words: "He did."—Kathleen Masterson in This Week Magazine.

One of the best prayers I ever heard was that of a little Negro boy who was competing in a race. He kept dropping behind and his chances seemed slim; then suddenly his lips began to move with great regularity, his legs picked up speed, and he won the race. Asked later what he was whispering to himself, he said he was talking to the Lord, saying over and over: "Lawd, You pick 'em up, and I'll put 'em down. You pick 'em up, and I'll put 'em down."—A. D. in The Sphere.

Asked by his hostess to tell her about relativity "in a few simple words", Einstein said: "Madam, I was once walking in the country on a hot day with a blind friend and said I could do with a drink of milk.

"'Milk?' said my friend. 'Drink I know; but what is milk?'

"'A white liquid', I replied.

"'Liquid I know', said the blind man, 'but what is white?'

"'Oh, the color of a swan's feathers.'

"'Feathers I know. What is a swan?'

"'Swan? A bird with a crooked neck.'

"'Neck I know—but what is this crooked?'

"Thereupon I lost patience. I seized his arm and straightened it. 'That's straight', I said. Then I bent it at the elbow. 'And that's crooked.'

"'Ah', cried the blind man, 'NOW I know what you mean by milk!'"

"My family thinks there's something wrong with me", a woman complained to the psychoanalyst, "simply because I like buckwheat cakes."

"But there's nothing wrong about liking buckwheat cakes", the doctor murmured, puzzled. "I like them myself."

"Oh, do you?" The woman was delighted. "You must come up some day. I have seven trunks full."—Contributed by Oscar Schisgall.

Blaming shoes, Dr. Clyde W. W. Dalrymple, told an osteopaths' convention in Little Rock, Ark., that women with foot trouble outnumber men 10 to 1. Current styles, he said, will make the foot a "knotty, bumpy thing in years to come."

"IF" FOR GIRLS

By J. P. McEvoy

If you can hear the whispering about you
And never yield to deal in whispers, too;
If you can bravely smile when loved ones doubt you
And never doubt in turn what loved ones do;
If you can keep a sweet and gentle spirit
In spite of fame or fortune, rank or place,
And though you win your goal or only near it
Can win with poise or lose with equal grace;

If you can meet with unbelief, believing
And hallow in your heart a simple Creed;
If you can meet deception, undeceiving
And learn to look to God for all you need;
If you can be what girls should be to mothers:
Chums in joy and comrades in distress,
And be unto others as you'd have the others
Be unto you—no more, and yet, no less;

If you can keep within your heart the power
To say that firm, unconquerable "No";
If you can brave a present shadowed hour
Rather than yield to build a future woe;
If you can love, yet not let loving master
But keep yourself within your own self's clasp,
And let not dreaming lead you to disaster,
Nor pity's fascination loose your grasp;

If you can lock your heart in confidences
Nor ever needlessly in turn confide;
If you can put behind you all pretenses
Of mock humility or foolish pride;
If you can keep the simple, homely virtue
Of walking right with God—then have no fear
That anything in all the world can hurt you—
And, which is more—you'll be a Woman, dear.

MUSIC

By Margaret McCullock

Oh, the gay and rhythmic swishing of a quickly wielded broom,
And the sliding of the chairs when you're dusting up the room.
Oh, the snapping and the flapping of the clothes hung out to dry,
And the tinkling of the dishes as a truck goes lumbering by.
Oh, the many sounds of living like the slamming of the doors,
Like the dripping from the faucets and the squeaking of the floors;
Oh, the clicking of the switches when you're turning on the light,
And the grating of the key when you're locking out the night.
Oh, the creaking of the springs as the children turn in bed,
And the whisper of the coals in the fireplace glowing red.
Oh, you never fully realize till you've lived there many years
That a home is full of music that is joyous to your ears.

TRUTH

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

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The Bible and Polygamy

We take pleasure in re-producing a letter written by B. H. Roberts on the above named subject. Br. Roberts, as Junior Editor of the Improvement Era, was approached, by some investigators in the east, to comment on a letter written by a Dr. Reiner on the subject of Polygamy. This Br. Roberts did "in support of the righteousness of Plural Marriage." This letter, as the reader will notice, was written after the issuance of the Manifesto and published in the Improvement Era, Vol. 1, pages 471–482, May, 1898. We would like to suggest to our readers that Br. Roberts letter proves that the Manifesto did not change the meaning or the righteousness of the Law of Plural Marriage, because before or after the manifesto the arguments for Plural Marriage remain the same and therefore the principle remains the same. —Editor.

Gentlemen: Since in Doctor Reiner's judgment the subject of polygamy could have been left out of your investigations concerning "Mormonism," owing to the "Manifesto" issued by President Woodruff, in 1890, which discontinued plural marriages in the church, I almost regret that he did not, with that remark, pass the subject, and proceed to the consideration of one more fundamental to what the world calls "Mormonism." I suppose, however, that in view of your question he felt himself bound to say something on plural marriage; and as in any extended discussion of "Mormonism" something sooner or later must be said on that subject, as well say it now as at any other stage of the investigation.

The Doctor does not answer your question as to whether polygamy can be justified "from a biblical standpoint." He relies upon the authoritative decision of the Church of Rome to settle the matter for those of you who are Roman Catholics; while those of you who are Protestants he treats to a dissertation on the views of

"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."

some of the sixteenth century "reformers" on the subject. And when I remember the Doctor's severity, not to say bitterness, against the Protestants, I cannot help but think that unconsciously he has taken a thrust at them over the shoulders of the Latter-day Saints. But however interesting all that may be, or however learned, it neither answers your question, nor does it represent the views of the Church of Jesus Christ of Latter-day Saints on the subject. So much by way of criticism on the Doctor's method of treating the subject; all of which, however, is intended in the kindest spirit, as I entertain a very high respect for the doctor's learning, and also honor him for his evident intention to speak fairly of a people who have suffered much at the hands of those who have often pretended to investigate their faith.

Before proceeding to the question as to whether a plurality of wives can be justified "from a biblical standpoint" or not, allow me to say that the Latter-day Saints never practiced plural marriage because they thought polygamy was justifiable from a biblical standpoint, or because Martin Luther and other sixteenth century "reformers" thought polygamy under some circumstances justifiable. The Prophet Joseph Smith inquired of the Lord why it was that he justified his servants, Abraham, Jacob, Moses, David and others, in the matter of their having many wives and concubines. In answer to that inquiry the Lord gave to him a revelation on the subject of marriage, revealing the doctrine of the eternity of the marriage covenant, that is, he made known to his servant the possibility of entering into the marriage covenant not only "until death" ends the contract, but for time and for all eternity; so that those entering into the holy state of matrimony under this law of God, with the engagement sealed and ratified by the authority of the holy priesthood, which has the power to "bind on earth and in heaven; to loose on earth and in heaven"—might have claims upon each other in and after the resurrection; and that relationship which has contributed so much to their happiness and refinement here in this life, might continue throughout the countless ages of eternity to minister to their exaltation and glory.

Relative to the servants of God in ancient times being justified in having a plurality of wives, he was informed that it was because they had received them by commandment from God, and in nothing had they sinned except wherein they had acted outside the commandments of the Lord. "God commanded Abraham," says the revelation, "and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, nay; for I the Lord commanded it. * * * David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the beginning of the creation until this time, and in nothing did they sin, save those things which they received not of me."* Subsequently Joseph Smith received a commandment from the Lord to introduce that order of marriage into the church, and on the strength of that revelation, and not by reason of anything that is written in the old Jewish scriptures, the Latter-day Saints practiced plural marriage.

But the question, "Is polygamy justifiable from a biblical standpoint," still remains. The answer is, no; not in the sense that what is written of Abraham, Jacob, Moses, and others now authorizes any one to take a plurality of wives without further commandment and authority from God to do so. But if the question be changed somewhat, and made to read: "Does what is written in the Bible concerning Abraham, Jacob, David, and other

*Doc. & Cov., Sec CXXXII.

men of God having a plurality of wives justify us in believing that God approved that form of marriage, and that it is therefore righteous?—then the answer is, yes; most emphatically it does. And the fact that it does, very much strengthened the faith of the Latter-day Saints in the revelation that Joseph Smith announced to the church on that subject. For example, they read of faithful Abraham taking Hagar, the handmaid of his wife Sarah, to wife; and when trouble arose in the family, and Hagar departed from her husband's household, an angel of the Lord met her and commanded her to return. † Which, if plural marriage were sinful, the angel would not have done, but would rather have encouraged her in her flight from that which was evil.

Nowhere do we find the Lord reproving Abraham for taking Hagar to wife; on the contrary, when the Lord appeared to him some time after the birth of Ishmael, he promised him a son by his wife Sarah, through whom all the seed of Abraham was to be blessed. And when Abraham prayed for the welfare of Ishmael the Lord promised to bless him also, saying: "And as for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." ✚ Subsequently, when about to destroy Sodom and Gomorrah, the Lord again visits Abraham, renews the promise that Sarah shall yet have a son, calls Abraham his friend, and reveals unto him his intentions of destroying the cities of the plain; and then Abraham successfully pleads for the righteous within the cities. In all this there appears no displeasure towards Abraham for marrying more wives than one.

The history of Jacob furnishes still more striking proofs of God's approval of plural marriage. The story of his marrying the two daughters of Laban, Leah and Rachel, is too well known to need repeating. But when Rachel realized her barrenness she gave her handmaid, Bilhah, to be her husband's wife, and she bore Jacob a son. "And Rachel said, 'God hath judged me, and hath heard my voice, and hath given me a son.' " ‡ Then, when Leah saw that she had left off bearing children, she took Zilpah, her maid, and gave her to Jacob to wife; and the sacred writer adds: "And God hearkened unto Leah, and she conceived and bear unto Jacob a fifth son. And Leah said: God hath given me my hire, because I have given my maiden to my husband." *

Again: "And God remembered Rachel, and God hearkened unto her, and opened her womb, and she conceived and bear a son; and said: God hath taken away my reproach." † If plurality of wives were wrong in the sight of God, would he bless in so remarkable a manner those who practiced it? Would he hear the prayers of those polygamous wives, and answer them with blessings—take away the reproach of the barren Rachel, the second wife of Jacob, and make her fruitful, and give more children unto Leah as her "hire" for giving her husband another wife when he already had three?

If a plurality of wives, I mean, of course, as practiced by Abraham, Jacob, and the prophets, is a sin at all, it must be adultery—it can be classed as no other. Paul says:

*"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, * * * * and such like, of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."* ✚

†*Genesis XVI: 9*

✚*Genesis XVII: 20*

‡*Genesis XXX: 6*

**Genesis XXX: 17, 18.*

†*Genesis XXX: 22, 23.*

✚*Gal. V: 19, 21.*

The adulterer, then, cannot inherit the kingdom of God; but we find the following coming from the lips of Jesus concerning Abraham, Jacob, and the prophets: "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out."§ Again: "And I say unto you that many shall come from the east and the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven."‖ We are driven to the conclusion by this testimony that polygamy is **not adultery**, for were it so considered, then Abraham, Jacob and the prophets who practiced it would not be allowed an inheritance in the kingdom of heaven; and if polygamy is not adultery then it cannot be classed as a sin at all.

David, the king of Israel, and a "man whose heart," we are informed, "was perfect before the Lord," had a plurality of wives. His first wife was the daughter of Saul; but while fleeing as a fugitive before the king of Israel, he married Abigail, the widow of Nabal, and also Ahinoam, of Jezrell, "and they were both of them his wives."* Yet notwithstanding David practiced a principle which the Christians of today denounce as evil, we are taught by the Scripture that "David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."† If David did that which was right in the eyes of the Lord all the days of his life, except in the matter of Uriah's wife, he must have done that which was right in the eyes of the Lord when he took Abigail and Ahinoam to be his wives; hence a plurality of wives, as David practiced it, must be right in the sight of God. David's great sin in the case of Uriah's wife also throws some light on the subject in hand. The circumstance is well known—David committed adultery with Bathsheba, the wife of Uriah, and then had her husband placed in the front of the battle where he was murdered. For this crime the Lord sent Nathan, the prophet, to reprove David. In the course of that reproof Nathan said:

"Thus saith the Lord God of Israel, I anointed the king over Israel, and I delivered thee out of the hand of Saul; and I gave unto thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things."††

From this we learn that the Lord not only gave David the kingdom of Israel and Judah, but also delivered him out of the hands of Saul, and gave unto him his master's wives into his bosom, and intimates that if this was not enough he would have given unto him more wives. If polygamy were sinful, was it not wrong for the Lord to give unto David the widows of Saul into his bosom when he already had several wives? If for a man to have a plurality of wives is sinful, then in this instance, at least, the Lord was a party to the wrong. And the Christians of today who, in the face of the truth just pointed out, will still insist on the sinfulness of polygamy—virtually accuse God of being a party to the evil.

The child which was the fruit of David's adulterous connection with Bathsheba was smitten by the Lord with death; and all David's fasting and praying was of no avail to save it.‡ After the same woman became the polygamous wife of David, she bore unto him another son—they called his name Solomon, "and the Lord loved him.§ When King David waxed

§ *Luke XIII: 28.*

‖*Matthew VIII: 11.*

* *I Samuel XXV: 42, 43.*

†*I Kings XV: 5.*

†† *II Samuel XII: 7, 8.*

‡ *II Samuel: XII.*

§ *II Samuel XII: 24.*

old and usurpers were laying their plans to secure the throne of Israel to themselves, instead of Nathan the prophet coming with a severe reproof from the Lord, we find him uniting with Zadock the priest in an effort to place this polygamous child Solomon on the throne of his father David, and they were successful, Solomon became king.‖

The Lord appears to sanction his appointment also, for no sooner is Solomon made king than the Lord appears to him and promises to grant whatever he might desire; and when Solomon prayed for wisdom, the Lord promised to bestow it upon him in rich abundance, together with long life, honor and great riches.* Solomon was also chosen to build a temple to the Lord.+ And when it was dedicated the glory of God filled the house in attestation of Divine acceptance.§§ The Lord also appeared unto Solomon and gave him an assurance that the temple was accepted.++

What a contrast between the child begotten in adultery and the one born in polygamy. The one is smitten of the Lord with death in his infancy, the other is "loved of the Lord," exalted to the throne of his father David, chosen to build a temple to God, who gives most positive and public proofs of his acceptance of it, and also reveals himself unto him, warning and encouraging him. Surely in all this the Lord God has stamped adultery with unmistakable marks of his displeasure, while, on the other hand, he has set his seal of approval on polygamy.

Neither is the case of Solomon the only instance where God acknowledges and blesses the children born in polygamy. When Jacob, just previous to his death, blessed his children, he bestowed as great blessings upon the children of his polygamous wives as upon the children of Leah, nay, the blessing of Joseph the son of Rachel, is greater than that pronounced upon any one of the rest.★ Moreover, when Reuben, Jacob's oldest son, by transgression lost his birth-right, instead of the birthright falling to Simeon, the next oldest son, we are informed that it was given unto the sons of Joseph.†

We learn from the description given of the New Jerusalem that there will be twelve gates in the wall surrounding the holy city, and on these gates will be written the names of the twelve sons of Jacob, born of his four wives. We have already quoted the words of Jesus, showing that polygamous Abraham, Jacob, and the prophets will be in the kingdom of God, and will doubtless have their abode in this New Jerusalem, so that it appears that if our modern friends, who so bitterly oppose the practice of the saints in having a plurality of wives, ever go to heaven, gain an admittance into the "heavenly city," it will be by passing through a gate upon which is written the name of a polygamous child, only to be ushered into the presence of such notorious polygamists as Abraham, Jacob and many of the old prophets. It appears to the writer that modern Christians must either learn to tolerate polygamy or give up for ever the glorious hope of resting in "Abraham's bosom"—a hope which has ever given a silvery lining to the clouds which hang about the deathbed of the dying Christian. But the indignant unbeliever in the rightfulness of a plurality of wives, rather than associate with polygamists, may prefer to pluck off his crown, lay aside the golden harp of many strings, give up the pleasure of walking the gold-paved streets of the holy city whose "builder and maker is God," and take up his abode outside, where the horemonger, the liar and hypocrite dwell, and

‖ *I Kings I:13.* * *I Kings: III.*

\+ *I Kings V:5.* §§ *I Kings VIII:10, 11.*

++ *I Kings IX:1-3.*

★ *See Genesis XLIX, 22-26; also, Deuteronomy XXXIII:13-18.*

† *I Chronicles V:1, 2.*

where there is weeping and gnashing of teeth. Surely he must do this or make up his mind to honor those who have believed in and practiced plurality of wives—***more properly celestial marriage.***

Right here it might be as well to mention the fact that according to the genealogies given by Matthew and Luke. so far as the earthly parentage of Jesus is concerned, he came of a polygamous lineage, some of his progenitors being polygamous children, and many of them practiced that form of marriage. Surely some other line of descent would have been chosen for the Son of God if polygamy were sinful.

In the laws given to ancient Israel—and God was their law-giver—we find several, which more than foreshadow the permission to practice plurality of wives. Here is one in Exodus which regulates the practice by forbidding the husband to diminish the food of the first wife, her raiment, or her duty of marriage when he takes another wife: "If he take him another wife, her food (i. e., of the first wife), her raiment. and her duty of marriage, shall he not diminish."§

Again, we find a law regulating inheritances in families:

*If a man have two wives, one beloved and another hated, and they have born him children, both the loved and the hated; and if the firstborn son be hers that was hated: then it shall be, that when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born: but he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath; for he is the beginning of his strength; the right of the first born is his."**

§ *Ex. XXI: 7-12.*

* *Deut. XXI: 15-17.*

It may be claimed that this law relates to cases of a man having two wives in succession, and that is true; but it also relates to the case of a man having two wives simultaneously, and this idea is more forcible when we remember that Israel was a polygamous nation; and this is where the force comes in as an argument concerning plural marriage: both women are regarded as wives—their rights and the rights of their children are considered equal; and if the second wife, even though she be hated, should bear the first son, that son must not be defrauded of his birthright, he must inherit a double portion of his father's possessions. This construction is not strained, it is natural, and proves that God intended to provide for the rights of the polygamous wife, as well as to protect the first wife in hers. This careful legislation gives us another instance of God's approval of polygamy.

We quote another law:

"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her unto him to wife, and perform the duty of an husband's brother unto her, and it shall be, that the firstborn which she beareth shall succeed in the name of the brother, which is dead, that his name be not put out of Israel."†

How eminently unjust this law would be if God regarded polygamy as sinful, and prohibited its practice! Under such circumstances a young man would be liable to have forced upon him his brother's wife, and would be debarred from making any choice of a wife for himself. But there is no provision in the law which exempted a man who already had a wife from taking his deceased brother's wife—it is as binding on those already married as upon the single, and would occasionally enforce the practice of polygamy. Those who refused to comply with the require-

† *Deut. XXV: 5, 6.*

ments of this law were disgraced before all Israel by the wife of the deceased brother, before all the Elders, loosing the latchet of his shoes, and spitting in his face, and forever after "his name shall be called in Israel, The house of him that hath his shoe loosed."+

Is it possible that God was such an imperfect legislator that he enacted laws for his people, which, if obeyed, would enforce upon them the practice of that which was sinful, that which would destroy the purity of the family, and undermine the prosperity of the state? Yet such must be our conclusion if we adopt the opinions of the modern religionist, and moralist, who persist in saying that a plurality of wives, even though practiced under divine direction, and hedged about with all the restraining influences of religion, will result in these calamities to society. Need I comment on this presumption in poor, weak, short-sighted man, or exclaim how consummate is that egotism that will call in question the wisdom of the great Jehovah's laws?

The following is a summary of reasons we have for believing that God approved of a plurality of wives as practiced by the ancient patriarchs, and many of the leaders and prophets of Israel, and that in this sense polygamy is justifiable "from a biblical standpoint:"

First.—When a polygamous wife deserted the family of which she was a member, the Lord sent an angel to bid her return to that family, and promised to make her seed a great nation.

Second.—The Lord heard and answered the prayers of polygamous wives, blessing their marriage by granting them children; and, in the case of Rachel, the second wife of Jacob, performing what men call a "miracle"—making the barren fruitful—in attestation of his approval of her polygamous marriage with Jacob.

Third.—The men who practiced plural marriage by no means forfeited the peculiar blessings promised to them before they were polygamists; on the contrary, the promises were renewed to them, and greater blessings added—God continuing to be their friend, and revealing himself and his purposes to them.

Fourth.—God himself gave unto David a plurality of wives, thus becoming a party to the evil, if polygamy be sinful.

Fifth.—God owned and blessed the issue of polygamous marriages—making a marked contrast between them and illegitimate children.

Sixth.—So far as the earthly parentage of Jesus is concerned, he came of a polygamous lineage, which certainly would not have occurred had polygamy been unlawful and the issue spurious.

Seventh.—The Lord gave unto ancient Israel a number of laws under which polygamy was not only permitted, but in some instances made obligatory.

The force of the cases here cited does not depend upon technical translations of particular passages of scripture, they sweep through the whole history of Israel, and are interwoven in the legislation of the Hebrew race. And while all this may not justify men now—without further commandment from God—in marrying a plurality of wives, what is here set forth does establish the fact that God did approve of a plurality of wives as practiced by his ancient servants, and presents an array of testimony so strong that not even the authoritative voice of Rome can strike down its force; nor the odium that may attach to some of the coarse utterances of Martin Luther and his associates on the subject, affect the fact of God's approval of that form of marriage. And that which he approves, and so strikingly approves, must be not only not bad, but positively good, pure, and holy. Therefore I conclude, that since God did approve of the plural marriage custom of the ancient patriarchs, prophets, and kings of Israel, it is not at all to be wondered at that in the dispensation of the fullness of times, in which he has prom-

+*Deut. XXV:9,10.*

ised a restitution of all things, that God should again establish that system of marriage. And the fact of God's approval of plural marriage in ancient times, is a complete defense of the righteousness of the marriage system introduced by revelation through the Prophet Joseph Smith.

THE RIGHTS OF MAN.

(continued from page 48)

To acknowledge in theory the great rights of man and the enactments of the Creator is just; but to deny them afterwards in practice is perjury and a mockery against both God and man.

In the foregoing, we have brought before the minds of our readers the cardinal rights of man as a thinking, religious, and responsible being. We have considered free agency as a fundamental and necessary condition to the very existence of thinking being. The soul is not a machine. That which is termed spiritual and thinking nature is not mere mechanical force. Thought cannot be measured out to the mind by rule and compass. Impulsive life will not travel in an arbitrary direction; and the immortal spirit, with its infinite and versatile powers, cannot be held by the chains of creeds or legislative enactments. Free agency in thought, then, is abolutely essential to thinking being.

We have also claimed free agency as the very basis of man's accountability. As a religious being, his agency is still indispensable. Freedom of conscience grows out of this primary right, and coercive faith is antagonist to both. We have seen that God, in His works and dealings, has acknowledged these fundamental laws, and, in His economy, has preserved them inviolate. Not only has He tolerated myriads of faiths, and an almost infinite variety of thought, but, in allowing a Devil to exist, He has, if we may so express it, admitted even the Satanic agency—admitted the liberty of the Devil to entertain his devilish views, his devilish thoughts, and his devilish disposition. It is true, the Almighty holds the hosts of hell accountable, but it is not for exercising these rights. It is because they infringe on the rights of others—because they interfere with His economy and wage war against His creatures and subjects. From these considerations, we lay down free agency, liberty of thought, freedom of conscience, and unrestrained faith, as essential to the existence of thinking, religious, and responsible being, and as necessary conditions to give consistency to the ideas attached thereto. As a Mormon, then, is a man, all these rights belong to him; and were he even a devil, God, by precedent, has granted to him these rights; and, therefore, taking an extreme view of the case, we are justified in claiming them.

Perhaps there can hardly be found an individual with ordinary intelligence and respect for the rights of man who would boldly protest against the rights of the Saints as men. Their claims to free agency, their right to the peculiar disposition of their minds, their privilege of embracing the faith which recommends itself to their judgment and feelings, their right to believe in the divine mission of Joseph Smith, or in any other feature of their religion, will not, we apprehend, be denied in theory. The most ordinary understanding would have enough sagacity to see that such a denial would cover more then was intended, and that, admitted against one man, it would fit every other. They could not well help realizing that, in finding its level, it would overshadow every individual, every community, every nation, and indeed all mankind. To *utter a protest against the rights of the Saints, their free agency, and their faith, would in reality amount to a protest against the rights, agency, and faith of*

every man. It would sit as an incubus upon one thousand million beings. The Mormon could then in fairness bring the protest against every sect—the Catholic against the Protestant, &c. Indeed, on some point or other, a thousand million individuals, if the law were carried out, would be a thousand million intolerant protestators against one another. There would be universal strife. Every man's hand would be literally against his neighbour. Such principles as free agency, the rights of man, liberty of thought, and freedom of conscience would be inconsistent and meaningless. These rights of the Saints our liberal (?) opponents are, therefore, bound to admit, or deny them at the expense of the rights of every man. But it is only in word that our rights are admitted. The following questions will find a ready affirmative in the general mind, and this affirmative has become a pet doctrine with the popular press in its dealing with the Mormon problem. The intellectual lords imagine that they thus give it a consistent solution.

Have not the United States the prerogative to declare that they will not have a Mormon community in their territory? Has not a State the right to say that it will not have them within its borders? Has not a man the privilege of saying that he will not have a Mormon neighbour, and that the faith of the Saints shall not take root near his homestead? Of course, in wording these questions, our enemies would couple them with opprobrious epithets, and season them with expressions of abhorence. And such expressions and epithets we know would be to weak and silly minds as hobgoblins, whose imagined existence is the terror of childhood. They would also excite the prejudice and raise the choler of fools and bigots, but could not hide the merits of the case from just and reflective men.

Not only have these questions found an affirmative in words, but they have also found it in deeds, in actions, in blows. That affirmative has been forced home at the point of the bayonet, exhibited on the edge of the sword, and sent hissing from the deadly revolver. These answers have been published in extermination, and illustrated by ravishment, robbery, and mobocracy. They have deprived tens of thousands of their rights, and disfranchised a whole community. They have been written with the tears of the widow and the fatherless, and sealed with the gore of martyrs. Those who have thus dealt with the Saints will admit their rights in theory, but the rest of the tale our history will best relate. And even now the United States would exterminate the Mormons from their mountain fastness, and, for ought they care, send them to enjoy their rights in that "undiscovered country from whose bourne no traveller returns."

We, however, do not thus understand the rights of man. Justice will not be satisfied with the wordy admission of her laws by those who break and deny them in act; and those who thus trifle with her deserve her frowns and will kindle her indignation. To interpret the privilege of His creatures according to the spirit of the above is mocking the Almighty. A mere theoretical admission of the rights of man and a violation of them in practice is hypocritical dealing towards both God and man. To exterminate the Saints as natural or adopted citizens, to disfranchise and exile them, to send them to enjoy their rights beyond the borders of American territory, is, to all intents and purposes, denying and repealing both their natural and national rights. The individual who admits the agency of his neighbour, grants him liberty of thought and freedom of conscience in words, and, with professions of love and tolerance for him, will set fire to his house, and leave him to be consumed in the flames, is at once a hypocrite, an incendiary, and a murderer. We know how much his professions are worth. In such a light we are bound to view the United States or any nation who thus act towards the Saints.

We emphatically deny the United States the prerogative to say that they will not have a Mormon community within their territory; or a State, to say that it will not have them within its borders; or of an individual to say that he will not have a Latter-day Saint for his neighbour. True, if they will evacuate the country in favor of the Saints, and, in carrying out their absurd, unjust, and intolerant dispositions, will renounce their own rights, it will not exceed the limits of their privileges and prerogatives. But to demand the sacrifice at the hands of their Mormon fellow-citizens and neighbours is not just.

If the Latter-day Saints are entitled to the rights of man, as they undoubtedly are, their rights will hold good, irrespective of time, place, or circumstances. If it belongs to them to receive that faith which recommends itself to their minds, to exercise their agency, and claim liberty of thought and freedom of conscience, at any time, in any place, and under any circumstances, then those rights belong to them in all time, in all places, and under every circumstance. They would belong to them in the palace of the Queen of England, or in the city of Washington, as well as in the Rocky Mountains. They have belonged to them since 1830 to 1858. They will belong to them in 1958. Indeed, while time lasts, a "Mormon" exists, and the rights of man remain, they can with justice be claimed, and cannot in justice be withheld.

The great Creator, in giving an individual birth, not only declares, in that act of creation, that the natural rights of the man are equal to those of other men, but therein is also contained an admission that his natural rights belong to him in the land of his nativity or in any part of the earth where it has pleased the Creator to place him; for the earth belongs to the Lord, and not unto man, nor any part of it to one more than unto another, unless the great Divine Landholder confers it by special gift. As far as the natural rights of man extend, all have equal claims upon the earth, and the privilege of an existence in any part of it where birth, the providences of God, or the course of events may place them. We must not, however, be understood as advocating absurd doctrines of promiscuous settlement, and no fixed right of property; nor must we be understood as denying to Governments and the members of society the prerogatives and privileges of organizing, making just divisions of the land, and legislating in the best manner to preserve public good and the general harmony of society. But we do mean to say that any act of legislation antagonistic to the natural rights of man is unjust.

A native American, then, has the undoubted right to be a Latter-day Saint in America, and to exercise in that land all the rights pertaining to thinking, religious, and responsible beings. To make a declaration contrary to this is blasphemy against the sacred rights of man. Who art thou that deniest to thy neighbour that which his Creator has granted to him? What nation is great enough to defy the Omnipotent and stand justified in repealing His enactments?

A nation is composed of a number of individuals of equal natural rights collected together in a national capacity. But this amalgamation does not subtract from individual rights. The fundamental object of such amalgamation is to better preserve the rights of every member of society, to prevent one man from trampling upon the privileges of his neighbour, and to restrain the human family from being as beasts of prey to one another. This is the great object of national organization. Therefore, to take from the Saints their rights, and disinherit them, is a breach of the first principle of national existence.

The leading paper of England considers that the present rebellion in India has been principally caused by the na-

tives' not understanding the liberal spirit of Protestant Christianity. It holds that this country has manifested a too sensitive fear in avoiding the appearance of tampering with the religious rights of the natives, and that, in not giving a practical illustration of the liberal spirit of its Protestant policy, it has led them to misunderstand and be suspicious of the intentions of England—engendered a fear in their minds that this country secretly designed to supplant the Hindoo faith and coerce that people into abhorrent religions. The Times of November 28, 1857, has the following:—"During a whole century of dominion, we have failed to persuade the natives of India that we have not, and never can have, any intention of forcing them to abandon their religion for our own." If Protestant Christianity makes such an acknowledgement of the religious rights of a conquered race at the time of their rebellion, free-born or naturalized American citizens are surely entitled to the same priyileges. We claim for the Latter-day Saints the same privileges; and to withhold them from that people is a violation of the spirit of Protestant Christianity, and a breach of its fundamental principles.

If we measure the rights of man as guaranteed by the glorious Constitution of America, then indeed are the Saints entitled to all they claim. Its spirit is to preserve man's agency. It grants him his right as a thinking, religious, and accountable being. It declares that the faith of American citizens shall not be coerced that liberty of thought belongs to them, and that freedom of conscience is their undoubted right. The whole tenour and design of that Constitution is to ensure man's natural rights and allow a community to regulate its own domestic institutions, and receive that faith which most recommends itself to their minds; and to grant the people the privilege of choosing their own officers is its fundamental principle.

(To be continued.)

INTEGRITY OF CHARACTER.

—o—

Young men should be deeply impressed with the vast importance of cherishing those principles, and of cultivating those habits which will secure them the confidence and esteem of the wise and the good.

A young man may be unfortunate, he may be poor and penniless, but if he possess unbending integrity, and unwavering purpose to do what is honest and just, he will have friends and patrons, whatever may be the embarrassment and exigencies into which he is thrown. The young may thus possess a capital of which none of the misfortunes and calamities of life can deprive them.

We have known men who have suddenly been reduced from affluence to penury by some overwhelming misfortune, which they could neither foresee nor prevent. To-day they were prosperous; tomorrow, every earthly prospect was blighted, and everything in their future aspect of life was dark and dismal. Their business was gone, their prosperity gone, and they feel that all is gone; but they have a rich treasure that nothing can take away. They have integrity of character, and this gives them influence, raises up friends, furnishes them with pecuniary aid, with which to commence life once more, under auspicious circumstances.

We cannot to strongly impress upon our young men the *importance of abstaining from everything which shocks their moral sensibilities, wounds their conscience, and has a tendency to weaken that nice sense of honor and integrity so indispensable to a good character.* "Integrity of character!" Who ever possessed it, that did not derive untold advantage from it? It is better than riches, it is of more value than "diamonds and all precious stones;" and yet every man may possess it. The poorest may have it, and no power on earth can wrest it from them. Young men, prize integrity of character above all earthly gifts. —Ex.

The following article was printed from photographic plates taken from the original - found in the Millennial Star, Vol. 15, pages 337-340.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 22.—Vol. XV. Saturday, May 28, 1853. Price One Penny.

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 uncleanness 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, uncleanness and filthiness should not be named as practices among the Saints. 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. v. 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." 1 John iii. 2. 3.

We will address this article to those Saints who are heads of families, because upon them rests the responsibility to order their houses aright, as well as to set an example worthy of imitation.

Let your own persons be clean. We heard an old man declare, some time ago, that his whole body had not been washed for about twenty years. Whether, in consequence, his skin was covered with a coating of filth of the thickness of one inch, or of a sixteenth of an inch, he did not inform us. We only saw his hands and face—we did not wish to see more of his body—as they were washed, we suppose, every day, they of course could not be considered indicators of the state of the other portions of his body. To speak in the most favourable terms, we guess that if we had seen the other parts of his body, they would have presented a "kind of" scaly appearance, not altogether in unison with the general smooth regularity of the human skin. And this man had a name, we cannot say he had much more than a name, to be a Saint. We say his body had not been thoroughly washed for twenty years, we did not take into account his baptism because that washing was not attended to merely to clean his skin. And how he summoned sufficient resolution to submit to the ordeal of that ordinance, we are at a loss to determine. We hope this man's case is altogether an isolated one in the Church.

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.

Now, there exists not the slightest reason why people should not contract the habit of often washing their bodies in pure water. A bath is good where it can be obtained. But where there are no facilities for obtaining a bath, a thorough wash can be obtained without. No one is too poor to do this. The price of a month's tobacco will purchase a yard of canvass, a yard of flannel, and a bowl to hold water —and, with a firm resolution, you are then upon the highway to cleanliness. Who then can consider himself justified in suffering his body to be clothed and scaled day after day, week after week, and year after year, with corrupt matter which that body has exerted all its natural powers to free itself from! And then the satisfaction of having a clean skin will outweigh, many times over, the trifling expense whereby that invaluable boon may be secured. We fancy that a man who washes his body clean, daily, naturally feels many inches taller than one who washes his body about once in seven years. The daily washer, although clothed in coarse apparel, feels that his presence is no offence in any respectable circle. The man who washes once in seven years feels, or ought to feel, that his presence is an offence in any decent circle. How, then, can Saints permit filth to attach itself to their bodies, which bodies should be at all times the temples of the Holy Spirit, and which bodies, they hope, will be ushered into the presence of their glorious Lord. Surely Saints should repudiate all such uncleanness, and fervently desire to purify themselves even as He is pure.

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 and colour 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 that 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 parlour, 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 slipshod 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 inconsistency and irregularity in your dress. Silks and satins and fine cloth 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 uncleanness? 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 labour to keep these in a creditable state of cleanliness. And who cannot afford labour? 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 favour of its tenants!

We enter a house and find a score of different kinds of articles lying in prime confusion on the unwashed floors! The unwashed plates and dishes, which were used for dinner, are in one corner of the house; a heap of dirty clothes thrown ready for the wash, is in another corner; a pair of trousers, a jacket, or a smock-frock, waiting to be mended, is in another corner; the bellows lie in the cradle, half hidden by the baby's bedclothes; scraps of potatoes and bread are on various portions of the floor, thrown about by the children; a bowl of water in which the mother has just washed her hands, is on a chair upon which otherwise we might sit down; the towel covers the seat of another chair—the towel is removed, and we are asked to sit down. We can't well refuse, so we sit down, but we are soon convinced that the chair is uncomfortably damp—nevertheless we continue on our seat. We are asked to tea, (you always find tea in such houses,) our friends know we have no good excuse for not staying for tea, therefore we are obliged to stay. But the food goes against our stomachs, for the knife and toasting fork give the toast, and bread-and-butter a flavour not unlike that of a salted herring, (we saw a herring's head and bones among the dishes in the corner of the house,) and the jug in which the water was fetched for us (as we seldom drink tea) does not appear quite so clean as we might wish it, so we sit illsuited and look how the others eat, while they wonder how it is we cannot get along. You may be ready to say that such a scene is very seldom witnessed among the Saints. Well, we have no wish to see such scenes, once in a generation is quite often enough for such dramas to be enacted.

Let your children be clean.—Greater responsibility is not laid upon man, than that of properly bringing up his children. The wise 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 practise themselves. Hence you will see the necessity of a cleanly example being set before your children. They will find it is a perpetual reproach to them not to appear clean. They will learn to feel this, if you are cleanly in all your ways. If we meet a sister's children in the street, with the baby, our first impulse is to take the little one in our arms and salute it with kisses. But on looking at it we see that it is so filthy that we can't make a fuss with the little thing, no matter how much disposed we feel to do so; so we pass on, and away go the children and tell their mother that they met us, and we took scarcely any notice of them and the baby. This is quite a serious matter, for you are sure to lose ground in the good graces of a woman if you slight her baby, no matter your excuse.

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 labour 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 which we have been talking of, 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 cleanly, pure, and happy people upon the

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face of the earth, Zion will become the most cleanly, 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 practise 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.

THE TOUCH OF THE MASTER'S HAND

'Twas battered, scarred, and the auctioneer thought it scarcely worth his while
To waste his time on the old violin, but he held it up with a smile.
"What am I bid, good people", he cried, "Who'll start the bidding for me?
A dollar! A dollar! Now two, only two! Two dollars, and who'll make it three?
Three dollars once! Three dollars twice! Going for three!"—But no!
From the room far back a gray-haired man came forward and picked up the bow,
Then wiping the dust from the old violin and tightening up the strings,
He played a melody, pure and sweet, as sweet as an angel sings.

The music ceased and the auctioneer, with a voice that was quiet and low,
Said, "What am I bid for the old violin?" and he held it up with the bow.
"A thousand dollars, and who'll make it two? Two thousand, and who'll make it three?
Three thousand once! Three thousand twice! And going and gone", said he.
The people cheered, but some of them cried: "We don't quite understand
What changed its worth?" Swift came the reply, "The touch of the master's hand."

And many a man with life out of tune, and battered and torn with sin,
Is auctioned cheap to a thoughtless crowd, much like the old violin.
A mess of pottage, a glass of wine, a game, and he travels on.
He is going once, and going twice, he is going and almost gone.
But the Master comes and the foolish crowd never can quite understand,
The worth of a soul and the change that's wrought by the touch of the Master's hand.

—Author Unknown.

INDIVIDUAL RESPONSIBILITY

It is possible for a person to receive the principles of eternal truth, to rejoice therein, and to walk according to them for a considerable time, bearing the scorns and sneers of his former acquaintances, and even suffering loss for the truth's sake. But though this be a good commencement in the career of a man of God, it will not suffice to bring him off victoriously as a servant of the living God. The demand which the religion of the Lord Jesus Christ requires, is more than this; it is not only to endure for once or twice, but to continue to endure, even unto the end, to meet with difficulties complicated and dark, when every resource from which we look for help appears to be gone, when the highest and most distinguished for their integrity fall, when you look around for the support of many who have hitherto stood firm as a rock, whose previous career has been untarnished, and find them apostate; then, indeed, is the hour of trial. Then it is proved whether the seed within us has fallen upon good ground or not; yes, when every friend has fallen, when the horizon of our prospect shows no ray of light or hope, when it is in vain to seek for any aid far or near. Then indeed comes the test, and happy is that man who can still stand, and calmly stand, upon the principles of eternal truth, feeling that his feet are fixed upon a rock, and whose confidence is such, that he knows that foundation is sufficient, not ask for other aid.

And sooner or later all that have entered into the kingdom of God must endure these things, and be similarly tested. In aspiring after that high and exalted position in which our heavenly Father is exalted, who has overcome all things, we must in our progress be prepared to overcome all things, and go on continually conquering and to conquer. Shall we then despair when difficulties arise—when the dark clouds of adversity hover around us—when no way of hope of escape as it were is afforded? No! Let the Saints stand individually upon the principles of eternal truth. They are as lasting as their great Author. Let each become isolated as it were then, and prove in his own person the unflinching integrity and uprightness of a man of God.

But suppose on the other hand that we have our faith in the gospel associated with our own confidence in some individual besides, and that we look upon his faithfulness as a support unto ourselves. In the day of adversity he may fall; in the struggle of persecution he may be overthrown: what then becomes of those who have looked more to the integrity of that man than to the reality of their own position? Why, they fall, too, and find that the covenant which they had made was not formed between themselves and God, but that it trusted in an arm of flesh, which now has failed them, and they look in vain for a way to escape. Let then every one examine himself. Trial and difficulty are nigh at the door. The power of the tempter is about to be excited with surpassing energy, and it behoveth all to watch and pray, lest they fall.

Let it be ever remembered that religion is personal, that we individually have to act our part, and blessed shall be he who having encountered all things, still shall stand. His reward shall be lasting, and his crown glorious, sparkling with the radiance of eternal light, and he shall be welcomed and accepted amongst the sons of God.—Editor, Millennial Star, Vol. 7, p. 201-202.

Wait not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of TRUTH, the more distinct and strong must be your own.—Channing.

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

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EDITORIAL THOUGHT

COMING JUDGMENTS

"THE ALMIGHTY has decreed to rend and break in pieces all earthly governments—to cast down their thrones—to turn and overturn, and break up the nations—to send forth His messengers, and make a way for the establishment of the everlasting kingdom to which all others must yield, or be prostrated never more to rise. Awake then, O ye nations, for with you the Lord hath a controversy! His kingdom is now for the last time organized upon the earth—all nations are invited to become citizens—it is the only government of safety or refuge upon all the earth—it hath its seat in the everlasting mountains—its dreadful majesty shall strike terror to the hearts of kings in the day of His power!

"Awake, for troublous times are at hand! Nations shall no longer sit at ease! The troubled elements shall foment and rage, and dash with tremendous fury. A voice is heard unto the ends of the earth. A sound of terror and dismay! A sound of nations rushing to battle: fierce and dreadful is the contest; mighty kingdoms and empires melt away. The destroyer has gone forth, the pestilence that walketh in darkness. The plagues of the last days are at hand, and who shall be able to escape? None but the righteous; none but the upright in heart; none but the children of the Kingdom. They shall be gathered out from among the nations; they shall stand in holy places and not be moved. But among the wicked, men shall lift up their voices and curse God because of His sore judgments, and die. And there shall be a voice of mourning and lamentation unto the ends of the earth; for the cup of the indignation of the Almighty shall be poured out without mixture of mercy, because they would not receive His messengers, but hardened their hearts against the warning proclamation; against the gospel of the Kingdom, and against the great, preparatory work for the universal reign of the King of Kings and the Lord of Lords."

ORSON PRATT

AND THEY SHALL TEACH FOR DOCTRINES THE COMMANDMENTS OF MEN

In his last General Conference address, Elder Mark E. Peterson expressed the fears of the First Presidency relative to the introduction of foreign subjects, many of them contrary to the spirit of our religion, into the religious classes of the Church. This condition has been going on for years and has finally reached a gigantic proportion.

Although the brethren have not often publicly so manifested their grave concern, such speeches as was delivered by Elder Peterson is indicative of the conditions now existing. This is not to be wondered at, for since the acceptance of the Woodruff manifesto, there has been a steady and noticeable decline in the moral teachings of the fulness of the gospel among the Latter-day Saints. **And we think it altogether too late a date for a reformation—UNLESS IT IS A COMPLETE RFFORMATION, AND THE FULNESS OF THE GOSPEL FULLY RESTORED TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.**

Much of the false teaching has sprung from the tabernacle pulpit during general conferences. Lesser lights in the Stakes and Wards, taking license from such procedures, have faithfully through the years been teaching for doctrines the commandments of men.

In the early days of the Church any mistakes in doctrine made in public during the Conference was corrected in public during the same conferences. The First Presidency made certain that nothing but **"TRUTH — DIAMOND TRUTH"** was let out as being **"OFFICIAL".** Thus nothing but truth was carried back into the Stakes and Wards.

The clamor for world popularity has changed our procedures and we now find our teachers bringing all sorts of heresies into the classroom. The brethren do well to warn the people against such practices; even though their warning may be too late. However, it is not this aspect of Elder Peterson's sermon we desire to comment on at this time.

Two very terse statements have been drawn to our attention. They are: 1st—

> **I do believe that the President of the Church is in very deed the mouthpiece of God on earth, the prophet, seer, and revelator of the Lord, and that he and he alone has the right and power to give to the Church any new doctrines or new interpretations of existing doctrines.**

2nd—

> **I do not believe you have the facts or are being honest with yourself if you question the Manifesto as it appears in the Doctrine and Covenants.**
> —April 1953 Conf. Rpt., page 84.

As to the first statement, we have no right to disclaim the belief of a man in his leader; nor do we say that under the present uninspired program of the Church (a program to gain and develop world power and popularity) that David O. McKay does not have the right to change certain procedures relative to the smooth operation of his organization; but, to say that he has **the right** and **the authority** and **the power,** under God to give to the Church new interpretations of existing doctrines, is to claim for him powers not even relegated to God.

Let us claim for a moment that he does stand as the Prophet of God. Upon what premise, and by what authority could the meaning and interpretation of an eternal principle be changed? The prophets of the Old and New Testament periods never varied in their interpretations of the gospel. The true prophets of this dispensation have not varied in their interpretation of the revealed principles of the gospel. There is no question in the mind of the enlightened that

men are called and clothed with prophetic powers to act and speak in the name of God; but to suppose that such a person would have the authority to change the interpretation God has placed upon immutable and eternal principles is to charge the plan of God, for the salvation of His children, with foolishness and folly.

We claim all the saving principles of the gospel as revealed through the Prophet Joseph Smith as diivne and necessary to man's highest exaltation. That they are immutable and eternal in their nature. That they have been revealed to many peoples on many earths. That baptism by immersion, for example, has been practiced by every man who ever attained to a celestial glory on any earth.

It would be just as reasonable (as was done in the early Church) for us to assume to change the mode of baptism, because of circumstances, as to assume to change any other mode pertaining to the holy principles of the gospel.

A PROPHET CANNOT MAKE VOID THE LAW, AND HAVE IT STAND IN THE HEAVENS. Prophets have had their lives taken, some have been replaced, and still more rebuked from the dawn of time until now for attempting to change the meaning of the word of God. This cannot be done with impunity, and for men to claim such powers for their leaders is to prove their lack of understanding pertaining to the revealed Word of God.

It is true—God can withdraw, as was done among the children of Israel in the days of Moses, and again in 1890, after the Manifesto. It is true—God can give a commandment to perform a work which under certain circumstances and conditions might be withdrawn. It is true—the entire plan of life and salvation might be withdrawn from a dispensation—these things certainly rest with the powers God possesses; but if we are to obtain an eternal inheritance in the presence of God we must live every law He lived. If the law has been withdrawn, we can consider ourselves only privileged to obey lesser laws, which gain for us lesser glories; or if the whole plan has been withdrawn, then complete darkness covers the earth and we can consider ourselves living in a dark age.

This, however, is not the first time these sentiments have been voiced by the brethren. In the General Priesthood meetings President J. Reuben Clark has often made reference to the same thing; that the present leader of the Church is the only living man who has the right to issue new interpretations to existing doctrines. This very attitude, together with the signing of the Manifesto, has given voice to the sentiment expressed by other churches—that we claim the right to veto God.

This very vital question pertaining to the interpretation of the scriptures is greatly agitating the minds of the saints. The question is frequently asked, **"Can the 'living Oracles' change the set laws and ordinances of the gospel through interpretations contrary to those established by former Priesthood authority, or the revealed word and will of God?"**

The situation is now before the saints where an interpretation on a point of doctrine rendered by the Prophet Joseph Smith or his successors, is given differently now. In the past this has given rise to much misunderstanding and name calling. Too often the leaders seem inclined to try to prove their own theories correct, rather than square them up with the revealed will and word of God.

In 1886 President John Taylor asked the Lord what could be done pertaining to the "Mormon system of marriage", which at that time was focussing persecution against the saints. The answer was definite and simple. Note the exact language:

> **Thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant; for I the Lord**

am everlasting and my everlasting covenants cannot be abrogated, nor done away with, but they stand forever. * * *

I have not revoked this law (plural marriage), nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof."—1886 Rev.

Here the Lord asked a very provoking question—**"and how can I revoke an everlasting Covenant; for I the Lord am everlasting and my everlasting covenants cannot be abrogated, nor done away with, but they stand forever."** Here, then, lies the secret to interpretive authority. Let the wise beware and ever be on the side of right. The action so impressed John Taylor that he served notice upon the murmuring saints that before he would take steps to change the meaning of the marriage law (plural marriage) he would suffer death.

Now we ask, are not all the principles of the gospel the same in the eyes of God? Which rvealed law can be abrogated or done away with, and mankind still reach Godhood? Surely not faith, baptism, the gathering, the confirming of the Priesthood, the law of marriage? All these with many more are eternal and immutable. They have been practiced by the sons and daughters of God upon every earth that ever was created to abide a celestial glory. Or as President Brigham Young explained the same thought:

It is written, "Prove all things, hold fast to that which is good." Refuse evil, choose good, hate iniquity, love truth. All this our fathers have done before us; I do not particularly mean father Adam, or his Father; I do not particularly mean Abraham, or Moses, the Prophets, or Apostles, but I mean our fathers who have been exalted for millions of years previous to Adam's time. They have all passed through the same ordeals we are now passing through, and have searched all things, even to the depths of hell.—J. of D., 9:243.

It is the work of the evil one to reinterpret and do away with the saving principles of the gospel, that mankind might fall and stay into the miserable and fallen condition he (Satan and his hosts) find themselves.

The saints should be aware of these false heresies. They should become an enlightened people and remember the words of faithful Peter who was president of the threesome who again brought the Priesthood to the earth in this dispensation. Said he:

We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy ye do well that ye take heed, as unto a light which shineth in a dark place, until the day-dawn, and the day-star arise in your hearts;

Knowing this first, that no prophecy of the scripture is given of any private will of man.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1:19-21. I. T.

The Apostle Paul joined with this warning:

But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.—Gal. 1:8-9.

In our dispensation the Prophet Joseph Smith sounded a like warning. Said he:

Oh! I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it, and know that I testi-

fy the truth concerning them.—Joseph Smith's Teachings, p. 151.

To show the necessity of men speaking only under the authority of God, the Prophet further said:

If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding.—His. of Church, 3:295.

During the past 63 years there have been many protestors against the changes in doctrines because of new interpretations in the Church. Among the foremost writers on this thought was Bishop Heber Bennion. Said he:

We are told that the living oracles take precedence over all other authority, living or dead. We agree that the living oracles take precedence, provided they do not conflict with the dead oracles. "To the law and the testimony if they speak not according to this word it is because there is no light in them."—Isaiah 8. If it is true that the living oracles take precedence over all others regardless of their disagreements with the dead prophets, then the Saints must necessarily change their faith every time there is a change in the presidency, to conform to the views of the new president. We must believe in Adam-God so long as Brigham Young lives, but so soon as a President arises differing with Brigham Young, we must disbelieve in this doctrine and adopt the views of the new oracles. THE MENTION OF SUCH AN ATTITUDE IS SO ABSURD AS TO BORDER UPON THE RIDICULOUS.—Gospel Problems, p. 6.

This very condition creates a **"variance with the President of the Church and his associates".** The Saints are being continually criticised and many of them excommunicated because of this **"variance", when in fact, it will be seen from an examination of the true facts, that the President of the Church and his associates are frequently at variance with the laws of heaven.**

Much has been said in our day regarding obedience to leadership ,and what attitude the Saints should take relative to counsel. President Brigham Young was aware of the desire on the part of the people to be led blindly. He decried this condition as well as uttered the following solemn warning.

I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful (lest) they settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence that they could give their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not.—Discourses of Brigham Youn, p. 209.

Then in an effort to secure the Saints in obeying God rather than man, he said:

If a Bishop or any other officer in this Church shall counsel the people to violate any of the laws of God, and to sustain and build up the kingdoms of the world, I will justify them, and the Lord will justify them in refusing to obey that counsel.—J. of D., 12: 164.

As to the true position the Saints should be in, the President went further to say.

Looking upon the Latter-day Saints, the inquiry within myself is, DO YOU KNOW WHETHER I AM LEADING YOU RIGHT OR NOT? Do you know whether I dictate you right or not? Do you know whether the wisdom and mind of the Lord are dispensed to you correctly or not? These are the questions

which I will answer by quoting a little scripture and saying to the Latter-day Saints what was said to the Saints in former times, "no man knoweth the things of God, but by the spirit of God." That was said in the days of the Savior and the Apostles, and it was no more true then than it is now, or than it was in the days of the Prophets, Moses, Abraham, Noah, Enoch, Adam, or in any and every age of the world. It requires the same manifestations in one age as in another to enable man to understand the things of God. I have a request to make of each and every Latter-day Saint, or those who profess to be, to so live that the spirit of the Lord will whisper to them and teach them the truth and define to their understanding the difference between truth and error, light or darkness, the things of God and the things that are not off God. IN THIS THERE IS SAFETY; WITHOUT THIS THERE IS DANGER, IMMINENT DANGER; AND MY EXHORTATION TO THE LATTER-DAY SAINTS IS — LIVE YOUR RELIGION.—Des. Ev. News, May 5, 1874.

Some may say, "Brethren, you who lead the Church, we have all confidence in you, we are not in the least afraid but what everything will go right under your superintendence; all the business matters will be transacted right; and if Brother Brigham is satisfied with it, I am." I do not wish any Latter-day Saint in this world, nor in heaven, to be satisfied with anything I do, unless the Spirit of the Lord Jesus Christ, the spirit of revelation, makes them satisfied. I wish them to know for themselves and understand for themselves, for this would strengthen the faith that is within them. Suppose that the people were heedless, that they manifested no concern with regard to the things of the kingdom of God, but threw the whole burden upon the leaders of the people, saying, "If the brethren who take charge of matters are satisfied, we are", this is not pleasing in the sight of the Lord.

Every man and woman in this kingdom ought to be satisfied with what we do, but they never should be satisfied without asking the Father, in the name of Jesus Christ, whether what we do is right. When you are inspired by the Holy Ghost you can understandingly say, that you are satisfied; and that is the only power that should cause you to exclaim that you are satisfied, for without that you do not know whether you should be satisfied or not. You may say that you are satisfied and believe that all is right, and your confidence may be almost unbounded in the authorities of the Church of Jesus Christ, but if you asked God, in the name of Jesus, and received knowledge for yourself, through the Holy Spirit, would it not strengthen your faith? It would. A little faith will perform little works; that is good logic.—J. of D., 3:44-45.

President B. H. Roberts, ever a defender of the rights of the leaders, also a defender of truth and righteousness, made the following comment on the subject:

We believe in an inspired Priesthood for the Church, we believe in inspired teachers; but that does not require us to believe that every word that is spoken from the pulpit is the very word of God. Sometimes they (the leaders) speak merely from their human knowledge, influenced by passions, influenced by interests of men, and by anger, and vexations, and all things that surge in upon the minds of every servant of God. When they so speak, then that is not scripture, that is not the word of God, nor the power of God unto salvation; BUT WHEN THEY SPEAK AS MOVED UPON BY THE HOLY GHOST, THEIR VOICE THEN BECOMES THE VOICE OF GOD.—Defense of Faith, 2:456.

The late President Charles W. Penrose, although in certain instances attempted to modify and change divine laws, explains the duties of the Saints in the following way:

But before we can reasonably submit ourselves to other men in matters that concern our salvation, we must become convinced of their divine authority to guide us. Let the fact be once established in our minds that certain men really hold the Priesthood of God, and if we are consistent, we shall, with gladness of heart, submit in all things to their superior judgment and intelligence. * * *

"But", says one, "Is it not possible for the Priesthood to err as well as other men?" Yes, it is possible for all men to go astray and break the laws of God; but while the Saints of God do right and have the desire to work righteousness, he will never permit them to be led astray. Though his servants might, in their weakness, do wrong themselves, God will never suffer them to LEAD THE RIGHTEOUS TO THEIR ULTIMATE LOSS. If the Saints keep the laws of God, their leaders will be constrained to give them correct instruction and counsel that will be for their good; for God will use them as his instruments, and control their thoughts and words according to his will.

"But are we to practice the principle of blind obedience?" some may enquire. By no means. In "Mormonism" there should be no blindness: the true Saints of God walk in the light; their eyes have been opened; it is their privilege to see their way as thy travel the road of salvation. If the Saints seek for counsel, with the determination to obey the Lord's will in preference to their own, the Spirit of Truth will bear testimony in their hearts that the counsel they receive is of God, and will give them light to see that it is for their benefit. With the commandments of God comes a sacred influence to the willing mind, giving light to understand an dstrength to obey. Darkness is with those who rebel; blindness is upon those who love their own way.

"Mormonism" oppresses none; its spirit is liberal; its institutions are free; its Priesthood is a standard for universal appeal. It neither enchains the mind, nor leaves it to wander in the mazes of confusion, or stray in the universe of conjecture. It guides, restrains, and instructs. It comes from heaven to lead man there. It stoops from above to lift him upward. It reveals the laws of God, that Saints may understand; and it shows them how to live, think, and feel, so that their "private judgment" may be the same as the will of their Father, its Author.—Mill. Star, Vol. 20:514, 516.

In conclusion on this point, let the Saints always remember the word of the Lord given through President Brigham Young:

Without revelation direct from heaven it is impossible for any person to understand fully the plan of salvation. We often hear it said that the living Oracles must be in the Church in order that the Kingdom of God may be established and prosper on the earth. I will give another version of this sentiment. I say that the living Oracles of God, or the Spirit of revelation must be in each and every individual, to know the plan of salvation and keep in the path that leads them to the presence of God.—Dis. of B. Y., page 58.

A declaratory statement is sufficient for those who are prepared to receive the spirit of revelation for themselves, but with the most of the human family we have to reason and explain. A really pure person is very scarce; but when the heart is truly pure, the Lord can write upon it, and the truth is received without argument or disputation.—D. News, June 7, 1873.

Adam, Seth, Enoch, Noah, all the Patriarchs and Prophets, Jesus and the

Apostles, and every man that has ever written the word of the Lord, have written the same doctrine on the same subject; and you never can find that Prophets and Apostles clashed in their doctrines in ancient days; neither will they now, IF ALL WOULD AT ALL TIMES BE LED BY THE SPIRIT OF SALVATION.—Dis. of B. Y., page 209.

The 2nd statement made by Elder Peterson follows: **"I do not believe you have the facts or are being honest with yourself if you question the manifesto as it appears in the Doctrine and Covenants."**

During the past few years the leading brethren have occasionally made leading statements which would infer they have further evidence and revelation relating to the 1890 Manifesto of Wilford Woodruff. Truth has consistently asked that this new evidence, or additional facts be let out to the public, that they (the public) might have access to it.

Such an invitation has brought only the same worn and empty evidence of the speeches made by President Woodruff after the manifesto. These speeches seem to indicate a desire on the part of the President to soothe the feelings of the faithful saints and sustain his action in signing the Manifesto. To our knowledge additional facts have not been forthcoming.

There are, however, a few facts we do possess and would like to briefly touch upon in this writing. First, let it fully be understood. We believe the Manifesto was issued. We believe, from its acceptance in 1890 until now, the members of the Church have used it to put aside one of the most exalting and holy principles ever revealed to man—**celestial or plural marriage.** We believe the Manifesto binds the leaders of the Church to obey the laws of the land relative to marriage. We do not believe, however, that it was a revelation, nor did the Lord give it to stop the practice of plural marriage. In fact, we don't believe the Lord had anything to do with it except that in the economy of God, all men are given their free agency, or in the words of the Lord: **"and furthermore, it is more pleasing to me that men should use their free agency in regards to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not."** —1886 Rev.

The facts most often referred to by the leaders in defense of the Manifesto is the address delivered by President Wilford Woodruff November 1, 1891, at Logan, Utah. Here the President attempted to defend his position in the discontinuance of plural marriage. In brief he stated:

1st: That while revelations are not now written with "Thus saith the Lord" as they were in the Prophet's day, the Church has never been led a day without revelation from the Lord. 2nd: That had the practice of plural marriage not been stopped, our temples and personal property would have been confiscated and the brethren placed in jail, which in itself would have stopped the practice. 3rd: That he (President Woodruff) went before the Lord and wrote what the Lord told him to write, which was laid before the brethren and approved by them.

On September 25, 1890, President Woodruff made the following entry in his Journal:

"September 25. I have arrived at a point in the history of my life as the President of the Church of Jesus Christ of Latter-day Saints where I am under the necessity of acting for the temporal salvation of the Church. The United States government has taken a stand and passed laws to destroy the Latter-day Saints on the subject of polygamy, or patriarchal order of marriage, and after praying to the Lord and feeling inspired, I have issued the following proclamation which is sus-

tained by my counselors and the Twelve Apostles."

The proclamation here referred to is the Manifesto, or "Official Declaration", to be found in all current issues of the Doctrine and Covenants. No mention of having received a revelation is made in the manifesto. In fact, no mention is there made of any firm intent to stop the practice of plural marriage. Some very passive advice is given regarding obeying the laws of the land. This advice taken in the light of former counsel from the same individual tends to obscure the sanctity of that instrument (the Manifesto).

We suggest letting the manifesto speak for itself. Of course, we are faced with the sermons of President Woodruff delivered after the issuance of the manifesto in his attempt to satisfy the saints and at the same time keep his pledge with the government of the United States. All these sermons must be taken in the spirit they were given and are subject to interpretation. Let us take for example the famous Logan address of Nov. 1, 1890. We have listed three main points made by the President in that sermon.

1st: **That though the Lord does not speak as He did in the days of Joseph, the Church has never been led a day without revelation from the Lord.**

We cannot believe that President Woodruff was not aware of the difference between direct revelation from God and the principle of divine inspiration. Although the higher Priesthood was taken from the children of Israel in the days of Moses, the Lord continued to inspire and oftimes reveal things to their leaders. There is no doubt in our minds but what God inspires his servants in their labors, according to their faithfulness.

We cannot believe, however, that what ever is done by men feeling inspired is always the will of God. Our comments in the fore part of this treatise amply handles this question. The second point President Woodruff made is: **That had the practice of plural marriage not been stopped, the Church and temples would have been destroyed and the brethren imprisoned.**

In view of the life and labors of President Woodruff; of the history of the Church to that time; of the history of mankind since the days of Father Adam, we cannot believe that the Lord was not able to fight the battles of the saints, and would have done so if permitted. If He (the Lord) did not come to the rescue of the faithful, then, happily, they had clothed themselves with the sanctity and nobility of their fathers, and had gained for themselves a more glorious resurrection in the Lord Jesus. Volumes have been written regarding persecution, being the heritage of the faithful. We cannot admit that our well read leaders would accuse President Woodruff of not knowing that God was able to fight their battles.

If steps to insure the temporal salvation of the saints were then being taken it was because other principles and ambitions were involved; not that God was not able to take complete care of the entire situation.

As to the third and most important point made: **That he (President Woodruff) went before the Lord and wrote what the Lord told him to write, which was laid before the brethren and approved by them.**

This statement is certainly misleading and would tend to indicate President Woodruff had received a direct revelation on the subject. Because of this intimation many of the present generation have been led to believe that the manifesto was a direct revelation from God; they have been led into the error of be-

lieving the Manifesto to be what the Lord told President Woodruff to write.

It will be remembered that the Lord gave the revelation restoring the ancient practice of plural marriage (section 132) as early as 1831. Joseph and his faithful brethren embraced the practice and took steps to establish it. After the saints had finally been driven west, President Young introduced the revelation, and it was accepted as a Church tenet.

Beginning with the year 1862 demands were made upon the Church to forfeit the practice of this high and exalting principle. These demands began with the United States government but finally grew to include **"semi-apostates", "weak-backed who need a ramrod fastened parallel with their spinal column", etc.** These pressure groups grew both without and within the Church until finally in 1886 President John Taylor was prevailed upon to seek the Lord for relief. He did so and received the Revelation of 1886. The Lord not only confirmed the position of the faithful, but demanded that the people carry on. **President Taylor died without making any concessions to the enemy.**

Succeeding President Taylor, Wilford Woodruff was hounded by the same class of **"semi-apostates",** and demands were made on him to enter into an agreement of discontinuance of the principle by the Church.

Wilford Woodruff, retiring to his room on the evening of November 24, 1889, sought the Lord for direction. He recorded this in his journal:

November 24th, 1889.

Attended a meeting with the lawyers at the Guardo (house) in the evening. They wanted me to make some concession to the court upon polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following revelation":

Revelation of 1889

Thus saith the Lord to my servant Wilford. I, the Lord, have heard thy prayers and thy request, and will answer thee by the voice of my spirit.

Thus saith the Lord unto my servants the Presidency of My Church, who hold the Keys of the Kingdom of God on the earth. I the Lord hold the destiny of the courts in your midst, and the destiny of this nation, and the destiny of all other nations of the earth, in mine own hands, and all that I have revealed and promised and decreed concerning the generation in which you live shall come to pass, and no power shall stay my hand.

Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. If the Saints will hearken unto my voice, and the counsel of my servants, the wicked shall not prevail.

Let my servants who officiate as your counselrs before the courts make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood.

I the Lord will hold the courts, with the officers of government and the nation responsible for their acts towards the inhabitants of Zion.

I, Jesus Christ, the Saviour of the world, am in your midst. I am your advocate with the Father. Fear not, little flock, it is your Father's good pleasure to give you the Kingdom. Fear not the wicked and ungodly.

Search the scriptures, for they are they which testify of me; also those

revelations which I have given to my servant Joseph, and to all my servants since the worl dbegan which are recorded in the record of divine truth.

Those revelations contain the judgments of God which are to be poured out upon all nations under the heavens, which include Great Babylon. These judgments are at the door. They will be fulfilled as God lives. Leave judgment with me, it is mine, saith the Lord. Watch the signs of the times and they will show the fulfillment of the words of the Lord. Let my servants call uupon the Lord in mighty prayer, retain the Holy Ghost as your constant companion and act as you are moved upon by the Spirit, and all will be well with you.

The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. Great events await you and this generation and are nigh at your doors. Awake! O Israel, and have faith in God and his promises and he will not forsake you. I the Lord will deliver my Saints from the dominion of the wicked in mine own due time and way.

I cannot deny my Word, neither in blessings nor judgments. Therefore let mine anointed gird up their loins, watch and be sober, and keep my commandments. Pray always and faint not. Exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ.

The eyes of the Lord and the Heavenly Hosts are watching over you and your acts. Therefore be faithful until I come. I come quickly to reward every man, according to the deeds done in the body. Even so, Amen.

Another report has been given us that President Woodruff saw in vision two courses:

1st. Stand for the Law and let the gentiles and government confiscate both Church and individual property, and leave the battle for the Lord to fight. 2nd. Issue the Manifesto, hold on to the property, but open the way for whoredom and destruction among the people, the result of rejecting a law of God. He was prevailed upon to choose the latter course.

As before stated many of the present generation have been led to believe the manifesto was what the Lord called upon President Woodruff to write. But such is not true. The two preceding revelations, however, are genuine. **President Woodruff did not write the manifesto. It was written by Charles W. Penrose, with the assistance of Frank J. Cannon and John White. After being prepared it was submitted to a committe of non-Mormon Federal Officials, among them Judges Charless S. Zane, C. S. Varian, O. W. Powers, and others. A change in the alleged facts set forth was insisted upon by these parties, the document re-copied by a Mr. Green, a non-Mormon Federal Court clerk, when it was returned to President Woodruff and received his signature.**

We have read two affidavits regarding a statement made by Charles W. Penrose regarding the manifesto. One affidavit alleges the party asked Charles W. Penrose a personal question regarding the manifesto; the other alleges that the answer given by Brother Penrose was a matter of history in the British mission, and was openly talked about.

The first affidavit reads in part:

He then arose to his feet (Charles W. Penrose), scratched the side of his head with his right hand for a moment or so, then stretched out his right hand toward us and said: "Brethren, I will answer that question if you will keep it under your hats. I, Charles W. Penrose, wrote the manifesto with the assistance of Frank Cannon and one other man. It's no revelation from God, for I wrote it. Wilford Woodruff signed it to beat the devil at his own game. Brethren, how can God withdraw an everlasting principle from the earth? He has not, and cannot,

and I testify to you as a servant of God that this is true."

This statement was made in 1908.

The second affidavit reads in part:

I was in the British mission from from 1911 to 1914. C. W. Penrose was President of the British Mission prior to my arrival there and he left just before I arrived in the mission field.

It was generally understood among the saints and the Elders of the mission, and repeatedly discussed, in my presence and was fully understood that C. W. Penrose stated at a certain meeting of the Elders: "That he wrote the manifesto with the assistance of Frank J. Cannon and John White and it was no revelation from God, for I wrote it, and Wilford Woodruff signed it to beat the devil at his own game."

The history of the Mormon Church from 1890 to 1920 prove that the manifesto was not regarded as a revelation, or even a binding control over the people. Additional facts are these. There are still many people living who were married in the plural relationship by A. W. Ivins in Old Mexico, long after the manifesto became the rule of the Church. There is testimony that President George Q. Cannon stated in 1898 that **"I have been set apart to perform plural marriages. They are being performed in Canada, Old Mexico and upon the high seas."** Then, of course we cannot overlook the Tribune list of 1910, listing 220 men, including 6 apostles in good standing who had entered plural marriage after the manifesto. The record also tells us of the arrest and trial of both Presidents Heber J. Grant and Joseph F. Smith for "Unlawful Cohabitation" after the manifesto. The record also shouts of the plural marriage performed in Los Angeles in 1914 in behalf of Heber J. Grant.

Thus we could go on and on giving evidence after evidence that the manifesto was not a revelation, and was not considered such by the leaders until the present time. If Elder Peterson has additional facts we should know, let him now be bold enough to come forth and spread some light upon this knotty subject which has caused so much woe among the members of the Church since 1890.

To the statement of Elder Peterson then that "you do not have the facts if you cannot accept the manifesto", we would say: THAT IT IS BECAUSE OF THE FACTS AS THEY ARE KNOWN THAT THE SAINTS CANNOT ACCEPT THE MANIFESTO.

THE BLESSED

Not to the man of dollars
Not to the man of deeds;
Not unto craft and cunning,
Not unto human creeds;
Not to the one whose passion
Is for a world's renown;
Not in a form of fashion,
Cometh a blessing down.

Not unto land's expansion,
Not to the miser's chest;
Not to the princely mansion,
Not to the blossomed crest;
Not to the sordid worldling,
Not to the knavish clown;
Not to the haughty tyrant,
Cometh a blessing down.

But to the one whose spirit
Yearns for the great and good;
Unto the one whose store-house
Yieldeth the hungry food;
Unto the one who labors,
Fearless of foe or frown;
Unto the kindly-hearted,
Cometh a blessing down.

—Mary F. Tucker.

Then there was this bright young thing:

She wore her stockings inside out
All through the summer heat,
She said it always cooled her off
To turn the hose upon her feet.

In Memoriam

In memory of the faithful Saints who have recently died.

CROSSING THE BAR

Sunset and evening star,
And one clear call for me!
And may there be no moaning at the bar
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And let there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

TRY TO UNDERSTAND

"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!

In Memoriam

DAVID WILLIAM JEFFS

In the passing of Patriarch David William Jeffs, the community, of which he formed a part, has lost a true friend, a ready and capable counselor and a genuine defender of the faith. David W. Jeffs was born September 25, 1873, of faithful pioneer parents. Because of their faithfulness, his parents were chosen to live the patriarchal law of marriage. Brother Jeffs was a product of Celestial or Plural marriage.

He often related his early experience in obtaining a testimony of the mission of the Prophet Joseph Smith. When very young he purchased a large picture of the Prophet and hung it in a conspicuous place in the bedroom. Said he: "As I gazed upon the countenance of the Prophet and prayed for a testimony, the Lord blessed me with light and knowledge pertaining to the Prophets life and mission. It was then that I obtained a testimony which has never left me."

David Jeffs was a true Latter-day Saint. He possessed many gifts and talents. As a speaker he was unexcelled; as a teacher, he won the confidence of those he taught. One of the leading authorities of the Church said of him: "He is one of the most outstanding teachers in the Church." As a theologian he was accurate and could be depended upon. He was never satisfied until a question had been answered right. As a Patriarch he was blessed with many good gifts, which were used to bless, console and direct the saints. As a husband and father, he had the love and confidence of his family.

One of his most outstanding characteristics was that he had to have a witness for himself before he would take steps in any direction. This characteristic enabled him to stay true to the faith and die without making any concessions to the enemies of truth.

This valiant defender of the faith spent the most part of his life doing missionary work. At an early age he was called to fill a mission in the Southern States. There he labored without purse and script. At that time he walked over 7000 miles spreading the gospel message. After his return home he was associated with the late John W. Taylor in doing home missionary work. From that time until his death hardly a year passed that he did not do some missionary work.

A farmer, builder, geologist and engineer by trade, he was a tireless worker. He was always the first on the job and the last to leave. His motto was, "if a thing is worth doing its worth doing right." He followed this through in all his labors.

David W. Jeffs was blessed to associate with many of the faithful early leaders in Israel. He was long a friend and close associate to John W. Taylor and Matthias Cowley. He also was well acquainted with John W. and Lorin C. Woolley. With this back-ground he was able to give much bonified testimony to the saints.

After having married his first wife, he was directed by revelation to enter into the high and holy principle of Celestial or Plural Marriage. As always, he was faithful in responding to the commandments of the Lord, and was blessed with two additional wives. Thus, this noble sire carried on the principle of marriage which had been lived by his grandfather, and father. His father suffering imprisonment for the same.



The saints are already beginning to miss this staunch defender of the fulness of the gospel. Many can trace their blessings to his missionary labors. The last hours of his life were sweet and without pain. Surrounded by his loved ones he was attended to with zealous care. His last words before passing were, "BROTHERS AND SISTERS, BE SURE AND KEEP YOUR COVENANTS." David William Jeffs, was a sound man in theory and practice. May the saints revere his memory and his teachings; and may he find the reward he so richly deserves.

WHEN NATURE WANTS A MAN

By ANGELA MORGAN

When Nature wants to drill a man
And thrill a man,
And skill a man;
When Nature wants to mold a man
To play the noblest part;
When she yearns with all her heart
To create so great and bold a man
That all the world shall praise—
Watch her method watch her ways!
How she ruthlessly perfects
Whom she royally elects;
How she hammers him and hurts him
And with mighty blows converts him
Into trial shapes of clay
Which only Nature understands—
While his tortured heart is crying
And he lifts beseeching hands!—
How she bends, but never breaks,
When his good she undertakes. . . .
How she uses whom she chooses
And with every purpose fuses him
By every art induces him
To try his splendor out—
Nature knows what she's about.

When Nature wants to take a man
And shake a man
And wake a man;
When Nature wants to make a man
To do the Future's will;
When she tries with all her skill
And she yearns with all her soul
To create him large and whole. . . .
With what cunning the prepares him!
How she goads and never spares him.
How she whets him and she frets him,
And in poverty begets him. . . .
How she often disappoints
Whom she sacredly anoints,
With what wisdom she will hide him,
Never minding what betide him,
Though his genius sob with slighting
And his pride may not forget!
Bids him struggle harder yet.
Makes him lonely
So that only
God's high messages shall reach him
So that she may surely teach him
What the Hierarchy planned.
Though he may not understand
Gives him passions to command—
How remorselessly she spurs him,
With terrific ardor stirs him
When she poignantly prefers him!

When nature wants to name a man
And fame a man
And tame a man;
When Nature wants to shame a man
To do his heavenly best. . . .
When she tries the highest test
That her reckoning may bring—
When she wants a god or king!—
How she reins him and restrains him
So his body scarce contains him
While she fires him
And inspires him!
Keeps him yearning, ever burning
For a tantalizing goal—
Lures, and lacerates his soul.
Sets a challenge for his spirit,
Draws it higher when he's near it—
Makes a jungle that he clear it;
Makes a desert, that he fear it,
And subdue it if he can—
So doth Nature make a man.
Then, to test his spirit's wrath
Hurls a mountain in his path—
Puts a bitter choice before him
And relentlessly stands o'er him.
"Climb, or perish!" so she says. . . .
Watch her purpose, watch her ways!

Nature's plan is wondrous kind
Could we understand her mind. . . .
Fools are they who call her blind.
When his feet are torn and bleeding
Yet his spirit mounts unheeding.
All his higher powers speeding,
Blazing newer paths and fine;
When the force that is divine
Leaps to challenge every failure,
And his ardor still is sweet
And love and hope are burning
In the presence of defeat. . . .
Lo, the crisis! Lo, the shout
That must call the leader out.
When the people need salvation
Doth he come to lead the nation. . . .
Then doth Nature show her plan
When the world has found—a man!

TRUTH

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

VOL. 19. SEPTEMBER, 1953 NO. 4.

OH, AMERICA!

Land of the Free—Home of the Brave—Where Art Thou?

On the 26th of July, 1953, in the dark, but early hours of the morning, "storm-troopers" under the direction and command of Governor Pyle of Arizona, swooped down upon the peaceful Short Creek community. With guns bristling and leveled at women and children, and with their badges all nice and shiny, and worn in the most conspicuous place, this invading army brought fright and enforced marshal law, to one of the most peaceful and modest communities of Americans in the United States.

A week before the Governor had called in the press, leading magazine correspondents, etc., and briefed them on the forth-coming invasion; which more properly might be termed "THE GREAT CONSPIRACY". Press correspondents were on hand from all the leading papers of this country and Europe, with one exception—***to our knowledge there were no reporters from Russia or the other Iron Curtain countries. No doubt, the officials in those countries felt it a waste of time to report a raid such as occurs among their belated people almost daily.*** In fact, one would suppose the Governor had been fully briefed on such an action by those who make such travesties upon the civil rights of the people their business.

One eye witness of the high-handed proceedings, (an aged mother who has a son fighting in the armed forces of the United States) told this writer that the story of the raid will never fully be told. the fright administered to innocent women and children; the utter disregard for law, and the ***"due process of law"*** etc. She reported of sitting in her home and watching two officers armed with pistols chase seven small children around the house in an effort to arrest them. Another sad case was the arrest of an aged 85 year old Patriarch together with his sons, who the night before had just arrived home on furlough. Thus if such experiences were multiplied a thousand times, perhaps one could picture the gravity and pity of the scenes.

"YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

"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."

The question is properly asked, Why this great show of force at four o'clock on Sunday morning? Thoughtful people are beginning to think that it was staged as a cheap but costly publicity stunt. It is true the people of Short Creek believe in the righteousness of plural marriage. It is true they have endeavored to live on a united basis as far as their earthly wealth is concerned. It is true, they believe in breeding, and are the parents of large and delightful families. Whether Governor Pyle knows it or not, the people of Short Creek were well aware of his raid. They had ample time to run. They refused to do this. They felt they were American citizens. They had faith in the State of Arizona, ***that though their religion was not popular, they would be treated fairly and given the same rights as ordinary citizens. They thought that raids upon the innocent women and children were confined to the Old World peoples.***

These people were honest, hard-working and thrifty. They were trying to make the desert blossom as a rose. They were honest land-owners and tax-payers. They had freely given their sons to the armed forces of the United States when the call came. The State of Arizona knew of their belief and practices and countenanced the same more or less for the past seventeen years. These people had faith in the State and its institutions. They ***freely offered themselves to the invaders-asked for justice, and were given a stone.***

GOVERNOR BOGGS RIDES AGAIN.

To the honest Mormon mind, this raid so closely resembles the exterminating order of Governor Boggs of Missouri, that it is both surprising and frightening. In reviewing the history of Missouri and the recent raid upon the innocent of Short Creek, ***one would suppose that Governor Boggs, together with his friends Governor Ford of Illinois and Judge Douglas, had been temporarily released from the infernal regions to brief their modern co-conspirators and to assist them with the proceedings!***

For fear that Mormon history is not fully known by Governor Pyle and his army we re-print the famous "BOGGS EXTERMINATION ORDER", together with the speech delivered by General Clark in carrying out the Governors orders. The "order" follows:

GOVERNOR BOGGS' EXTERMINATING ORDER.

Headquarters, Militia, City of Jefferson, October 27, 1838.

Sir:—Since the order of the morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which changes the whole face of things, and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this state. Your orders are, therefore, to hasten your operations and endeavor to reach Richmond in Ray county, with all possible speed. The Mormons must be treated as enemies and *must be exterminated* or driven from the state, if necessary for the public good. Their outrages are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major-General Wallock, of Marion county, to raise five hundred men, and to march them to the northern part of Daviess and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express; and you can also communicate with them if you find it necessary. Instead, therefore, of proceeding as at first directed, to reinstate the citizens of Daviess in their homes, you will proceed immediately to Richmond, and there

operate against the Mormons. Brigadier-General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

L. W. Boggs,
Governor and Commander-in-Chief.

To General Clark.

(History of the Church, Vol. 3, p. 175.)

GENERAL CLARK'S HARRANGUE TO THE BRETHREN.

Gentlemen, you whose names are not attached to this list of names, will now have the privilege of going to your fields and providing corn, wood, etc., for your families. Those who are now taken will go from this to prison, be tried, and receive the due demerit of their crimes. But you (except such as charges may hereafter be preferred against) are now at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfill the treaty that you have entered into, the leading items of which I shall now lay before you:

The first requires that your leading men be given up to be tried according to law; this you have already complied with.

The second is, that you deliver up your arms; this has been attended to.

The third stipulation is, that you sign over your properties to defray the expenses of the war; this you have also done.

Another article yet remains for you to comply with, and that is, that you leave the state forthwith; and whatever may be your feelings concerning this, or whatever your innocense, it is nothing to me; General Lucas, who is equal in authority with me, has made this treaty with you—I approve of it—I should have done the same had I been here—I am therefore determined to see it fulfilled. The character of this state has suffered almost beyond redemption, from the character, conduct and influence that you have exerted, and we deem it an act of justice to restore her character to its former standing among the states, by every proper means.

The orders of the governor to me were, that you should be *exterminated*, and not allowed to remain in the state, and had your leaders not been given up, and the terms of the treaty complied with, before this, you and your families would have been destroyed and your houses in ashes.

There is a discretionary power vested in my hands which I shall exercise in your favor for a season; for this lenity you are indebted to *my* clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. If I am called here again, in case of a non-compliance of a treat made, do not think that I shall act any more as I have done—you need not expect any mercy, but extermination, for I am determined the governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind that they will be delivered, or that you will see their faces again, for their *fate is fixed—their die is cast—their doom is sealed.*

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and oh! that I could invoke that *Great Spirit, the unknown God,* to rest upon you, and make you sufficeintly intelligent to break that chain of superstition, and liberate you from those fetters of fanaticism with which you are bound—that you no longer worship a man.

I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, etc., lest you exite the jealousies of the people, and subject yourselves to the same calamities that

have now come upon you.

You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected and not being subject to rule—and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin. *(History of the Church, Vol. 3, p. 202-3.)*

He also said: "You must not be seen as many as five together, if you are, the citizens will be upon you and destroy you, but you should flee immediately out of the state. There is no alternative for you but to flee, you need not expect any redress; there is none for you."

(Life of Heber C. Kimball, p. 234.)

Further instructions of Governor Boggs to General Clark were:

"It will also be necessary that you hold a military court of inquiry in Daviess county, and arrest the Mormons who have been guilty of the late outrages, commited towards the inhabitants of said county. My instructions to you are to settle this whole matter completely, if possible, before you disband your forces; if the Mormons are disposed voluntarily to leave the state, of course it would be advisable in you to ptomote that object, in any way deemed proper. *The ringleaders of this rebellion, though, ought by no means to be permitted to escape the punishment they merit.*"

(History of the Church, Vol. 3, p. 204.)

Since the famous Short Creek incident, many citizens have classified Governor Pyle as being a throw back to the early persecutors of the Mormons. One outstanding prophecy along this line was made by the Rev. Harry A. McGimsey of Phoenix. No doubt the Rev. gentleman meant his prophecy to bestow honor upon the Governor's activities. (The reader will remember that chief among the persecutors of Joseph Smith were the ministers of religion.) Said he: ***"I prophesy that his name will always be remembered with those of Governor Boggs of Missouri and Governor Ford of Illinois who also did their utmost to stamp out the doctrine and practice of polygamy."***

May we first correct the Reverend on an item of history. Neither Governor Boggs nor Governor Ford were out to stamp out polygamy. In the days of the Missouri persecutions plural marriage was not known among the Mormon people, and in Nauvoo it was barely introduced and played no part in the persecutions. Joseph Smith was charged with treason (do you like insurrection better?) when he was murdered.

Now as to the prophecy of the Rev. gentleman. We might concur with this prophecy and add, that unless speedy repentance is manifested by the officials involved and complete redress offered the sufferers of this travesty upon justice, the Reverend can rest assured that his prophecy shall be fulfilled.

Under the circumstances we think it altogether fitting to add the names of Herod and Nero to this infamous scroll. Herod also being the oppressor of children which caused them to flee in their innocense before the sword of the LAW.

In as much as we are on this particular subject, the story would not be complete unless we narrate the FATE of those who struck liberty from behind and tried to wrest from her grasp the scepter of power. Speaking of BOGGS, FORD and DOUGLAS the record states:

"Among those who have arrayed themselves against the work of God, and pledged themselves to its destruction, where is one who has gained permanent honor or advantage, nay, rather where is one that has not died in obscurity—

'Unwept, unhonor'd and unsung?'"

Governor Boggs of Missouri, who relentlessly persecuted the saints for a number of years, and issued an infamous

order for their extermination, under which 12,000 of them were driven from that State, died a lingering death in California, with none so poor as to do him reverence. Governor Ford of Illinois, who pledged the faith and honor of that State as the chief executive thereof, to protect the life of Joseph Smith and his brother Hyrum, and then left them unprotected to be murdered by their guards and the mob that joined them, lived until his flesh withered upon his bones and at last died a pauper, and was buried by charity."

Mill. Star, Vol. 48, p. 302-3.

Another bit of history regarding the children of Governor Ford is most interesting: "Ford's children in consequence of his poverty, were adopted by different citizens, Thomas being taken care of by Hon. Thos. E. Moore, of Peoria. The young man served in the army and afterwards moved to Kansas, where, with an elder brother, he followed various occupations, principally driving large herds of stock from the South.

Last July he was going to Caldwell and stopped at a ranch for refreshments. Here he was watched by two armed men, and, after proceeding about a mile, was suddenly seized by three men before he could defend himself. They took him for one of the cattle stealers, with which the State was infested, and, in spite of his protestations, prayers and appeals for an investigation, they proceeded to hang him to the limb of a tree. He told them he was the son of ex-Governor Ford, but they laughed him to scorn and refused to examine his papers."

The Martyrs, p. 119.

THE FATE OF STEPHEN A. DOUGLAS.

"In May 1843, the Prophet Joseph Smith, in a conversation with Stephen A. Douglas, related to him the wrongs the saints had endured at the hands of Missouri, and in conclusion said: 'Judge, you will yet aspire to the Presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you.'"

It is well known that Douglas became the Democratic candidate for the Presidency, and ran against Abraham Lincoln in 1860. The republican party in their Chicago platform classed slavery and "Mormonism" as the "Twin Relics of Barbarism"; and Douglas, not wishing to be behind in anything that would contribute to his popularity, forgot the warning of the Prophet, and in the tervor of his eloquence exclaimed concerning "Mormonism"—"cut the ulcer out!"—and that bolt, hurled by his own hand, destroyed beyond the hope of redemption his political prospects, and died in comparative obscurity".

Mill. Star, Vol. 48, pp. 302-3.

Back to the Short Creek raid. By what "due process of law", can a whole peaceful township be raided and jailed without benefit of counsel or justice? Then, as if turning the knife to leave an uglier scar, in the hearts of the innocent, *the bonds for the fathers were deliberately held up two days in order to give the invading forces the chance to kidnap en masse the women and children.* The husbands and fathers reached their once peaceful and loving homes to find them empty and without any knowledge as to where their loved ones had been taken. Their homes were strewn about with personal belongings which the searchers left as they pillaged through the draws and cupboards in the homes of the people. Such were a few of the scenes to greet the once peaceful Americans of Short Creek. Why is it that Mormon Polygamy is judged guilty on sight?

Decent people are beginning to wonder why the Governor did not investigate this township and their religion before striking such a blow to liberty and justice. Why are officials so willing (it has always been thus, we Mormons should

know) to gather evidence and raid on the affidavits of prejudiced and immoral individuals, rather than an open investigation?

Citizens of the United States and the State of Arizona, this is your fight! Today the authorities of Arizona have humiliated the Constitution of the United States in an effort to wipe out a religious belief they know nothing of. If the people are willing to condone such an act against those believing in the righteousness of Mormon Plural Marriage—tomorrow it will be someone else's peculiar religion, until men can no longer sit back in comfort with a sense of security, for there *will always be the black clouds of doubt hanging low over the sacred homes of all Americans.*

Now is the time for the free press to exert itself! for free speech to wax eloquent! for all true lovers of Christ to come forward and condemn such a cowardly act of grown men bristling with artillery chasing innocent and helpless women through the wilds of Mohave county in an effort to kidnap them from their husbands and fathers!

The people of this country can not afford to let this action go unchallenged. The citizens of Short Creek have been open and above board in their dealings with the State of Arizona. The State has countenanced and blessed their religious modes for years (at least by failure to act against them). Whatever may be our feelings regarding Mormon plural marriage, this portion of their religion is now dwarfed in the awful conspiracy perpetrated against them. The greater and more far-reaching principles involved should receive the focus of our attention and thoughts. ***It would not be right for freedom loving America to settle back in a state of neutrality when so many of her citizens are suffering drivings and persecution.***

At this writing mothers and children have been forced from the association of father and husband. ***This, mind you, has all been done, before anyone has been tried or proven guilty of any crime.*** The mothers are lonesome and the children fretful, for they are in the houses of strangers hundreds of miles from their own peaceful homes. By what stretch of imagination does this 20th Century Boggs suppose that he can guarantee the happiness and peace of the mothers and children, for the rest of their lives? Does he think that by forcing a spiritual divorce upon them, and commending to the custody of the State all their children until they reach their majority, or until the mothers desert their religious belief to pay homage to the gods of Baal, happiness and peace will be brought to these broken families? By what law of justice can women and children be used as a lever to prosecute their husbands and fathers! Where else (except in Russia) are people asked to give up their religion or suffer death!

We feel it is right to ask that the leaders who have perpetrated this fraud upon the innocent village of Short Creek, should be impeached, and full redress given to the wronged inhabitants. We believe the American people are not worthy of the rights they enjoy if they now sit idly by and let the Governor of Arizona use "POLICE STATE METHODS" to exterminate the identity of a people, without, at least, offering a solemn protest. We appeal to the legal profession of Arizona and the nation to stop this high handed proceedure, in order to safe-guard its dignity and justice.

Can the history of the Short Creek inquisition be written? Perhaps someday, when fearless men are no longer shackled with the chains of custom and tradition. When it is written, unless redress is speedily forth-coming, its flaming pages will cause the HEART OF THIS NATION TO ACHE WITH PITY AND REMORSE!

OH, AMERICA

Land of the free, home of the brave! Land of the pilgrim's pride. Land where our father's died! Arouse thyself; awaken, and do not delay. Let thine resolute voice now be heard from sea to sea! Thou, into whose hands the Almighty has thrust the scepter of liberty! Thou, upon whose breast the God of all justice has caused the principles of liberty and true justice to nurse and grow. Thou, into whose hands, has been placed the commission, to route the oppressor where ere he might lurk in every nation. Thou, whose patriots, are still at this moment, spilling their blood to safe-guard the religious rights of all men. OH, AMERICA, thou defender of the defenseless. Thou lover of the purity of motherhood, and the sacredness of the new-born child. Thou champion of champions! AMERICA, the victor of Bunker Hill; of the Argonne; of Okinawa, Iwo Jima and Corregidor; of the storm-troopers of Hitler and Stalin; that stood so recently victorious upon "Old Baldy" and "Pork chop hill" in the far recesses of POLYGAMIST KOREA. Thou, the noble and unvanquiahed defender of innocense, come from thine hiding place and let thy will be known; for thy mothers, the kind and tender ones, those of "EXCELLENT CHARACTER" are now prostrated against the wailing wall, away from their kindred and in the houses of their enemies! Thy children, the babes of innocense, have been tracted down as beasts of prey! Thy children, into whose hands thou expectest to thrust the gun and bayonet, that in the strength of their youth, they might defend thine shores and the religious liberties of all men! These, thine little ones, are restless and fretful, and in the quiet darkened hours of the night can be heard to sob, for their fathers who are far away. Thy sons, oh, America! thy strong sons; those who have borne the heat of the summer and the cold of the winter. From whose bosom you have conscripted the flower of their young manhood to bear the STARS and STRIPES abroad. Thy sons, from whose worn hands thou hast willingly taken taxes and support! All this they have done without a grudge, and with the firm faith that they were a part of the "CRUSADE FOR FREEDOM" that is moving upon the minds of all men. These, thy sons, are now alone in their empty houses, while their families, they know not were, are scattered and smitten. **Come, oh, America, and linger not; for these strong ones have now been leashed to the torture racks, for conscience sake.**

Ere it is too late, let freedom ring, "that this nation, under God, might have a new birth of freedom; that this government of the people, by the people, and for the people, shall not perish from the earth."

ARE ALL THE CHILDREN IN?

Are all the children in? The night is falling,
And storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din.
Come, shut the door, and gather round the hearthstone—
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
Oh, at last it biteth like a serpent!
Poisoned are stolen sweets.
O mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling: "Enter thou thy chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in.

—Elizabeth Rosser.



The following three pages of photographs represent a portion of the children who are victims of Governor Pyle's raid and kidnapping procedure. They are a pretty lively and healthy bunch. The Nation will hear from them in the coming years.





An Open Letter

TO GOVERNOR J. HOWARD PYLE OF ARIZONA.

Your sympathetic correspondent was present with the people of Short Creek on the early Sunday morning of your sensational invasion.

Are you interested in knowing some of the impressions this forceful encroachment made?

Before I relate a few observations pertaining to the Short Creek community and the "bold attack", permit me to say that I am one of your prisoners. With the other men of your community, I was charged with conspiracy for reasons I do not understand. We have been arrested, placed in prison under heavy bond, and apparently condemned as if guilty according to the charges before trial has established any shade of guilt. Are there any reasons except suspicion and prejudice?

I have taught school for about two years at the community of Short Creek. I brought my wife and children to this place and have continued to make my home here. We have been happy in our associations. I have an enduring love for these friendly people. I appreciate their ideals and religious principles. I have been made hopeful of a better life. My faith in God has been strengthened by observing the unconquerable spirit of this sturdy, industrious pioneer people.

I would like to take this opportunity, while sitting in prison to remind you that the Intermountain West was claimed and settled by persevering pioneers. Those staunch and strudy people of earlier times, under the guidance of their Creator, helped tame and develop the arid regions of Utah and Arizona. Those empire builders left a rich heritage that the ones to follow might have a better and easier life. The early pioneers had a hard life; many times had only scanty food supplies, and went poorly clad. Neither did they have elaborate homes and magnificient cities. They had to work vigorously to keep themselves and families. Often they were required to pull in their belts and go on short rations during a lean period. Today we honor them in our memory.

The people of Short Creek are the children of those early pioneers. They believe and live as their fathers and mothers. They, too, are making a struggle to reclaim the desert that the people who follow will have a better opportunity and a more enjoyable life. The "Strip" country of Arizona needs pioneers today as the whole western territory needed pioneers in earlier days.

Why do you brand the people of Short Creek as dishonorable conspirators?

When you hurled that "Pyle Drive" against these peaceful people just following the commemorable and celebrated "Pioneer Day", like the Prodigal Son, you desecrated the inheritance that has been bequeathed to Arizona from her pioneers. Are you not using authority vested in the office of Chief Executive to hinder rather than help; to despoil rather than to protect.

Instead of spending such a vast amount of the citizen's money, as the initial cost, to vanquish this quiet, peaceful, unarmed community, why did you not open your heart and spend some of this money to shield and safeguard this people from despoilation? If you had supposed the people here to be poor, underprivileged, ill fed, and improperly sheltered, why did you use all these funds, which were entrusted to your care, to advance a full scale operation which would make the ghost of Nero to awaken out of his long and restless sleep and call for his fiddle.

Why are falsehoods, loaded revolvers, and so much money being marshalled to "wipe out" some of Arizona's best citizens? If this present policy were applied to earlier pioneers what would be Arizona's inheritance today?

The people of Short Creek are tortured in their minds as they are preyed upon by men and women cloaked in uniforms of authority. Sensitive and delicate women are forced into unpleasant company and interrogated on personal affairs that is the business of no one but themselves. The innocent and helpless are frightened. Abusive, insulting, insinuating, and incriminating questions are asked.

Responsible men and women of this community are charged with conspiracy and arrested. The men and some of the women are hauled off to prison. This leaves the children, according to plan, in the custody of "Juvenile officers". Without their fathers, who are classed as felons, the children are branded as dependent, neglected, and delinquent. This gives "legal (?)" authority to scatter our families to the secret conclaves of state institutions—and beyond these institutions —who knows?

How the wolves howl when they see their prey near destruction!

Our invaders search the sky for buzzards to cast shadows over our once happy homes where our children played, laughed, and sang. Call your wizards, Governor Pyle, and interpret the meaning of all this.

Can anyone show or prove in any reasonable, unbiased hearing or investigation that our children are of poor health? Who can say that our children are dependent, neglected, and delinquent except by the arrangement of the State. The conditions appear only after the stage has been set by leaving our families bereft of their protection and providers—their husbands and fathers.

By what law is our property confiscated and attempts made to sell what can be sold to pay our fines before we have been tried in a court of law, proven guilty, or sentenced?

This proves we are condemned as charged; also it proves intention to collect fines in any way and on any ground upon which anyone wishes to accuse us. Whims, covetousness, prejudice, envy, suspicion, and hatred are the sources of our condemnation.

Where are the laws to protect the innocent? Why is our property occupied and threats made to abate all property that will not sell, as a nuisance? Who and what is the nuisance here? We have had this nuisance only since this invasion and this lingering occupation. When will these occupation forces relieve us of the burden of their presence? When will this real, self imposed nuisance be abated?

Governor Pyle, you have wandered far from the duties of your office as Chief Executive. In this recent action against a God-fearing community esteem dwindles to pity. People who understand the things being done by your orders are ashamed.

In a matter so important as declaring war on a harmless community, mobilizing such a vast show of power, and terrorizing the innocent, why did you trust the words of short sighted and malicious men? Should a man of your position be swayed by malice and prejudices?

Our constitution forbids Congress from making any law respecting the establishment of religion or prohibiting the free exercise thereof. How can you ignore or avoid that great bill of human rights by sending forces against a people living as they do because of religious belief. Your position is opposed to the sacred constitution of our country.

Your recent radio address announcing your sensational campaign is tremendous

evidence to prove the fallacy of your position. Whether deceived, suspicious, or inately malicious, the whole address places ignorance in a blazing light. What honor and popularity is left may be consumed and fade to shame and disrepute. A just God will not permit you to succeed in your expressed purposes. Why? Because God, the God saints of all ages have worshiped is greater than man and all his combined forces. How can anyone escape the justice of an offended God.

May I please suggest a few corrections that should be made on your recent radio address made to the public on the morning of that "Big Push"! Any person wishing to know the truth will make a personal investigation with a humble and prayerful heart.

1. You say you wish to protect 263 children. In doing this you promise to tear those children from the breasts of loving influence of their mothers and plant them among strangers. You then add that these children have a right to life, liberty, and the pursuit of happiness—happiness of their own choosing. This is to be accomplished by placing them in the cold environment of state institutions. Where can you go to find people who will love and care for these children like their parents? This question needs thorough consideration. You cannot find foster homes sufficient to justify the anguish and distress caused by destroying those sacred ties binding mothers and fathers to their children and children to their parents.

Wisdom of all ages will speak to you if you will turn an ear to listen. You should never offend innocent children. Neither should any man offend mothers who have given these innocent children their birth, nor fathers who honor, support, and love their children. Do so and God is offended. What does Christ say about those who are offensive to the innocent? I desire to quote Matthew, Chapter 18, verses 6-7: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come But woe to that man by whom the offense cometh!"

2. You claim that Short Creek girls are forced into marriage before reaching the age of 15 years. We all know this to be false. It is so ridiculous it hardly deserves comment, less contradiction; permit me to say that under the Mormon marriage system, no one is forced into marriage, regardless of age. The women of our community choose their own husbands. If two or more choose one man regardless of his age and he accepts, they covenant with God and with each other in the most solemn marriage ceremony to preserve virtue. Virtue is the essence of our life. Can this way of marriage infringe upon the rights of freedom of any one else? No. The men and women of our society can stay single if they choose. A man can choose to have only one wife if he desires. Is it the business of any one other than the ones involved? Why all this probing and meddling? History proves that adulterers and prostitutes are quick to accuse and judge. Where are the examples of virtue and purity among our oppressors? "Let he who is without sin cast the first stone."

3. Those "five or six coldly, calculating men" who direct us in our religious activities, whom you claim to be the "evil heart of our insurrection" are men of great love and understanding. The people of this community uphold and support them because of their goodness and virtue. These men are not profiteering off the labors of this people or anyone else. This well informed group of people would never support an oppressive or wicked leadership as you have insinuated. All support is voluntary. Each one expresses his free will in making decisions.

4. We are called conspirators and insurrectionists. If you can get free from

your "100 other problems of state" sufficiently long to give this matter additional investigation and due consideration, you no doubt will be a little more specific as to what constitutes conspiracy. Search America through its entirety and you will not find a better class of patriotic citizens than the people of Short Creek. This people is not Communistic as the world knows Communism. We detest this system of government and regard such a system of force as cruel and devilish. Our union is based on the Christian principle of brotherhood. This is a brotherhood of love wherein each man is his brother's keeper. We share and cooperate willingly on the principle of love.

5. If you desire to "take care that the laws be faithfully executed", then please permit this people of Short Creek and others of any belief the right to worship their God as they choose, free from fear and molestation. Tear and break down this standard of free man worship from our government and every man is encouraged to take the sword against his neighbor. Every philosophical, political, and religious faction would soon be violently striving for dominence. The zealous bigots with the most cruel might at his command would seek to determine right.

Governor Pyle, do you think a law should be enacted to give all religious factions the right of free worship except the Mormons who believe in the fundamental doctrines of Christ as revealed through the Prophet Joseph Smith?

6. You have spent 26 months to plan this assault. Plans were concocted to a very minute detail,—even to selecting a time of worship following a solemn pioneer celebration. Also "legal" papers were complete for the liquidation of our families. Your workers were so busy making plans that they failed to learn why they were doing all this planning. Why could you not have spent a little time out of these 26 months of feverish activity to come to our community and see for yourself. Were you afraid you might have found Judge Faulkner "Mohave County's highest legal authority" to be misinformed? Did Judge Faulkner ever investigate for himself by seeking to know the ideals and and aims of the people of Short Creek? Where did he pick up his false notions about this conscientious people? Why is Judge Faulkner, the accuser, bearing false witness, also set as the Juvenile Judge for the disposition of our children?

Did it ever occur to you, Governor Pyle, that the "convicts" of this community are those who have been incarcerated for their religious belief? By your recent orders and arrests you have made "convicts" of all accountable citizens of this community.

8. You emphasize that you have gone to "Almost unbelievable length to insure that the rights of no one are violated". Do you think the public is so gullible that they will drink down these words without a second look or thought while merciless treachery is revealed in plan and action? The sanity of readers and listeners is being underrated and insulted. Sensational, emotional appeal to bid for support by twisting and distorting to deceive is propaganda trickery more becoming specialists trained in schools of tyranny. When actions prove the same end it is past time to look to our values and appeal to God and pray for deliverance.

9. In your plans to sever our children from their brothers and sisters, from loving parents and associates, transplant them to cold and strange environments, the records are to be destroyed. The parents are not to learn of the location of their children and the children are to forget their parents. This you expect to do so that the children will not have to endure the "disgrace" of their birth. Let me quote you: "This protection is very inclusive. It is calculated under Arizona law to give these children every possible

garment of secrecy so that in years to come the action in which they are now involved cannot appear anywhere as a matter of public record."

Governor Pyle, in almost the same breath you accuse us of falsifying our public records. Even if this be true, which it is not, could it be any worse than the admitted plan of secret and destroyed records? Are there also other reasons for losing and destroying the records? Is it more that you are ashamed to face the future with a public record of such unhallowed proceedures? I continue to quote: "Right along with the courts have gone trained social welfare workers. A full staff from the department of social welfare has gone along with the officers and the courts to take immediate custody of those children the court decides should be brought under the protection of the state of Arizona." Then you say: "There hasn't been any and there won't be any hardship in all this."

Governor Pyle, you are being weighed in the balance and found wanting. The hand writing appears on the wall. How can you break up homes—homes where there exists a deep and abiding love, also a devotion to high ideals and divine principles of law and order? How can you break up these homes without causing hardship?

Governor Pyle, you glorify yourself and your aids in traveling the broad way that leads to destruction. Unless you change your course and surrender your evil designs you stand condemned before a just God, before all earthly tribunals of law and order, and before all men, women and children who love and respect the sanctity of the home.

That recent raid is equal in rank if not worse in its far reaching design than the inquisitions of the dark ages.

You cannot destroy us. You will destroy yourself trying, for you will fall in the snares you have set for the people of Short Creek. What became of Haman? He sought to destroy the people of God. He built a scaffold to hang Mordecai. Haman hung instead. Comment!

Let it be ever remembered to all who who may read and hear, that the people of Short Creek appreciate the kindness, the gentlemenly conduct and the courtesy of many of the officers implicated in this crusade.

We know many of these men were not on this engagement because of desire. We know you were and are on duty under orders. Many did not know beforehand the nature of their assignment or the consequences.

Also the people of Short Creek are grateful for all friends who are champions for the cause of freedom.

A lonely observer corresponding to Governor Pyle.

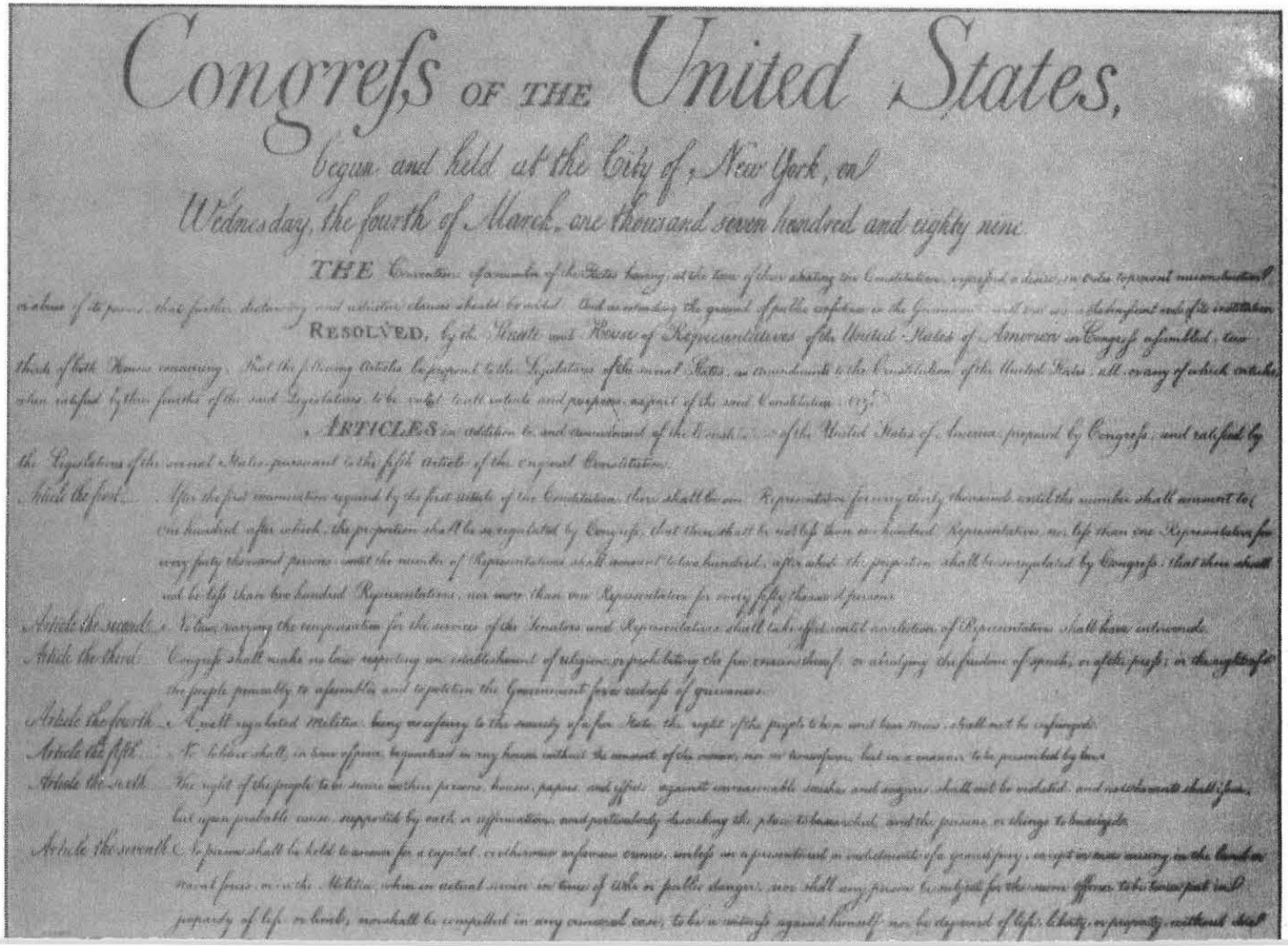
Jerold Roy Williams.

SHORT CREEK MELODRAMA

Graham County (Ariz.) Guardian

The editor of the Guardian, along with about every other newspaperman in the county, knew about the Short Creek raid before it ever happened. And to think of the method by which it was being conducted, was revolting to say the least. We knew that over 100 men, armed to the teeth were going to close in on Short Creek—and along with them would be more than 25 newspapermen, cameramen, and representatives of national wire services and magazines who recorded a blow-by-blow account of the state's progress in rounding up 122 persons accused of practicing plural marriage. The New York Times, writers for Time and Life magazines, Los Angeles reporters and motion picture cameramen were also on hand.

Aside from the human side of the situation, think of the cost to the taxpayers. Each of the 122 persons charged must be given a fair trial. A jury panel of 70 persons for each trial must be drawn and paid for. The person selected cannot serve on the next case. That would mean 122 separate trials. As far as we are concerned, it is just a cheap publicity stunt the way it was handled, and a costly one.



Congress of the United States,

begun and held at the City of New York, on

Wednesday, the fourth of March, one thousand seven hundred and eighty nine.

THE Convention of a number of the States having, at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added: And as extending the ground of public confidence in the Government will best ensure the beneficent ends of its institution

RESOLVED, by the Senate and House of Representatives of the United States of America in Congress assembled, two thirds of both Houses concurring, That the following Articles be proposed to the Legislatures of the several States, as amendments to the Constitution of the United States; all or any of which Articles when ratified by three fourths of the said Legislatures, to be valid to all intents and purposes as part of the said Constitution, viz:

ARTICLES in addition to, and amendment of the Constitution of the United States of America, proposed by Congress, and ratified by the Legislatures of the several States, pursuant to the fifth Article of the original Constitution.

Article the first. After the first enumeration required by the first Article of the Constitution, there shall be one Representative for every thirty thousand, until the number shall amount to one hundred, after which, the proportion shall be so regulated by Congress, that there shall not be less than one hundred Representatives, nor less than one Representative for every forty thousand persons, until the number of Representatives shall amount to two hundred, after which, the proportion shall be so regulated by Congress, that there shall not be less than two hundred Representatives, nor more than one Representative for every fifty thousand persons.

Article the second. No law, varying the compensation for the services of the Senators and Representatives, shall take effect, until an election of Representatives shall have intervened.

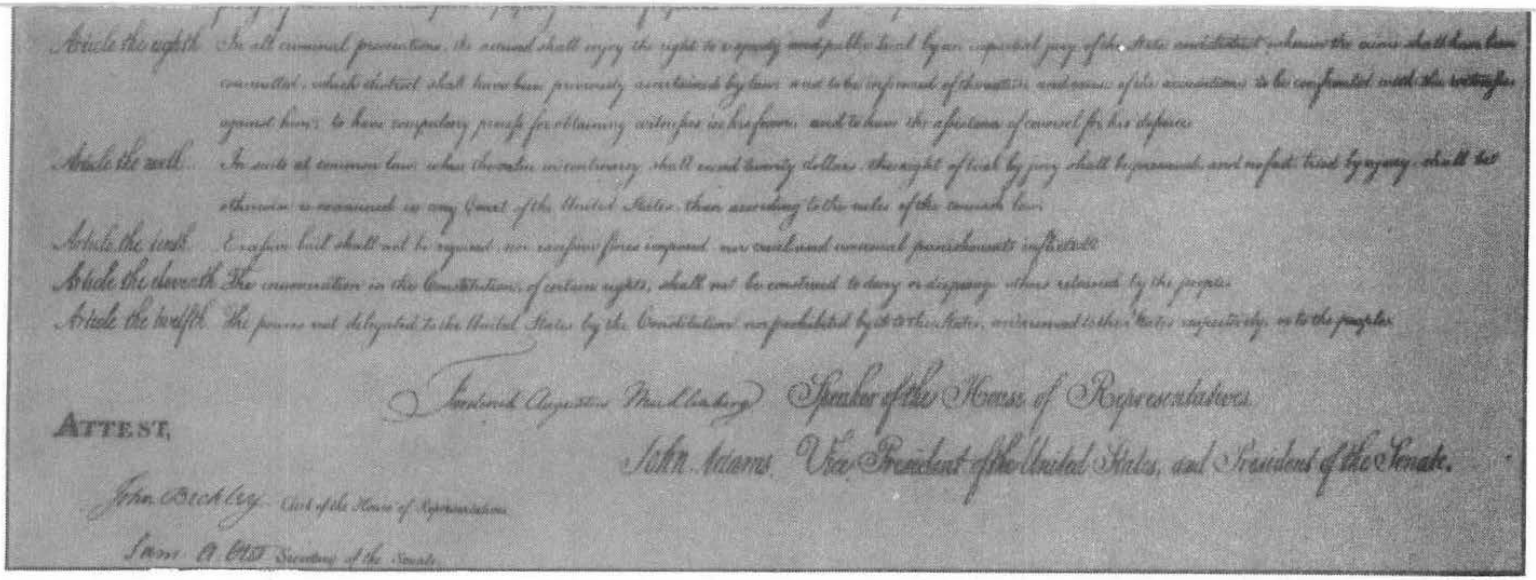
Article the third. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Article the fourth. A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

Article the fifth. No soldier shall, in time of peace, be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Article the sixth. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Article the seventh. No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case, to be a witness against himself, nor be deprived of life, liberty, or property, without due



Article the eighth. In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defence.

Article the ninth. In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise re-examined in any Court of the United States, than according to the rules of the common law.

Article the tenth. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Article the eleventh. The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Article the twelfth. The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Frederick Augustus Muhlenberg Speaker of the House of Representatives.

ATTEST,

John Adams Vice President of the United States, and President of the Senate.

John Beckley Clerk of the House of Representatives.

Sam. A. Otis Secretary of the Senate.

The Bill of Rights (1789)

In the Bill of Rights, the first ten amendments to the Constitution, protection of those "unalienable rights" asserted so eloquently in the Declaration of Independence, was written into the fundamental law of the land. The document known as the Bill of Rights, guaranteeing such precious liberties as freedom of speech, freedom of religion, and freedom of the press, is the joint resolution of Congress of September 25, 1789, proposing 12 amendments, only 10 of which were ratified and in 1791 became a part of the Constitution. It is inscribed on parchment and is signed by Frederick Augustus Muhlenberg, Speaker of the House of Representatives, and John Adams, Vice President of the United States and President of the Senate. Faded though the writing be and yellow the parchment, this original document symbolizes the extraordinary personal and civil liberties that are a cherished part of our American heritage.

Lent by the National Archives.

BILL OF RIGHTS.

ARTICLE I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

ARTICLE II

A well regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

ARTICLE III

No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

ARTICLE IV

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

ARTICLE V

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor to be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.

ARTICLE VI

In all criminal prosecution, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

ARTICLE VII

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any court of the United States, than according to the rules of the common law.

ARTICLE VIII

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE IX

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

ARTICLE X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

IN RETROSPECT

The 24th of July, Pioneer Day, was celebrated in Salt Lake City in a very general and unusual manner. The large Tabernacle, in which the services were held, presented a marked contrast to what it had done on previous occasions and under similar circumstances. The several stands were heavily draped in mourning in appreciation of the enforced absence of those who were, in less trying times, accustomed to occupy them, and in their stead were the following mottoes:

"The First Presidency: In exile for Conscience ' sake."

"Of the Twelve Apostles and Counselors: Those not here are in jeopardy, in prison, and in foreign lands, because they prefer to obey God rather than man."

"The Presidency of the Stake: Having tasted of the vengeance of their enemies, and felt their cruel disregard of law, their labors and visits are like the Angels', seen only by those who have faith."

"Of the Presiding Bishopric: Those who are absent choose to be wanderers in their own land in preference to being victims to those who have selected them for ruin."

Over the organ was the motto: "In God we put our trust," and in the front of that immense instrument was a large banner, on which was painted a figure, with hand uplifted toward heaven, and around it were the words: "Under the Everlasting Covenant, God must and will be glorified." Three of the Pioneers were seated on the front platform, together with representatives of various church quorums and organizations. The body of the hall was filled with children belonging to the Sunday schools of the several Wards in the city, while the remaining portion and the galleries were occupied by adults. Addresses were delivered by Bishop O. F. Whitney and Elder B. H. Roberts; R. R. Irvine read a piece written by Eliza R. Snow Smith, entitled "Past and Present"; twenty-one boys and twenty-one girls repeated a prayer in unison; the Sunday school children and the Tabernacle choir furnished appropriate vocal music, and a martial band contributed to the music of the occasions. The spectacle itself was one calculated to live long in the minds of those present, but when considered with the circumstances of which it was reminiscent and commemorative, it will leave an impression ineffaceable upon the memory of all—old and young—who took part in or gave countenance to the solemn services by being present. *Mill. Star, Vol. 48, p. 535.*

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

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EDITORIAL THOUGHT

"THOSE that are seditious, murderers, thieves, robbers, adulterers, slanderers, etc., of whatsoever Church, ought to be punished and suppressed. But those whose doctrine is peaceable, and whose manners are pure and blameless, ought to be upon equal terms with their fellow subjects. Thus, if solemn assemblies, observation of festivals, public worship, be permitted to any sort of professors, all these things ought to be permitted to the Presbyterians, Independents, Anabaptists, Armenians, Quakers, *(Polygamists (?))* (brackets ours), and others with the same liberty. Nay, if we openly speak the truth, and as becomes one man to another, neither Pagan, nor Mohammedan, nor Jew, ought to be excluded from the civil rights of the commonwealth, because of his religion. The Gospel commands no such thing.

"Who, then, art thou, vain dust and ashes! by whatever name thou art called, whether a King, a bishop, a church, or a state, a parliament or anything else, that obtrudest thine insignificance between the soul of man and his Maker? Mind thine own concerns. If he believes not as thou believest, it is proof that thou believest not as he believest, and there is no earthly power that can determine between you."

JOHN LOCKE
BLACKSTONE

ARE THE ASSAULTS UPON THE SAINTS JUSTIFIABLE?

What possible object can the officers of the United States Government have in aiming blows at the Latter-day Saints? is a very pertinent question to all those who may think of investigating the doctrines in which the Saints believe. Are the Saints living in the violation of of natural laws? of the Constitution of their country? or the divine laws as contained in the sacred code? If it can be shown that the Saints are so living, then the position taken by the officers may be the correct one, and President Arthur (Governor Pyle of Arizona) and other officers be justified in calling the attention of the nation's law-makers to the laxity that exists, and in asking for the enactment of such laws (within constitutional limits) as are calculated in their nature to bring offenders to justice, and correct

the moral tone of that people. If it can be proven that the saints are not guilty of the evils laid to their charge, then are the officers stepping outside of their legitimate duties, and assuming to do that which is in opposition to the best interests not only of the Saints, but of the people of the nation at large, insomuch that one section is embittered against another, and the seeds of animosity are sown broadcast, that must naturally result in turmoil and trouble, and in placing the peoples of various sections in attitudes of hostility against each other, thus weakening the general government by internal strife. To the first proposition we would answer, there is nothing in the Articles of Faith in which the Saints believe, against which one word can be said in condemnation. One of these Articles says: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men, * * if there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things." There is nothing in this article that should be repulsive to the minds of those who have the most exalted opinions of all that is good and pure in nature. The noblest of God's sons, He by whom we obtain forgiveness of our sins, taught the young man that he must observe these principles.

Bayard Taylor says: "We must admit that Salt Lake City is one of the most quiet, orderly, and moral places in the world. The Mormons are the most temperate of Americans, * * they are chaste, laborious and generally cheerful." (The same is true of the Saints in Short Creek, Arizona, to-day.) This great writer, after a short sojourn among the Saints, publishes to the world the foregoing statement over his signature. If his statement be true (and we know it is), then so far as drunkenness and immoral conduct is concerned, the Saints are above reproach as compared with their fellow-countrymen.

It is the marriage system of the Saints against which the cry is now raised, though it has not always been so, for they were persecuted as bitterly before such a practice existed among them as they have been since. The Saints believe in marrying more wives than one, and in maintaining them and their children. Is this contrary to the laws of nature? We answer, no! for wherever a man is found in his natural state he is a pluralist. ***From this practice no evil can result; it promotes life and does not destroy it. No loathsome disease follows legitimate marriage.*** The world confound promiscuity and plural marriage, and speak of them as being the same: but not so! Promiscuity, being opposed to natural laws, curtails offspring, brings diseases of the most loathsome kind; blights, destroys and drags down to an untimely death its votaries. Visit the anatomical museums, and see there evidences of the fulfillment of God's words: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Upon every hand we can see the frightful effects of man's perverse course in breaking nature's laws. From legitimate marriage, whether to one or more wives, none of the frightful evils resulting from promiscuity have ever been manifested in any degree. Blessings have followed marriage, cursings promiscuity. Deity has written upon plural marriage, honor, power and glory, in the coming forth of His Son Jesus through the lineage of David.

We will now look into the question of the Saints disregarding the laws of their country. The formation of the Government of the United States was the outgrowth of a desire to be free. After much labor and thought, by the best minds that could be found in the land, a Constitution was drawn up and agreed to by the people. The greatest possible liberty compatible with the rights of others was granted to all. To guard religious liberty and protect the citizens in the exercise of his

faith, the first amendment to the Constitution was drawn up, in the following terms: "Congress shall pass no law interfering with an establishment of religion, or prohibiting the free exercise thereof." Under this wise provision the people have accepted whatever they thought proper as religion, and none can legitimately say, Why do you so?" Probably among no other people of the earth can there be found as many religions as among the Americans. The Latter-day Saints are believers in the Bible, and are practicing the principles therein contained. Through a spirit of intolerance the Saints were compelled to seek a home in the west, far removed from other people. There they have built up a commonwealth. Villages, towns and cities have multiplied upon that land. Nowhere in the Republic have the people given greater proofs of their honesty, industry, sobriety and regard for law and good order. An article of their faith says: "We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law." ***This is not only a matter of faith, but of strict religious practice.*** Men bitterly opposed to the faith of the Saints have spoken and written in high terms of the good order that prevails in their midst. Serious troubles have threatened the Saints many times, but for years past all attacks have been directed at their marriage system. Congress has passed several laws looking to the regulation of that matter, but Congress itself was in error by breaking the fundamental law in its efforts to reach the Saints. General Rosecrans, one of the leading statesmen of America, now comes forward and virtually admits that all laws passed against the marriage system of the Saints were unconstitutional, for he now recommends an amendment to the Constitution forever prohibiting the Saints from practicing the principle of plural marriage. By this act of that statesman are the Saints vindicated of the charge of lawbreaking, and the responsibility of breaking the great compact rests upon those who disregarded their oath and passed unconstitutional laws.

As to the question, ***Are the Saints living in violation of the divine law? we are certain they are not.*** The doctrines of faith, repentance, of baptism, and the laying on of hands, are plainly pointed out in the Scriptures; the administering of the sacrament of the Lord's Supper, the gathering together of the household of faith, are also principles given in the sacred code. The officers, ordinances and gifts that the Saints claim to have and enjoy, were placed in the Church by the divine Master himself. The observance of the moral law was made obligatory upon the former-day Saints, and the Savior gave most positive instructions in regard to it. He condemned without stint, all manner of evil, but never uttered one word in condemnation of patriarchal marriage, although its practice was common in that age. The Saints of to-day are trying to observe all the commandments and requirements that have been given for the good of the children of men, that of marrying more than one wife and rearing children ***to the honor and glory of God,*** among others. That practice of the Saints is based upon a revelation from God to them in this age, and is fully sustained by that of the patriarchs and prophets of ancient days.

The unity of the Saints has been for many years a source of annoyance to politicians, indeed, that is the real object aimed at in the present crusade. (Governor Pyle also is afraid of this unity, said he: "It is easy to see from this rapid expansion that in another 10 years the population of Short Creek would be in the thousands, and an army would not be sufficient to end the greater insurrection (?) and defiance of all that is right.) Many plans have been adopted to destroy the faith of the Saints in their religious teachers and cause division among them. All attempts having failed to accomplish that

end, and, understanding that popular opinion was against the marriage system of the Saints, much excitement has been raised with that popular war cry, "Down with the Mormons! They are believers in the doctrine of having more than one wife."

Union is strength, and by their union have the Saints been able to hold in check all the attacks of their enemies. Says the Savior, "If ye are not one, ye are not mine." Union has been and will continue to be the power of every people. When internal strife grows up among any people, the hands of government are weakened, and overthrow must of necessity soon follow. Israel, when united, were a formidable people, but internal dissension has scattered them to the four winds of heaven.

We submit these facts, knowing full well that the Saints cannot be condemned by an unprejudiced mind for disregarding natural law, breaking the laws of their country, or treating with contempt the divine law. Those who have assailed the Saints have violated their oath of office, and have aimed a blow at the bond of union that should exist in the nation by recommending unconstitutional laws. They must in time suffer for the wrongs they have done an innocent people, and we can afford to wait for time to vindicate our innocense and avenge our injuries.

(The above article is from the Millennial Star, 1884. All brackets ours—Editor.)

"Freedom Pledge"

I am an American. A free American.
Free to speak — without fear,
Free to worship God in my own way,
Free to stand for what I think right,
Free to oppose what I believe wrong,
Free to choose those who govern my country.
This heritage of Freedom I pledge to uphold
For myself and all mankind.

OH, WHERE ARE THE PATRIOTS?

Apostle Orson F. Whitney in his History of Utah, Vol. 1, p. 663, says:

"Patriotism does not consist in aiding government in every base and stupid act it may perform but rather in paralizing it's power when it violates vested rights, affronts insulted justice and assumes undelegated authority."

Find a community where brotherly love functions and prevails among men, where the common vices have been overcome and presents no problem, where the grosser crimes are unknown. Find also where fidelity and chastity characterizes all marital relationships, where filial love abounds in all parents for their children, where children's faith in their parents is unbroken, unmarred, and unstinted. Find where parents and teachers have united their skills and their prayers in the deepest concern for children's social, ethical, and eternal welfare.

This tirade of pseudo-judicial proceedings traipsing fiendishly in the wake of the governor's gestapo raid on the Short Creekers is like Nero following the rabble to the arena, there to glut over the bodies of the Christians, which reveals the naked and unhallowed thirst for political acclaim. Oh, why do not those encumbered with public trust weigh the putrid evidence brought to bear upon them by pinch-minded, cynical, selfish complainers rather than swallow the hook line and sinker because a people are spoken ill of; but are offending none save those who are offensive to themselves, and move to refract the light of their own ill taken position because this people are unpopular? Know it saints and sinners! If Christ, the Lord could condescend to visit the earth now, His manner and deportment would be so foreign and unpopular to the people generally, that crucifixion would be quickly resought to obliterate the shadow of the people's follies.

Can our fair states comb themselves before their mirrors and admit no guilt? Is there the seed of bravery in officialdom to confess one short-coming and therefore reach in humility for even one plane higher? Or is the status quo on the all time high with never a chance for progression?

Neighbors, friends, honest hearted men, women, and children, beware of unpopularity. The land of the free and the home of the brave will mayhaps not shelter your unpopular, though innocent, demeanor. What will you do in a time when constitutional rights are assailed? Will you wait until you are in the snare, the victims of political conspiracy before you rise and act? Stir yourselves, become alive, speak, act, and defend the truth that the lethargy of death will not claim you nor the blood of the innocent tincture your garments.

It is now already un-erasable history, that certain ones have conspired against a humble, peaceable, progressive people of Short Creek whose way of life in their mortal imperfections is patterned after the revealed plan of God, the Creator; declared in a state of insurrection and a preposterous, spectacular raid, planned to find, as they hoped, evidence while honest men slept. But the besieged, armed only with the conviction of the rightness of their position before God, were alerted and foiled the dark hopes of their oppressors to find men in bed; but were congregated, calling upon God through prayer and song in face of their captors who chose to "rush in where angels fear to tread".

Men, women, and children arrested by blanket order a t dawn on the Lord's holy day, corralled by officers, hurried into quick court with all the legal (?) paraphernalia, jailed in Sunday School rooms with the speed of rattle tongued officials and production line precision. Meanwhile homes and private offices were broken into, doors left askew, properties ransacked and taken, mothers questioned and child-

ren taken into custody as wards of the state. Fathers, Patriarchs, Pioneers, Veterans, Gentlemen paraded off to Jail 400 miles distant. While the national guard, welfare organizations, supply trains, lawyers, libels, spectators, and newsmen filled the erstwhile peaceful valley and filled the air with commotion, smoke, and apprehension where the music of sweet children's voices should have been heard but was painfully converted into cries and prayers.

In order to give color of law to the imbroglio only a few of those charged and jailed were heard, or rather suffered to be present in Juvenile court, where mothers were assured they may be wards of the state with their children, but definitely and permanently apart from the fathers.

One young veteran home from the Korean theatre of war was, in his absence divested of his young wife, his marriage annulled, and she sent off into detrimental circumstances, and this as he manfully abode time in jail while bond was stalemated in order to process the affair.

Over thirty men bailed out of jail came home at midnight to find their plagued little city not only empty of it's raiders, sheriffs, judges, guardsmen, stooges, but as each man entered in at his own gate, in deathly silence, found his children's playthings on the walk, no light in his window, his door unbarred, effects littered in confusion. His house empty, no companion to greet him and bid him loving welcome, nor babies in cribs to sigh and pray over. Fatigued, bewildered, and dismayed, constrained only to call upon God and lie down in exhaustion only to wake to more vivid evidences of havoc wrought in his "american absence".

O sacred name of the patriots! Where is the heritage left us? O Washington, where is your courage deposited, and Jefferson, your principles? O Pligrim Fathers, have you forsaken your progeny and left no legacy upon your sons of state? Have you wrested in vain? Rise up, O Fathers, return to your posts, take charge of the helm. Enlist all the honest. Summon the statesmen. Call on the prophets. Enliven the people. The establishment of freedom must now be re-done!

Fred Jessop.

Bonds Of Love

Editor, The Arizona Republic:

Just what kind of a country are we living in? It makes one wonder when he can pick up the paper and read that court is being held to decide which children will be left with their mothers, and which ones will be placed in foster homes!

Because these Short Creek mothers believe in a religion which is not publicly accepted, does that make them mothers who love their children any less than mothers of some other religions? And are the children of a different breed, that they don't love their mothers, fathers, and brothers and sisters? Are they of a different makeup, that they won't be heartbroken and lost when they are torn from their family and all that is near and dear to them? Will they be any happier than your child or mine would be, away from the people that they love?

This would not be quite so shocking if we were living in Russia, where it is commonplace to uproot children from their mothers; but must we remind ourselves that this is America, where we have freedom of religion—where children have security and need not fear being taken from their own people?

No matter what one's opinion of these people is, it is still nothing short of disgraceful to have these mothers before a court that will decide if they can keep two of the children, or just one, or maybe none! A mother's love is just as strong whether she be a United Effort mother, a Mormon mother, a Catholic mother, or a Russian mother. And this is America!

CONCERNED
St. George, Utah

The following pages contain selected cartoons and articles from various newspapers reflecting the general opinion of the people.— The cartoon on the opposite page is from the "Arizona Free Press".

EDITORIAL

Cloak-Dagger Raid

AN ARTIFICIALLY created cloak-and-dagger script—typical of Hollywood's worst product—was followed by state officials at Short Creek.

A veritable army of law enforcement officers roared into the tiny village in the dark of the moon.

Bristling with guns, they swept into the homes of misguided women and children.

In fact, the raid on Short Creek and its polygamists was planned and carried out in an atmosphere that would have made Mack Sennett and his Keystone Kops green with envy.

There can be no doubt that Governor Pyle's coup made the front pages of every newspaper in the nation, but certainly it was a humiliation to the citizens of this state.

Most assuredly, the guilty men in Short Creek should have been locked up long ago for their licentious misuse of children and their flagrant flaunting of the laws of decency. But what of the women and children? Their lives now bear an indelible tag—words that are too cruel to print.

The only life they know has been disrupted in a bewildering raid that resembles too closely the hated police-state roundups of the Old World.

Let us repeat:—There can be no defense for the conduct of scheming men who foisted a decadent philosophy of life on their innocent victims. But why in the name of decency was it necessary to enlist the aid of more than 100 law enforcement officers, armed to the teeth, in serving warrants on people who are so isolated they couldn't run anyplace anyway?

By what stretch of the imagination could the actions of the Short Creek children be classified as insurrection?

Were those teenagers playing volleyball in a school yard inspiring a rebellion?

Are those pig-tailed brides a threat to the safety of all Arizona?

Short Creek knew long in advance that the Pyle army was coming. So many of the residents waited patiently in the school yard, singing hymns.

It is pretty obvious that a couple of officers could have strolled into the village in broad daylight, served their warrants, and left with their prisoners.

But that wouldn't have been according to the elaborate, 3-dimension script.

Nobody condones the illicit activities of the little core of sensualists. But our heart goes out to the youngsters who have been branded for the rest of their lives as outcasts because of coercion practiced on their misguided mothers. And the state plans to tear them apart!

However wrong a way of life may be, it cannot endure for years without building up some ties of human affection. Nor can the disruption of these ties be entirely remedied by providing food and shelter.

Again we say—officials of the State of Arizona have humiliated its citizens by a pistol and shotgun raid that resembled an operation to subdue Pork Chop Hill.

Insurrection? . . . Well, if so, an insurrection with diapers and volleyballs!

The Arizona Republic, Phoenix, Arizona

Battle Of Short Creek



"As the highest authority in Arizona, on whom is laid the constitutional injunction to 'take care that the laws be faithfully executed', I have taken the ultimate responsibility for setting into motion the actions that will end this insurrection."—GOV. J. HOWARD PYLE.



Short Creek Destruction Is Aim

A hundred and ninety-two persons, all of them women and children, were herded into buses at Short Creek and taken to Phoenix last Sunday. It was heralded as "the second phase of plans to erase what state authorities term the largest center of polygamy in the nation." Perhaps the community merits a full measure of censure, but it certainly does not deserve destruction.

Just who has he authority to wreck a settlement because its residents violated a statute? Where is the law empowering "the servants of the people" to wipe out a village when its residents are charged with what some people consider a crime. Polygamy isn't murder; it is not a capital offense. A few months ago, a Maricopa county man faced the accusation of having several wives and the court set him free. Had he been in the Arizona Strip, the spouses would have become public hostages, the taxpayers feeding them and their children; expulsion from home might have been his lot.

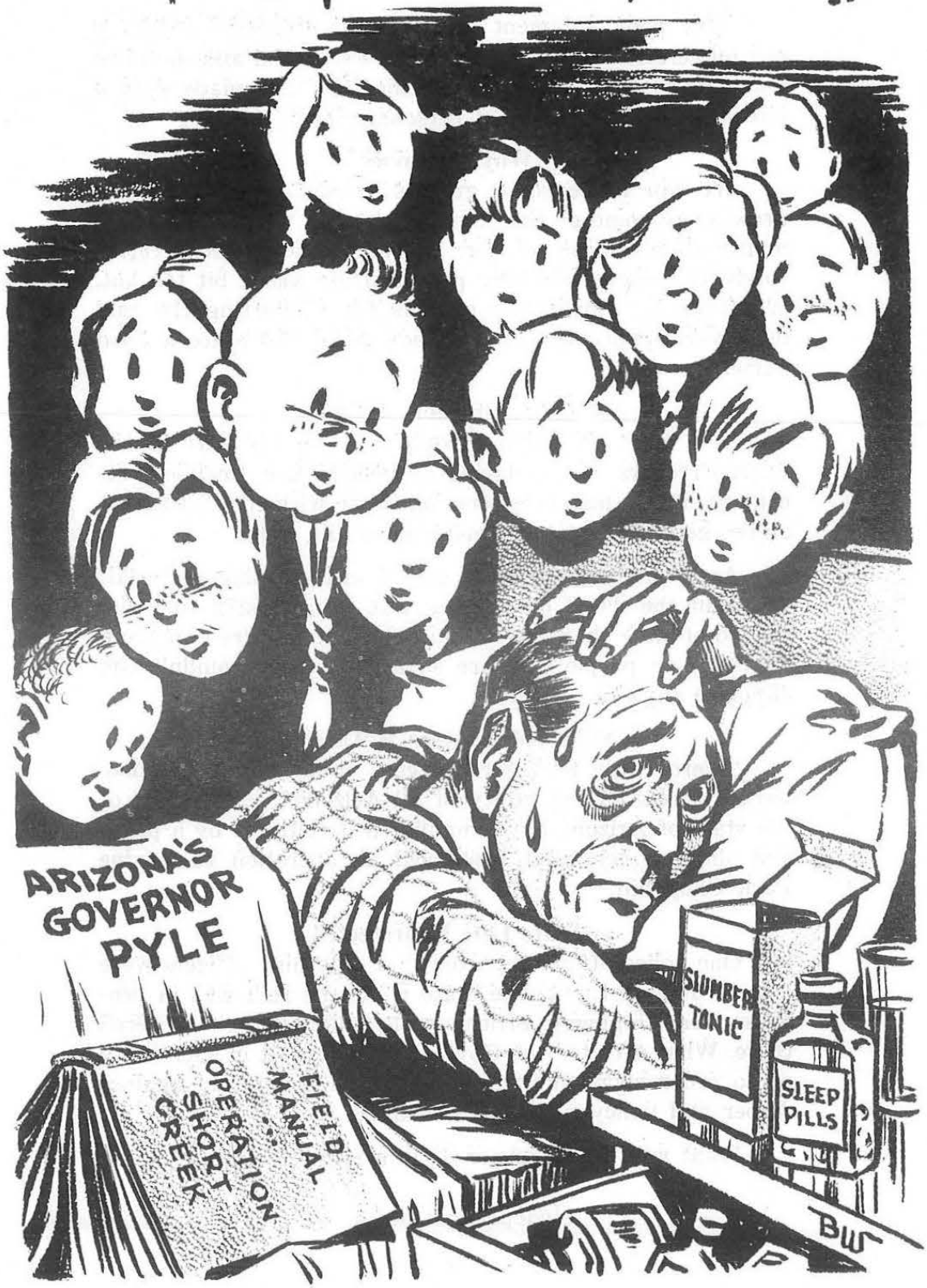
If any Arizona town hereafter should find itself legally at odds with the state; like permitting gambling, such as slot machine operations or poker playing, woe be unto it! The machinery of government not only would punish the aggressors, but could make a luckless Sodom or Gomorrah of their doomed burg. It's something to think about.

If the Short Creek "rebels" have title to the land whereon they raised crops and stock, one wonders how the right of seizure was obtained. A precedent is being set by carting the families of lawbreakers away, confiscating their property and razing the places where they lived. Regardless of the guilt of those involved, it appears the retribution is greater than circumstances justify. The deal is a rather raw one.

There must be a search into the case to learn where precedents for such drastic action were established. There may exist a legal basis for what is going on; and there may not be. Assuredly reactions will come, particularly after the four score children have been torn from maternal arms and "leased" to strangers. The human element so far has been ignored.

Acclaim of the raid has been noted, but condemnation is widespread. Some people think the whole affair was handled properly, others are not so sure, and they are asking "Upon what meat have our Caesars in the capitol building been feeding that they have grown so great." It hasn't been announced whether the deserted town will be put to the torch, dynamited or simply be left slowly to slink into decay.

"It might help to let 'em go home!!"



Poor Judgment At Short Creek

Very poor judgment was used in gathering over 100 law officers to subdue the unlawful but pitiful and unarmed residents of Short Creek. Why the Governor made such a circus out of it will be his personal secret.

Why A Circus?

We can make some guesses: Possibly he wished to draw away some of the criticism, by the public, of his administration's slash of Dr. Salsbury's health department funds. Or maybe the state prison affair was a bit too hot. Whatever the Governor's reasons for conducting the raid in a secret-police way, it has not given this state a good name.

Short Creekers Wrong

One must condemn wrongdoing on the part of the Short Creekers, but declaring an insurrection (incipient rebellion) in this instance, does not agree with the dictionary, or the generally accepted meaning of the word.

As the Arizona Republic said, in a front page editorial: "Why in the name of decency was it necessary to enlist the aid of more than 100 law enforcement officers in serving warrants on people who are so isolated they couldn't run anyplace anyway.

Volleyball Players A Threat?

"Were those teenagers playing volleyball in a school yard a threat to the safety of all Arizona? . . .officials of the state of Arizona have humiliated its citizens by a pistol and shotgun raid that resembled an operation to subdue Pork Chop hill."

State Left Unprotected

One police officer reported that only nine officers were left on duty in this entire state while the raid was in progress. One highway officer at Springerville was ordered there. What affected the Governor's judgment in such ways as to order away our police protection for a raid against diaper and volleyball insurrectionists?

What will the Governor do in a real emergency?

Independent News

St. Johns, Arizona

What Others Say

Editorials Of Current Interest
Reprinted From Leading Newspapers

The Phoenix Gazette SHORT CREEK 'INSURRECTION'

Tucson Daily Citizen

"Operation Short Creek," a state raid against the polygamous colony in the remote recesses of the northern Arizona border badlands, has passed its first phase. Arizonians have had time to reflect upon the whole sudden episode. It was spectacular. It also verged on the ludicrous.

Aftermath of the mass arrests will simmer down to long, routine, unspectacular court actions for adults of the separatist community and tragic readjustment for some 263 children.

But one question lingers in many minds and presses for open expression: What in the world were Gov. Howard Pyle and Atty. Gen. Ross Jones up to in the way "Operation Short Creek" was staged?

Here was the situation: The colony of benighted, misguided people had been flourishing for years. Its illegal marriage relationships had been an open secret. Actually it had been known to exist for the last 20 years.

The state of Arizona had been investigating the colony for more than two years, starting during the term of Attorney General Jones's predecessor Fred O. Wilson.

Preliminaries completed, all was in readiness for the state to move. And how it moved! What could have been, and should have been, a quiet routine roundup was built up with all the elements of a Grade B Hollywood "colossal."

Sirens screaming, red lights blazing, the task force of state law enforcement officers rolled into Short Creek at Sunday dawn in a "surprise" attack which found the community's residents, somehow alerted, waiting — patiently, resignedly, some confusedly.

There were as many newsmen, cameramen, radio and television crews on hand—by prearrangement—as were present for the somewhat more historic truce signing conference going on in Korea at about the same time.

It was not until Sunday night that President Eisenhower took the air to comment on the Korea truce. But Governor Pyle was ready for his something less than tremendous broadcast Sunday morning—when he might better have been in church himself.

Governor Pyle's speech had been carefully prepared in advance. It mattered not whether his script fitted the mild action unfolding in Short Creek. His supercolossal buildup declared that there had been a "momentous police action against insurrection."

At that same moment some of the highway patrolmen were standing around in Short Creek embarrassed and rather shamefaced at the parts they were assigned by the governor and the attorney general to play. Of "insurrection"—which means nothing but armed uprising against authority—there was none. One sheriff in the best Western tradition, with a few deputies could have strolled in and handled the whole situation.

The newsreels and the slick magazines will be full of the mock heroics and histrionics of Arizona's fearless governor, and lesserly of the stern devotion to law enforcement of its attorney general. But it is our guess that Arizonians themselves will be full of disgust that their highest officials deliberately made themselves principals in a fiasco.

Ike Launches 'Liberty Year'

WASHINGTON, July 2 (AP)—President Dwight D. Eisenhower Thursday signalled the beginning of a year-long "march of freedom" designed to emphasize that "the heritage of freedom which we cherish as Americans" depends on faith in God.

"This is the kind of thing I am glad to do," Eisenhower commented in signing the freedom declaration sponsored by the National Association of Evangelicals.

The President affixed his signature to a large leather-bound volume which is later to be signed by governors, mayors and other leaders.

Earlier, Eisenhower issued a proclamation calling on Americans to observe July 4 as a day of penance and prayer.

The freedom declaration cites the seven "divine freedoms" outlined in the 23rd Psalm—freedom from want, from hunger, from thirst, from sin, from fear, from enemies, and finally, the freedom to live abundantly.

Tucson Democrats Protest Short Creek Raid Methods

TUCSON (AP)—The manner of conducting Sunday's raid on the polygamous community at Short Creek was called "odious and un-American" yesterday by the Young Democrats of Tucson.

By resolution the club accused Governor Pyle of seeking nation-wide publicity for his own benefit and termed the conduct of the raid "circus-like."

The resolution passed with but one "no" vote which came from a member who felt it beneath the dignity of the club to take the action.

The resolution read:

"Be it resolved by the Young Democrats of Greater Tucson that Governor Pyle be criticized for the circus-like manner in which the Short Creek matter was handled.

"This criticism is not based on the fact that allegedly unlawful practices were brought to a halt, but rather on the method and expenses used to achieve the above end.

"It is not necessarily a prerequisite for the successful enforcement of law that the governor of a state call a press conference of national magazines, papers, and newsreels a week prior to the raid merely for the purpose of insuring the governor nation-wide publicity for his own benefit.

"In addition, it would appear that the manner in which this commando-type raid was carried out and the repercussions resulting to the innocent children involved is odious and un-American."

The Arizona Republic, Phoenix,

Happy Landing

Editor, The Arizona Republic:

I was ready to compose a letter about the Short Creek invasion when the morning Republic of Tuesday arrived with the front page editorial. Bravo to you who wrote it.

Knowing that the United States will at a not too distant future recognize plural marriages (because of wars killing off so many men), it would have been better for Governor Pyle to have made a study of this little self-sustaining, isolated community of Short Creek—these people who lived and survived their religious convictions against odds for so many years. Rather than prosecute these people, they should be given a choice of religious asylum in another country.

In Governor Pyle's campaign speeches, he said, "What is right for Arizona." Now I can see, he did not mean what is right for the people in Arizona. The mother whose picture you took—the one with her three fine-looking, frightened children clinging to her skirts—she and her children are typical of a high American type. Regardless of polygamy, they have a good, healthy look about them.

Governor Pyle is riding the Short Creek tiger now. Happy landing to him.

Pyle Defended

Editor, The Arizona Republic:

I certainly do not agree with your editorial on the front page of our Arizona Republic for Tuesday July 28, 1953. It is surely an unjust criticism of Governor Pyle and our law enforcement officers of the State of Arizona. Instead of being written up as tyrants, you should have commended them for a job well done. They did a real job against a group of law breakers without shedding a drop of blood which is surely a commendable thing and something not to be compared to Pork Chop Hill in any way.

Even with your editorial against our governor, I prophesy that his name will always be remembered with those of Governor Boggs of Missouri and Governor Ford of Illinois who also did their utmost to stamp out the doctrine and practice of polygamy.

If the teaching of polygamy and the United Order was removed from the Mormon's sacred book, "Doctrine and Covenants," there would be no more need for raids every few years to protect women and children from the lusts of cannibals who masquerade under the cloak of religion.

A raid that is staged on a group who are armed and throwing dynamite cannot in any way be classed as an "insurrection with diapers and volleyballs."

All decent minded people are 100 per cent behind Governor Pyle and his law enforcement officers.

REV. HARRY A. McGIMSEY

TRUTH

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

VOL. 19. OCTOBER, 1953 NO. 5.

Who Are the Real Conspirators?

On Sunday morning July 26, 1953, at four A. M. a task force of about one hundred law enforcement officers raided the small community of Short Creek, Arizona, and placed it under Martial Law. Included in the force were high-way Patrolmen, County Sheriffs and Deputies, Superior and Juvenile Court Judges, the State Attorney General and his associates, police-women, nurses, doctors, the national guard, together with all the equipment necessary to house, feed and clothe the task force as well as the citizens of Short Creek. Also included were twenty-five car-loads of newspaper-men, reporters, news-reel men and the like. Last, but not least, were twelve liquor control agents!

D DAY IN ARIZONA

The purpose of this D Day was to arrest 120 adults and 263 children. This GREAT CONSPIRACY had planned to make the children wards of the State, while all adults were to be lodged in the county jail pending deliverance via the bondsman. The Task Force succeeded in carrying out its orders, and within a few days time the mothers and children had been placed in homes in Phoenix and Mesa, Arizona; while the men and a few of the very old women were taken to Kingman, lodged in the County jail, and subsequently bailed out. This was all accomplished within a week or ten days time.

With one fell swoop all 263 children were taken from their parents and made wards of the Juvenile Court. The mothers of the children followed their sons and daughters to Phoenix, and elsewhere, as true mothers would naturally do. One hundred and twenty adults were charged and are now free either on bail or their own recognizance.

The complaint charges the adults with Conspiracy to commit the following crimes, to wit:

1.–Open and notorious cohabitation.
2.–Bigamy.

"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."

3.–Statutory rape.
4.–Adultery.
5.–Contributory delinquency.
6.–Marrying the husband of another.

As to the children, they were presumed to be neglected and delinquent.

PLURAL MARRIAGE

All these charges must be boiled down to the presumed charge of Conspiracy to teach and practice the law of "MORMON PLURAL MARRIAGE". In as much as their is no law on the statute books of the State of Arizona against the teaching and practice of "Mormon Plural Marriage", it was necessary to invent laws and make up complaints which would cast the worst possible cloud over the morals of the men, women and children of the invaded village, hence the all inclusive and far reaching indictment. One attorney was heard to remark that if there had been more statutes of record, they also would have been included! All this and more to stamp out a peaceful colony of presumed "Mormon Polygamists".

During the heat of the proceedings, Governor J. Howard Pyle, the Chief Executive of the State of Arizona, and the Chief perpetrator and power behind this GREAT CONSPIRACY reported to the people of his own State as well as the nation the reasons for his action.

This report, for the sake of brevity, might be broken down into the following facts:

1. That a state of insurrection and and conspiracy existed within the borders of the State.

2. That the State has been 26 months working in secrecy investigating the people of Short Creek.

3. That this insurrection and Conspiracy is a cancer of a sort, breeding in its wake multiple cases of Rape, Adultery, Bigamy, Child-delinquency, etc.; also dedicated to the production of white slaves, who are without hope of escaping this degrading slavery from the moment of their birth.

4. That the criminally deadly part is that their children under legal age now number two hundred and sixty three.

5. That the State had gone to unbelievable lengths to ensure that the rights of no one are violated.

6. That these children have "The right to life, liberty, and the pursuit of happiness–and as has so often been emphasized since, happiness of their own choosing. The State of Arizona is determined to insure that they have those rights for the remainder of their lives.

As to the first point made. 1. That a state of insurrection and conspiracy exists within the borders of the State.

Webster defines Conspiracy as being "an agreement between two or more persons to commit crime".

The same authority defines an Insurrection as being the "Act or instance of revolting against civil or political authority, or the established government."

Conspiracy being an agreement between certain persons to commit crime; and crime generally meaning "any aggravated offense against morality", in just what way are the people of Short Creek guilty of "A Conspiracy"?

NO CRIMES COMMITTED

The officers found no crimes being committed among the people. It is presumed that the people were engaged in the practice of "Mormon Plural Marriage". This system in Short Creek has produced a community free from the common crimes of the rest of the State of Arizona. The officers found no intoxicated persons, no tobacco users, no molestation of the innocent, no adultery, rape or kindred sins; no indecency of dress or manners. The fathers honored their families and the children honored their parents. In short, to quote Juvenile Court Judge Lorna C.

Lockwood: "I found the women and children of Short Creek kind and gentile and courteous. Except for their marriage beliefs, the women are excellent in character. They are good mothers to their children." To produce such excellent characters, we must conclude their marriage system to be superior, though human law might call it a crime.

By what stretch of imagination did the Governor feel that the village was in a condition of Insurrection? Had the citizens ever revolted against political authority, or the established government? They had been honest tax-payers. Their schools were operated under the direction of the State Board of Education. Their voting was done legally. Many of their sons were drafted into the armed forces of the United States, and this without complaint on the part of the parents. Although politicians, Sheriffs and other State officers had canvassed the community in their common pursuits of duty, these officers never found a condition of insurrection. The worst they were able to say is that the community grew and prospered despite the weather conditions and the lack of natural helps. In short, the raiding party found this community to be one of the most patriotic in the State. Upon reaching the school house square, the task force was red-faced to find themselves arresting, at the point of the bayonet, American citizens—singing the national anthem, and saluting the Stars and Stripes!

CONSPIRACY (?) INSURRECTION (?) WHO ARE THE REAL CONSPIRATORS?

2. That the State has been 26 months working in secrecy investigating the people in Short Creek.

This action in itself would appear to be a conspiracy. In all the 26 months no State committee was sent into the village to talk over its problems. The citizens went about their normal business pursuits. The State accepted their taxes and tributes. The Governor's chief complainant and bearer of bad news, Judge J. W. Faulkner, had not set foot in the village to find out the real facts. It is reported that a Burns Detective Agency agent was hired to mingle among the people. This fleet-footed agent went about nights taking pictures where best he could.

Would it not have been more American-like to send to Short Creek a State Reform and investigating committee to warn the people that the State would not tolerate their way longer? That perhaps the same ends might be accomplished in the American way?

Another thing——if all these alleged crimes were so open and notorious, that they began to stink up the Capitol building in Phoenix, why the need of secret investigators, and conspiracies on the part of the State officials? There had been no secret acts on the part of the citizens of Short Creek, so why was it necessary for the State to even form new codes in order to bring the community under subjection? As one soldier defendant put it: ***"This raid is one of the most flagrant, profane, and dramatic acts ever performed. If Governor Howard Pyle had wanted us to be at a certain place at a certain time we would have been there. There was no need to spend the taxpayer's money on this raid. Was this for us? Or a show for the public?"*** It might be added that this young veteran had seen many shows, having just returned from the Korean war!

Conspiracy to be sure, but, WHO ARE THE REAL CONSPIRATORS?

3. That this insurrection and conspiracy is a cancer of a sort; breeding in its wake multiple cases of rape, adultery, bigamy, child-delinquency, etc.; also dedicated to the production of white slaves, who are without hope of escaping this degrading slavery from the moment of their birth.

As has already been noted—the invading officers found no immoral conditions of any kind. No cases of rape, adultery or bigamy. They found no child-delin-

quency. In fact, if a crime free village could be found in the United States, it would be Short Creek, Arizona. The Governor must confess that he was misinformed, and that none of these social crimes were found to exist among the people. We understand the State took blood tests of all the citizens, young and old, without finding one case of venereal disease. ***The Latter-day Saints in Short Creek are striving to maintain social purity, and the Gospel which is in their possession is the only solution to the great and damning crime of prostitution and social impurity.*** What an envious record! 263 children and not one delinquent among them! 120 adults without a single case of venereal disease or records of immoral crimes! ***The Governor should have endowed this tiny village with honor and praise, pointing to it with pride; for where else in his State can the people boast of such a record? Where else can there be found no delinquency among the children, and all the mothers being of excellent character?***

Who? is now turning out to be the greatest contributor to child delinquency? The Governor has uprooted these children from their natural surroundings and labor and has placed them in city residences with nothing to do. At present they are idle. Thus these many children can rightly accuse their Governor of contributing to any delinquency that might now be found among them. If they can weather this storm and maintain their integrity it will be to their eternal honor and the eternal shame of their Governor.

WHITE SLAVES

A great deal was made of the alleged charge that Short Creek was dedicated to the production of white slaves. In the same breath the Governor lamented the deadly crime of having 263 children. ***Has anyone in the civilized world ever heard of white slavery producing children? Let this point rest on its merits for it appears too ridiculous to waste intelligent thought upon.***

IMMORALITY--FORSOOTH! WHO ARE THE REAL CONSPIRATORS?

4. That the criminally deadly part is that their children under legal age now number 263.

Granny, granny, what a long tail our puss has! With all the world seeking a legitimate method of producing more children, Governor Pyle laments the fact that within his State there thrives a small community boasting the population of 263 children! ***And none of these children were found to be delinquent in any manner! In the eyes of Arizona it was criminal to bring these children into the world. In the words of the Governor--DEADLY CRIMINAL! What sin would the Governor have called it if the children had not been brought into the world!!***

Perhaps the citizens of Arizona are satisfied to let the governor make such a bold-faced statement regarding the child population of the Short Creek community, but we are certain as time opens the sleeping eyes of thinking people, they will rise up in disgust at such an out-ragious condemnation hurled at the purity of motherhood and the divinity of the new-born child. ***If the Governor really had the well being of his State at heart, he would have hoped there would be a thousand such children free from venereal disease and child-delinquency!***

DEADLY CRIME (?) WHO ARE THE REAL CONSPIRATORS?

5. That the State had gone to unbelievable lengths to ensure that the rights of no one are violated.

This appears to be the most subtle joke of all. How can a conspiracy be perpetrated without the rights of the people being violated? The people's rights began to be violated with the commencement of the conspiracy over 26 months ago. With the presumption of guilt (before an impartial trial is held) on the part of all

the State and local authorities, how will it be possible for these people to receive a fair and impartial trial in the State of Arizona. How can "due process of law" as guaranteed in the Constitution be administered when the chief law enforcement officer of the State (Governor Pyle) has publicly presumed the guilt of those charged with crimes? ***Possibly no known document presents such a conclusive presumption of guilt than does the text of Governor Pyle's radio speech. With the Governor controlling the powers of law and order in this particular crusade, it looks impossible that the rights of these people can be safe-guarded.***

In the name of heaven, what rights were not violated during this unprecedented raid upon a peaceful community? Homes raided, citizens arrested; private offices ransacked; children kidnapped from their homes and placed in custody some 400 miles distant, while their fathers were in the County jail!

Furthermore, it was common talk among the State officials while raiding, that the community was doomed for destruction; the land was to be confiscated and the homes burned. One of the prosecutors openly stated that he did not expect the children to ever be returned to their homes!

Judge Faulkner, one of the raiding judges openly avowed: "I will be glad when this immoral mess is cleaned up". In the face of all this evidence, and much more that could be told, together with the unfavorable publicity accorded the people of Short Creek, we again State, how can these people receive a fair and impartial trial in the State of Arizona? It appears to us that on these grounds alone the cases should be quashed.

Another thing in regard to rights. Is it possible that no rights were violated in forcing the women and children to ride in buses 400 miles without a rest? (16 hours) Some of these women were pregnant and suffered greatly. Were rights violated when these same people were forced into unfriendly homes not of their own choice, when their own peaceful homes stood vacant? Rights violated—has not this entire affair been perpetrated to force these people to give up their religion? What choice do these parents have in Arizona with the State holding the children as hostages, and they themselves threatened with long years of imprisonment?

Another point to be made is the broken promises of the highest State Executive. It is common knowledge these women and children have been fed and housed, and in some instances clothing has been furnished the children; ***but, the fathers and relatives of the families have had to provide money to keep the women in other necessities. One woman placed it in writing and several have agreed verbally that welfare workers have asked them to write home and see if their husbands and fathers would not help support them!*** And again—what of the "Kidnapping Law"? Does it not apply here? Are Kings, Rulers, Presidents and Legislators people? or have they acquired some special divine right by bloodshed, robbery and plunder?

Thus we could go on page after page listing the violations suffered at the hands of the raiders, but brevity impels us to desist.

RIGHTS VIOLATED! WHO ARE THE REAL CONSPIRATORS?

6. That these children have "the right to life, liberty, and the pursuit of happiness—and as has so often been emphasized since, happiness of their own choosing. The State of Arizona is determined to insure that they have their rights for the remainder of their lives."

This of course is a challenge, and the children of Short Creek accept it. Has the Governor given them a choice to date? Is force and a home among strangers the choice spoken of by the Governor? Let

us be truthful if not manly regarding this question. Have not the children already made their choice? Are not their cries heard in the stillness of the night–LET US GO HOME! In each case when the Juvenile judge asked them where they wanted to be, was not the answer, with their own mothers and fathers; in their own homes? **After six weeks they are still 500 miles away from their once peaceful valley.** We hope the Governor will at least keep his promise made to the children (?) and let them go home; for this is their unanimous choice. **This is not only their choice, but their constitutional and inherent right. A right no man or State or nation confers–the right of the mother to mother-hood, and the right of the child to the affections of its own mother and father.**

Can Governor Pyle fulfil this pledge? There are 263 children awaiting the glorious words––you may have your own choice! It will be to his eternal credit if he does fulfil his pledge; but there is a place awaiting him among the blushing and humiliated HERODS, if he does not.

LET THE CHILDREN CHOOSE

At this writing an unfavorable decision has been rendered by the Juvenile Court Judges against the children of Short Creek. In part the decision reads: ***"The Court has assumed custody of the children, placing them under the supervision of the State Department of Public Welfare, and has forbidden their return to Short Creek."*** It further states that if the mothers of the children will give up their religious views they may remain with the children. The children are now being held as hostages in an effort to force the parents to placate their religious views on marriage and social behavior. CAN THIS BE AMERICA!

We had hoped that the people of Arizona would have protested before now the dictatorial methods used by the Governor and Judges in this recent action. People of Arizona, ***do you think these children have been given a Choice? Do you think they have had "Due Process of Law" administered in their behalf, which is their Constitutional as well as inherent right?*** These children are not neglected or delinquent. They have committed no wrongs against society. Their parents (though presumed guilty of polygamy or "Mormon Plural Marriage" and charged with such when actually there is no constitutional law in the State of Arizona against polygamy or "Mormon Plural Marriage") have not been tried or convicted, and the charges, to say the least are very controversial. How then can these parents be guilty of something against which there is no law? The same Judge who conspired against them 26 months ago and who formed part of the raiding party (Judge J. W. Faulkner) sat with an Associate Judge to hear their cases. ***Under these conditions can we say they had a fair and impartial hearing?***

People of Arizona, what if these were your children, and you had been charged with crimes you had not committed, what would be your feelings? What would be your feelings if you were guilty of such crimes, in regard to your children?

We hope Governor Pyle will now come forth and keep his pledge made to the children: "The right of life, liberty, and the pursuit of happiness–HAPPINESS OF THEIR OWN CHOOSING."

WHO ARE THE REAL CONSPIRATORS?

To date the people of Arizona and the citizens of the world are still not clear as to the reasons behind this recent unlawful seizure. The rational mind must conclude that Governor Pyle has not been losing sleep over the presumed conditions existing in Short Creek as far as immorality is concerned. ***If so he has a broad field to reap in his own beloved Phoenix and Tempe.*** We think if he had started in those places before his brush with the people of Short Creek, a better example might now be placed before the 263 children and 86 mothers than at present exists!

We feel Governor Pyle knew fully of the marriage system of the saints in Short Creek. That Arizona had smiled upon it and coddled those engaged in it for the past 17 years; that no concentrated peaceful effort had been made to reform the people and make them like the delinquent citizens elsewhere in the State. To our minds it looks like the State conspired to permit the people their religious freedom until political expediency found them ripe to be used. Why then, was this man impelled to perpetrate the raid which now has reached gigantic proportions?

May we venture a thought or two? In our minds three important elements formed this GREAT CONSPIRACY.

1. Governor Pyle has his political eyes upon the White House. This is certainly a legal and legitimate ambition. The "Mormon Plural Marriage" problem was one of the most defying problems in the State. The unity of the saints has been for many years a source of annoyance to politicians, indeed that is the real object aimed at in the present crusade. Like Judge Stephen A. Douglas of early Mormon fame, Governor Pyle sought for national and inter-national publicity at the expense of the people of Short Creek, and like Judge Douglas exclaimed: ***"Cut the ulcer out".***

2. Another searching, but muted story is that of the Utah citizens who run cattle on the Arizona strip. These men are very wealthy and in past years have paid very small land taxes in relation to their profits. They have been in open rebellion the past 2 or 3 years because they were called upon to support an Arizona institution while they themselves live in Utah and their children attended the Utah schools. Some of these men have openly confessed that they had hired lawyers to assist the State in the recent action, that finally the land might be returned to their use, virtually tax free. ***This might be called a modern land grab.***

3. Last, but not least, is the influence the Mormon Church had in this recent action. The Church has grown politically both in Utah and Arizona. ***It is a little early for all the truth to be told, but sooner or later, this organization will fit into the picture as a powerful and motivating influence behind the Conspiracy.*** (Relative to this point see statement on pages 151-2)

After all is said and nothing won, what is to be done about the whole thing? The righteous course would be to offer these people the freedom they deserve. The freedom to worship God according to the dictates of their own conscience, so long as they do not interfere with the rights of others. The sporting thing to do (and all war commanders think themselves sportmen of the highest rank) would be to send them all home until everyone and everything cools down. Then go into Short Creek with a State reform committee, carrying vital statistics as to the character of the people living in other cities of the State, where there is to be found NO CRIME OF ANY SORT, AND NO DELINQUENT CHILDREN. Armed with such information around the council table would be a formidable weapon against the righteousness of the ways of the people in Short Creek.

Whatever be the solution we close leaving the citizens of Arizona with the words of one of its own bewildered people; and trusting that the courts of Arizona, despite the unprecedented presumption of guilt, will offer fair play—as well as constitutional law to the people of Short Creek.

"Phoenix Gazette, September 4, 1953.

"IN A QUANDARY

"To the Editor of The Gazette:

"Now that we've got this bad situation (Short Creek episode) by the tail, the $64 question is how to let go and not be required to swallow our pride.

"These Short Creek women and

kids we have planted in Phoenix, are actually a fine lot. The youngsters have been well taught in the common decencies, and we can't find any normal fault in them. Their mothers, peerless women, are so firm in their beliefs it is doubtful if they will ever give up. The abrupt changes, the raid, and temporary rehabilitation of these 'felons,' all have only confirmed their determinations. What shall we do?

"Really the shortest route to the solution would be extermination, but our neighbors wouldn't stand for that. Short Creekers' beliefs are stronger than their lives, and they wouldn't resist to give us the least provocation to shoot. Again I ask, 'What are we going to do?'

"Perhaps the legislators should get busy quick and make some new angles in the laws so we can get at-the problem. Or, we could send the kids all back and teach them some of our common deviltry practices to undermine their principles (but that we couldn't admit to ourselves).

"Or maybe we should let them alone and study their case and customs a while first, or police their conduct and education, but I guess that's not really American either.

"Well, we haven't got the guts to back up, nor the sense to go on. Pretty soon the Mormon money will all run out and we'll have to use our own for their keep. Fellow Arizonans, 'woe are we.' What are we gonna do?

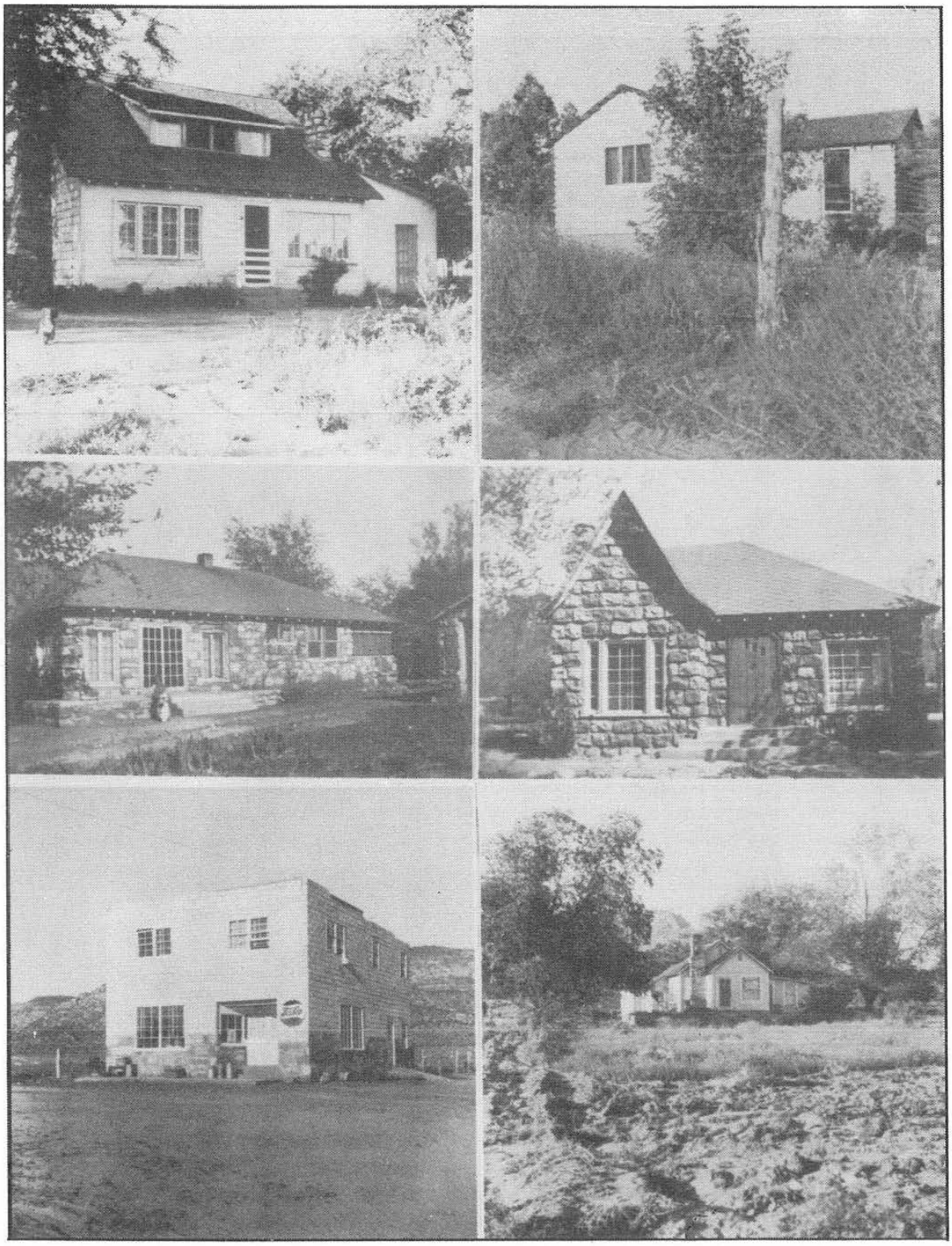
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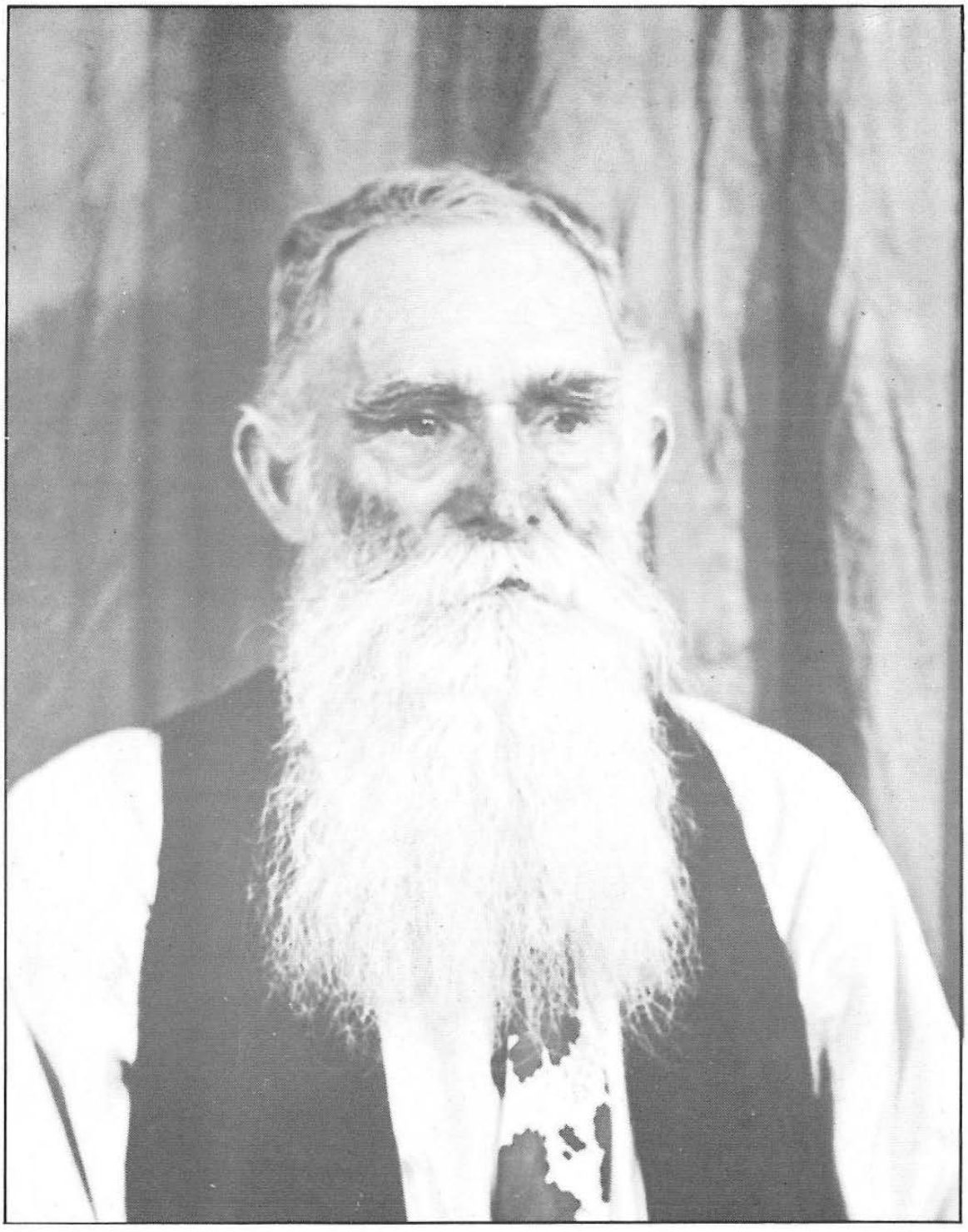






The following pictures represent a few of the more recently built homes in Short Creek, Arizona. The newspapers showed only the old original buildings built by the pioneers. These homes appear to be fit habitations for children to be raised in.





JOSEPH SMITH JESSOP

JOSEPH SMITH JESSOP

PIONEER PATRIARCH DEFENDER OF THE FAITH MARTYR

Joseph Smith Jessop was born of early pioneer parents in Millville, Cache County, Utah, on January 25, 1869, It was in this locality that he spent the greater part of his life. In 1942 he moved to Short Creek, Arizona, where he remained until his death.

Engaged in farming and pioneering most of his life, he became a man often sought after for counsel in these matters. Born at a time when the land was rough and no modern conviences available, he learned how to work hard and for long hours. He was a political leader in his native Cache County and gave much of his life to the building up of that community.

Joseph Jessop was extraordinary hardy and virile for his age. At the time of death he was doing the black-smith work for the community; this together with much time spent sawing and cutting wood kept him busy. Although very strong until his death, he had a premonition of the future. He was heard to remark shortly before his passing: "The old fire burns in me strong, but it is going out." Many of the younger men envied his strength and vitality. He was always the first on the job and the last to leave. He arose early and retired early. Never shrinking from a laborious task, he set an example of thrift and industry which has blessed his associates and community. When asked what he attributed his longevity to his answer was invariably, "from being born of goodly parents, and being an honest Latter-day Saint."

Patriarch Jessop was a true Latter-day Saint of the old school. He was very gifted and talented. He was accurate in his appraisals of correct principles, and would not take a step until he was certain his action would please the Lord. As a



Here pictured is Patriarch Jessop as colorbearer at a parade in Short Creek. He was never more satisfied than when carrying the "Stars and Stripes."

Patriarch he blessed and counseled the saints as few men were able to. As a speaker he was unexcelled. His clear voice was an inspiration to listen to. His prayers thrilled the listener to the very core.

The Lord had blessed this Patriarch with a large and useful family. Few men can boast the number of his posterity, and it is significant to note that of the men, women and children arrested in the recent raid on Short Creek, 155 are his direct descendants. His direct descendants total the following: 22 children; 112 grand children; 147 great-grandchildren.

To this posterity he was husband, father and Patriarch. His family held a love for him many people envied. Through his faithfulness he was able to keep this large family near him and fairly well united.

Joseph Smith Jessop was a fearless man. Although he was kind and gentle to a fault; he abhorred wrong-doing. He was honest to his family, immediate associates and neighbors. Most of his life has been spent in defending the fulness of the gospel. He was an oustanding missionary, winning the faith and confidence of the honest in heart wherever he labored.

He was born of faithful parents who had embraced the principle of plural marriage. From his earliest recollections he had been taught to honor and defend this high and holy principle. He has been out-standing in doing just that, as is evidenced by his large and faithful posterity, among which no crimes against society have been committed to our knowledge.

He was a staunch defender of the early leaders of the Church, and the principles they taught. There was never any doubt in his mind as to the divinity of the mission of Joseph Smith. To him this conviction came early. In fact, brother Jessop often remarked, that he could never remember a time when he did not have this burning testimony.

This man also was a great patriot. He revered the land of his birth and was ever willing and ready to defend the Constitution and the principles of righteousness bequeathed to his generation. One son and 18 grandsons have served in the armed forces of the United States in recent years.

On July 26, 1953, Joseph Smith Jessop was arrested and lodged in the County jail at Kingman, Arizona. Thus he was privileged to follow his illustrious parents in suffering imprisonment for the gospels sake. It was this arrest and imprisonment which took his life. The entire community was arrested and charged with the practice of "Mormon Plural Marriage".

As the storm troopers approached the tiny throng of Americans, who were gathered at the school house awaiting their arrival, this fearless and faithful Patriarch and Patriot stepped forward, and amidst the bristling of guns exclaimed: "If it is blood you desire to spill, shed mine, I am ready!" A few weeks later he died. **Joseph Jessop died a martyr to his religion. His enemies killed him just as surely as though they had shot him on that quiet Sunday morning a few weeks before. Those involved in THE GREAT CONSPIRACY against Short Creek, can now have the satisfaction of knowing they have drawn the first blood in this conflict.**

As to his feelings towards his enemies, he said: **"I would not harm even my worst enemy, had I the chance."**

Until the last brother Jessop was keen and alert to the problems about him. His patriarchal appearance; his forth-right disposition; his hardy and unyielding physical strength, rendered him a leader, and a man much sought after in the community. To see him was to have a feeling of security in the gospel. To converse with him was to go away uplifted and encouraged. To hear him teach the principles of the gospel, and listen to his unyielding testimony was to be thrilled beyond expression.

In the death of Patriarch Joseph Smith Jessop, the Latter-day Saints have lost a stalwart defender of their faith; his immediate associates have lost a wise counselor and an inspirational example; his large and useful family a loving husband and father. His passing has left a void in the community which will be hard to fill. May the saints ever remember that this aged Patriarch has given his life for his testimony and the establishment of the fulness of the gospel in the earth; that when their short hour of life here is finished they may again sit in the company and have the confidence of this departed MARTYR.

The following song was composed by his children.

"Our Father's Work Is Done."

Come, lay his tongs and hammers by, he shall not need them more,
The fire shall die upon his forge, so softly close the door.
His tired head with locks of white, and like the winter's sun;
Hath lain to peaceful rest tonight, our Father's work is done.

Come lay his sword and shield by, He shall not need them more;
Another sword he now shall take, upon another shore-
How valiantly he fought while here, come winters chill or sun,
He's fallen in the battles strife, the warriors battle's done.

His battle's done, His tired frame, shall rest until the morn;
Of resurrections smiling day, the power of hell is shorn;
While we who linger know our loss, and keenly feel alone-
We know he still is fighting tho, his mortal battle's done.

The years have crowned his noble brow, with silvered locks serene;
And still the ageless spirit there, has kept him young and keen;
Oh! God we pray that we might live, to see him when we've won;
Our right to answer to thy call, the MARTYR'S battle's done.

That courage which prompts us to court death, is but the courage of a moment, and is often excited by the vain hopes of posthumous fame. There is a species of courage more necessary and more rare, which makes us support without witness, and without applause, the various vexations of life, and that is patience. Leaning not upon the opinions of others, but upon the will of God, patience is the courage of virtue.

HOW SOON, GOVERNOR ARE YOU GOING TO CLEAN UP YOUR OWN BACKYARD?

Squatter Haven Branded Disgrace The Arizona Republic

Cardboard, Gunnysack Hovels Shelter Hundreds Near Phoenix

By JACK CROWE

THREE COUNTY officials toured a squatters' camp known as "Stinking Acres" yesterday and described living conditions as extremely unsanitary and deplorable.

Sanitation facilities are non-existent. Residents haul water from a nearby service station in buckets and barrels for their drinking, bathing, and clothes washing.

Small, ill-clad children play in the shade of makeshift cardboard hovels called home. Toilets constructed of packing cases held together with baling wire, dot the site east of 40th Street and Washington to the Grand Canal.

On the tour were Dr. Lucy Sikorsky, Maricopa County health director, J. A. Farnsworth, chief county sanitarian, and Dennis McCarthy, county commissioner of parks.

ALL THREE agreed something must be done immediately to alleviate the blight, which they said was the worst in the Phoenix area.

About 100 families, mostly transients, are living in the area which encompasses about 50 acres. Officials estimated that, figuring about five members to each family, some 600 persons comprise the population.

When asked from whom they were renting, the residents questioned said nobody. "You don't have to pay rent," one woman said. "You just pick out a site and squat."

According to officials, the owners of the property do not seem to mind.

Some of the squatters live in dilapidated trailer homes. Others live in one-room shacks made of tin, cardboard, old lumber, and gunny sacks.

Dr. Sikorsky said many of the residents are field workers who migrate here in late summer and remain through most of the winter. Some are old age pensioners.

One old man said he collected and sold junk in order to make a living. Sitting outside his shack were four members of his family. Junk heaps litter the area, with nearly every home having a pile of assorted rubble about it.

In the southwest corner of the area stands a tent chapel built of old lumber and canvas. Here some of the residents hold prayer meetings, said a whiskered, elderly, man who looks after the place.

The two health officials said efforts in the past to clear the area have been fruitless. All three agreed it is time something constructive was done to better conditions other than tossing the residents out.

"A transient or wayfarers' camp, complete with sanitation and recreational facilities, is the only solution we can see," said Dr. Sikorsky.

She said the problem would be presented to the newly-activated county board of health.

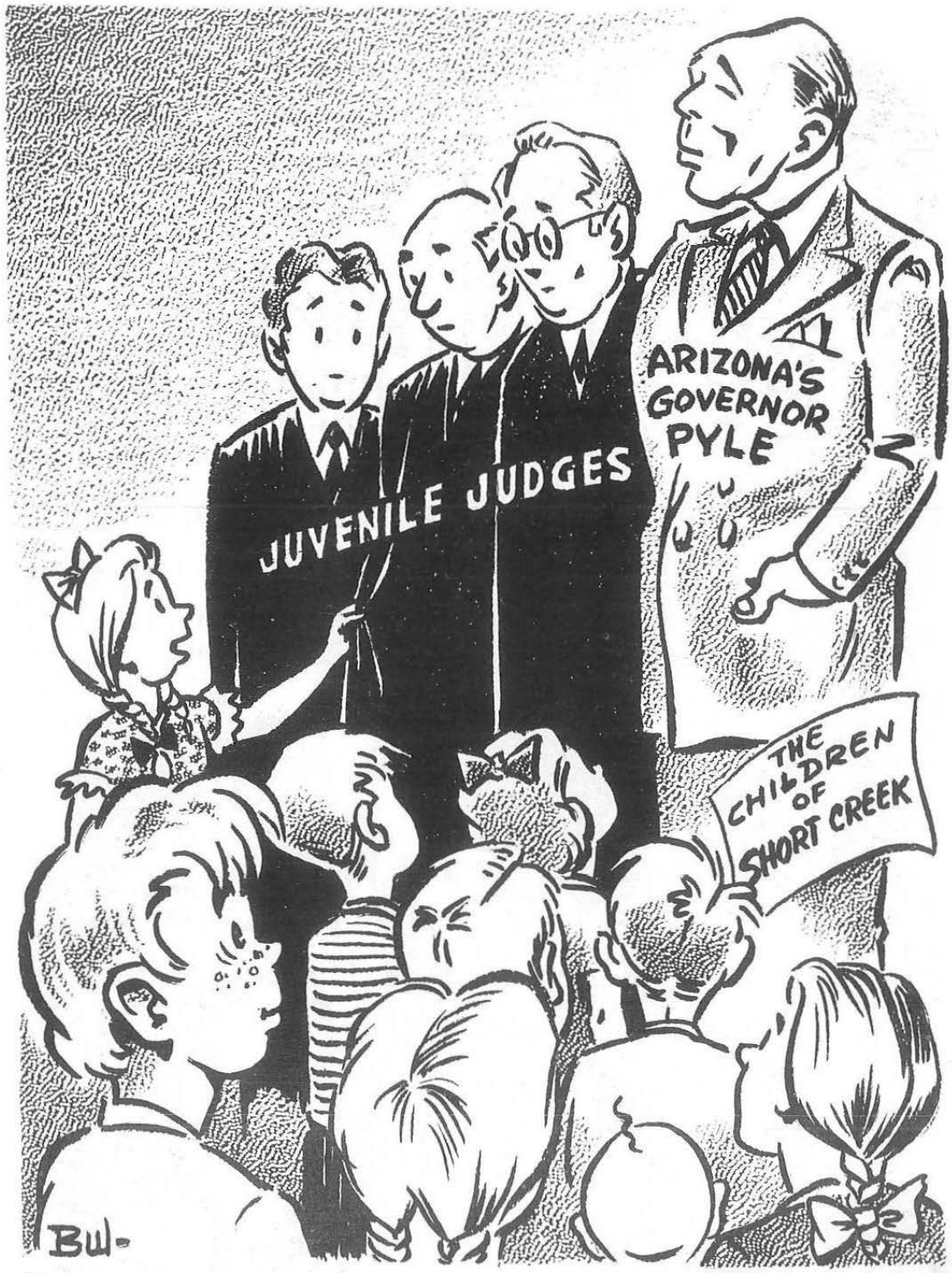
Dr. Sikorsky said county supervisors have expressed great concern about the problem and are willing to back her department.

ONE WOMAN resident living in a small trailer said four of her children slept outside on car seats. Fifteen feet from the house stood a 5x8-foot makeshift privy with an upturned apple box for a toilet seat.

Law enforcement officers dubbed the site "Stinking Acres." They say the environment is such that a high crime rate could result.

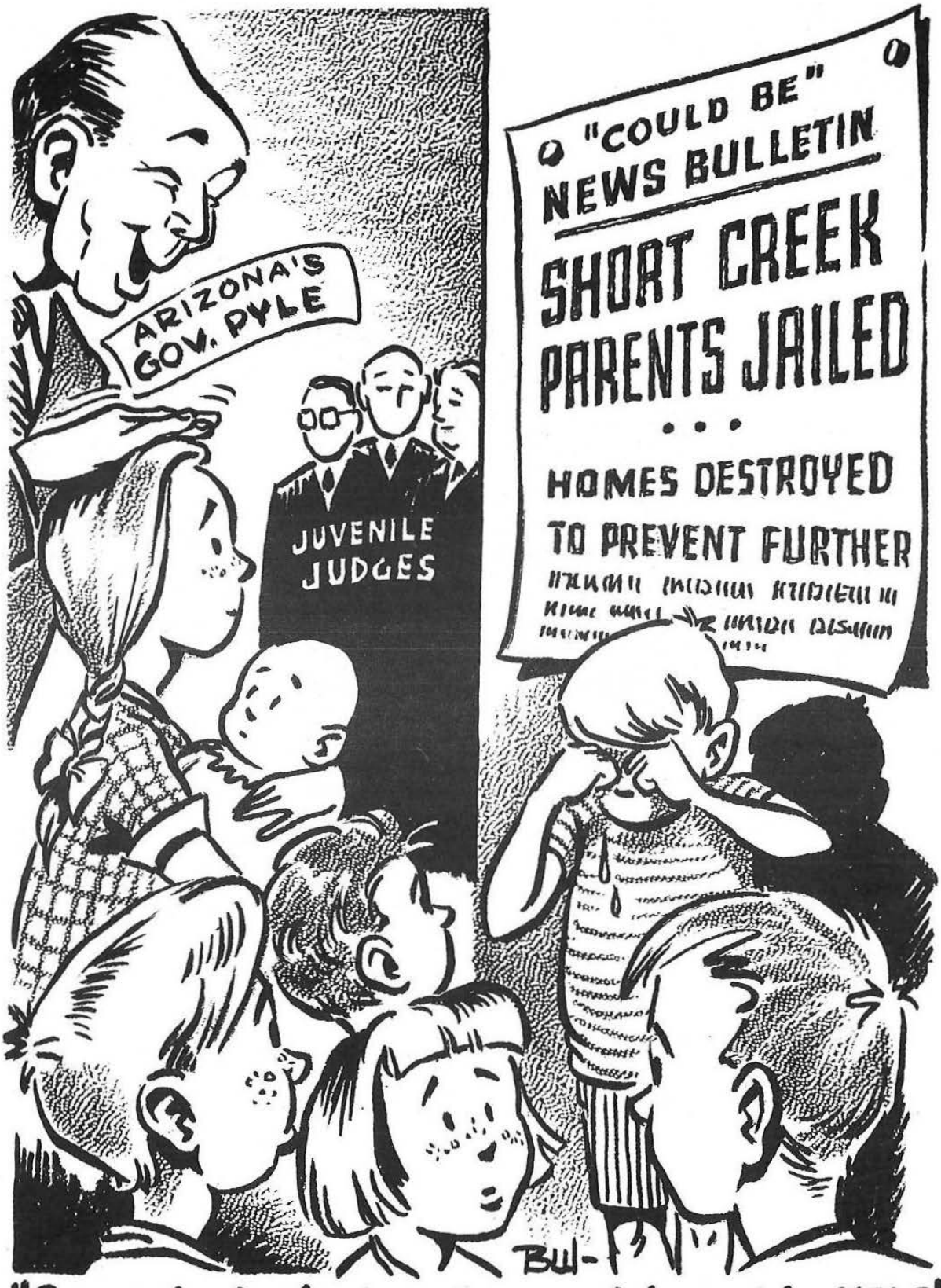
Juvenile officers have expressed great concern for the children who live there. Only a few months ago they investigated a case where a 3-year-old child was found drunk after having consumed the remains from some 20 discarded wine bottles.

Dr. Sikorsky said a solution to the problem will be a tremendous undertaking, requiring the combined effort of many county offices and civic organizations. "A corrective solution must be found," she said, "or the problem will continue unabated."



"WE CHOOSE TO GO HOME"

"These children have the right to life, liberty, and the pursuit of happiness—and as so often been emphasized since, happiness of their own choosing. The State of Arizona is determined to insure that they have those rights for the remainder of their lives." J. HOWARD PYLE.



"Sorry kids, but we're just tryin' to HELP"

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

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EDITORIAL THOUGHT

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 whoever 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 no power can stay my hand.—From Revelation to Wilford Woodruff.

The Church and the Arizona Anti-Polygamy Crusade

Shortly after the now famous Short Creek raid by Governor J. Howard Pyle of Arizona on July 26, 1953, and on the same day, the First Presidency of the Church issued the following statement.

"Having been approached for a statement with reference to the Short Creek situation, we merely state that all infraction of the moral code by individuals which have been brought to out attention from that area have been promptly dealt with by our ecclesiastical tribunals, and that, upon proof of guilt, those who have been found guilty have been excommunicated from the Church of Jesus Christ of Latter-Day Saints in accordance with its normal procedure, and the Church has thus exhausted all its ecclesiastical powers with reference to such persons. We regard the reported proceedings as being entirely within the province of the civil authorities."

On the following Monday, July 27, 1953, the Deseret News printed the following Editorial, which, no doubt, reflects the sentiments of the First Presidency on the subject.

POLICE ACTION AT SHORT CREEK

"Law-abiding citizens of Utah and Arizona owe a debt of gratitude to Arizona's Governor Howard Pyle and to his police officers who, Sunday, raided the polygamous settlement at Short Creek and rounded up its leaders for trial. The existence of this community on our border has been an embarrassment to our people and a smudge on the reputations of our two great states. We hope Governor Pyle will make good his pledge to eradicate the illegal practices conducted there 'before they become a cancer of a sort that is beyond hope of human repair.'

"Residents of the Utah area know that the 'United Effort Plan' is in no way sanctioned by nor connected with the Church of Jesus Christ of Latter-day Saints. As a matter of fact, as emphasized in the statement issued by the First Presidency of the Church, 'all infractions of the moral code by individuals which have been brought to our attention from that area have been promptly dealt with by our ecclesiastical tribunals, and upon proof of guilt, those who have been found guilty have been excommunicated from the Church of Jesus Christ of Latter-day Saints in accordance with its normal procedure.'

"Any individuals who may once have been members of the L D S Church and who have engaged in the practices which prompted the raid by the Government of the State of Arizona have apostatized or have been excommunicated from the Church. They are in no way connected with the Church and are living in open defiance of its doctrines and the laws of the land. As one of its fundamental tenets, the Church teaches that its members believe '. . . . in obeying, honoring, and sustaining the law.'

"The Short Creek raid was conducted with careful planning and after an investigation over a period of 26 months. Governor Pyle stated that, 'Before a single complaint was drawn, or a single warrant prepared, or the first preliminary order for Sunday's action issued, we had to be certain beyond the last shadow of doubt.' He has also indicated that, 'We have gone to almost unbelievable lengths to insure that the rights of no one are violated or even jeopardized in this action.'

"Again, we commend the Governor for his forthright efforts. We have full confidence that the rights of the innocent will be protected, the accused will be given a fair trial, and we hope the unfortunate activities at Short Creek will be cleaned up once and for all."

These statements properly analyzed together with previous Church actions during the "Church crusade of 1944", brings us to a shocking conclusion:

1. The Church feels that "Mormon Plural Marriage" is a cancer of a sort that is beyond hope of human repair".

2. That "Mormon Plural Marriage" is a definite infraction of the moral code, and as such should be punished by the civil authorities.

3. That the Church ecclesiastical tribunals have dealt with such individuals by excommunication.

4. That Governor Pyle has promised to give the defendants a fair trial.

As to the first point stated. Could it be possible that the Church now concurs with the late Stephen A. Douglas, as well as the present Governor of Arizona in classing ***"Mormon Plural Marriage"*** as a ***"cancer beyond hope of human repair?*** Judge Douglas in his crusade for the Presidency of the United States, when approached as to his intentions regarding the then unpopular Mormons answered: ***"cut the ulcer out"***. His inevitable fate for such a conspiracy against "Mormonism" was defeat and rapid obscurity.

There have been many crusades focussed against the "Mormon System of Plural Marriage". From 1862 to 1890 the

saints found themselves opposing unconstitutional laws of the land in regard to their marriage system (plural marriage). They were called upon to suffer much, and many were sent to prison for the open practice of plural marriage. Among the territories engaged in these persecutions against the saints, was Arizona. The First Presidency had sent the saints into the desolate wastes of this territory to colonize its waste lands as well as seek an asylum for their marriage system. At first they were permitted to till the soil and subdue the wilds, then, as in the present case, the authorities pounced upon them with the same presumption of guilt and cancorous intent which has characterized the present crusade. Let us go back in history and review a case in point.

These were the feelings of Arizona towards the polygamist settlers in 1884. We quote from the paper called "Apache Chief."

" 'Desperate diseases need desperate remedies.' The Mormon disease is a desperate one, and the rope and shot gun is the only cure. The government refuses to do anything, and the 'people of Apache Co. must do something, or the Mormons will soon drive them out. Take the needed steps while it is yet time. Don't let them settle on any more of our lands; don't let them stop in Apache Co. HANG A FEW OF THEIR POLYGAMOUS LEADERS, such as Jesse N. Smith, Udall, Romney, Hunt and others of this nature, and a stop will be put to it."

"The time has come when every man should declare how he stands on the Mormon question. If he wants an office, let him define his position thoroughly. No half-way cowards need apply. Nobody but out-spoken, true-blue anti-Mormons will hold office in Apache Co. The good of the country demands this, and we expect every Gentile to see that it is carried out. No Mormon should be allowed to cast a vote. ***He has no rights and should be allowed none. Down with them. Grind out their very existence or make them comply with the laws of the people and decency."***

In 1885 the Governor of Arizona asked the 13th Legislature, after denouncing polygamous marriages among the Mormon population, "to enact more stringent laws to prevent it, since the present one was ineffective."

These conditions caused President John Taylor to visit the Arizona Saints, and we excerpt his report from the Epistle written April 4, 1885.

"His (Pres. Taylor's) object in going there was to visit with and, as far as possible, comfort the Saints. Five of our co-religionists had undergone a form of trial, a travesty of justice, and three of them had been sent, under a sentence of imprisonment of three and a half years and $500 fine each, to what may be rightly termed the American Siberia, upwards of 2,000 miles distant from their own homes—the House of Correction at Detroit. The other two had been sentenced to six month's imorisonment and $500 fine in the Territorial Penitentiary at Yuma. Every member of our Church was shocked at these outrageous proceedings. For, while all were prepared to endure the legal consequences of the violation of the Edmunds law, they were not prepared for such gross and tyrannical perversions of the law as were involved in these sentences. No man who could by any possibility be accused, any longer dared to submit his case to such treatment."

C. I. Kempe's report of his arrest and conviction in an Arizona Court should prove enlightening.

"House of Correction, Detroit, Michigan,
February 7, 1885.

"Editor Deseret News:

"I consider myself incompetent to write for the News, but as it is impossible for me to give satisfaction to my many friends, and my family by writing once in

thirty days, I feel it but just to devote this letter to the public, and give a short account of my history since September, 1884. Sometime in that month, Deputy Marshal Donovan came to my house at 12, midnight, arrested me on a charge of polygamy, and took me to Prescott, about 315 miles distant, where I gave bonds in the sum of $2,000 for my appearance in court in November. From there I had to walk 100 miles to get back, having no means to pay for stage fare. At the same time there was a U. S. Commissioner at St. Johns, only 60 miles from my house, and on the road.

"In November I attended court, at which an indictment had been presented charging me with having on a certain date in 1883, married maliciously, feloneously, ***and with force of arms,*** two wives. There were three counts in the indictment, the third only charging cohabitation.

"The first witness examined was Judge Bunch, who claimed to have, at different times, seen me working on a farm where the alleged second wife was living, and to have even heard her ask me for a load of wood. The second was a Mr. Stowes, postmaster, who testified that her children (naturally born since 1883) had frequently got my mail, and once she had been in the store when I happened to come in there. The third was county recorder Ruiz, who, as averred, had at divers times seen both of us, but not at once, or together. The fourth was Mr. S. Barth, who had once, very early in the morning (at 10 a. m.) seen me come from the farm where she lived, with a load of straw. The fifth was Mr. Huble, who testified that I had said, some two or three years ago, that my wife wanted some trimming. The last witness was a Mr. Henesly, who swore to several falsehoods, none of which amounted to any evidence against me. He had only seen me on the farm, and nearly all the witnesses said I brought two wives with me from Utah in 1880.

"By request of my attorneys, I took the witness stand, stating that I was married to those two women some twenty years ago in Salt Lake City, which relation we continued until December, 1881. My attorneys did their best, and proved me positively innocent of the charge; but the jury, being of our bitterest enemies, took no notice of them whatever, while the declaration of the Prosecuting Attorney that it was impossible for him to be in a house occupied by a woman with whom he had once associated without continuing the intimacy, was accepted as as conclusive proof that I was guilty, as I had admitted having been in her house.

"Prosecuting Attorney Zabriskie's argument was nothing but a harangue against the "Mormon" Church, all the members of which, in his estimation, should be punished.

"Judge Howard's charge to the jury was exceedingly ingenious. They had to find that I was married in Arizona since March, 1882; but if there was circumstantial evidence to satisfy their minds that I had been seen about the place where the alleged second wife lived, it was a sure sign of intimacy, sufficient in Arizona to constitute marriage; hence I was married since 1882. The fact that the youngest child of the alleged second wife is past four years of age, and the eldest is married and has a child, counted for nothing.

"Then on the plea that cohabitation constitutes marriage, and on the supposition that I had continued marital relations with the woman, the jury found me guilty of marriage, but not guilty on the third count, of cohabitation. "Consistency thou art a jewel."

"Judge Howard, then taking into consideration that for the last four years I had lost my crops almost entirely, and had worked hard in the day time on my farm and at night in my little mill; that my family was destitute; that my present wife with seven children were living in the Mogolon Mountains at least half a

mile from any other house, and that their nearest neighbors, even at that distance, were poor farmers who, like myself, had lost all their crops through frost the past season, and were thus unable to render my wife and helpless children any assistance—taking all these facts into consideration, he was so extremely kind as to give me ***only*** three and a half years imprisonment and fine me in the small sum of $500! * * *

"I remain, your brother in the Gospel,

Chr. I. Kempe."

The reader can readily see that Arizona has long been a persecutor of the saints. In condoning the present crusade, against the saints, in the way it was carried out, and in its full intents: i.e. to ***rob the people of their property; to steal the children from their parents and adopt them into foster homes; and finally to imprison all adult members of the town, in our minds the Church has now exonerated the past authorities for all their former persecutions against the saints.*** Furthermore, in the face of the present Church attitude condoning with hearty support the overt means and methods used by Governor Pyle in his present crusade, we must conclude that the First Presidency now fully ***exonerates Judge Stephen A. Douglas for his wilful attack upon the saints; Governor Boggs of Missouri for his extermination order against the saints; Governor Ford of Illinois for his breach of trust which resulted in the death of the Prophet Joseph Smith and his brother Hyrum; for those who perpetrated the "Haun's Mill Massacre"; and finally all those who took part in the early persecutions of the saints in the western territories.*** Their methods and procedures have all been the same, and the center of attack was mainly the Mormon system of marriage, "Celestial or Plural Marriage".

2. That ***"Mormon Plural Marriage"*** is a definite infraction of the moral code, and as such should be punished by the civil authorities. This is not a new tune to the saints. Since the acceptance by the Church of the 1890 Woodruff manifesto, the once sacred institution of marriage revealed by God and loved by the saints, has over night turned into ***"a definite infraction of the moral code".*** The system for which men went to prison and some gave their lives; the system which the early Mormon leaders claimed to be the only marriage order acceptable in the eyes of God; the system which they most earnestly taught was practiced by God; became, over night, by the fell stroke of the pen ***"an infraction of the moral code".*** Thus, those who would not respond to unconstitutional legal pressure became subjects of excommunication from the Church and since have periodically been driven and persecuted by the authorities of both Church and States, finally culminating in the scenes of an early sabbath morning in Short Creek on July 26, 1953.

The question might properly be asked at this point: How does the Lord feel about "Mormon Plural Marriage"? In a revelation He stated:

> And again, as pertaining to the law of the Priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; HE CANNOT COMMIT ADULTERY FOR THEY ARE GIVEN UNTO HIM; for he cannot commit adultery with that that belongeth unto him and to no one else.
>
> And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.
>
> —D. & C., 132:61-62.

His servants, the Prophets, and those who accepted the teachings of the Prophets, further testified:

Joseph Smith:

> They accuse me of Polygamy, and of being a false prophet, and many other things which I do not now remember; but I am no false Prophet, I am no imposter; I have had no dark revelations; I have had no revelations from the devil; I made no revelations; I have got nothing up of myself. The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on **celestial** and **plural marriage**, and the same God commanded me to obey. * * Contributor, 5:259.

William Clayton, speaking of the Prophet Joseph's teachings, said:

> From him I learned that the doctrine of **plural** and **celestial marriage** is the MOST HOLY and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.
>
> Hist. Record, p. 226.

Brigham Young:

> God never introduced the patriarchal order of marriage with a view to please man in his carnal desires, nor to punish females for anything which they had done; but He introduced it for the express purpose of raising up to His name a **Royal Priesthood**, a peculiar people. * * * J. of D., 3:264.
>
> This is the reason why the doctrine of plurality of wives was revealed, that the noble spirits which are waiting for tabernacles might be brought forth. —Ib., Vol. 4:56.

Heber C. Kimball:

> Plurality is a law which God established for His elect before the world was formed, FOR A CONTINUATION OF SEEDS FOREVER.
>
> Mill. Star, 28:190.

John Taylor:

Defending ***"Mormon Plural Marriage"*** against Vice-President Colfax, he said:

> Allow me, sir, here to state that the assumed revelation referred to is one of the most vital parts of our religious faith; it emanated from God and cannot be legislated away; it is part of the "Everlasting Covenant" which God has given to man. Our marriages are solemnized by proper authority; a woman sealed unto a man for time and for eternity, by the power of which Jesus speaks, which "seals on earth and it is sealed in heaven." With us it is **"Celestial Marriage!"**
>
> Life of John Taylor, pg. 302.

Joseph F. Smith:

> Plural marriage may be pronounced a crime by legislative enactment, but all the congresses in the world cannot legislate into it nor into the practice of it, under divine command, a single element of crime.
>
> Des. News, March 24, 1886.

Doctrine & Covenants Commentary:

> The Prophet, in his prayer on this subject, had asked the Lord for information concerning the ground on which the Patriarchs were justified in their domestic relations, and the answer was the definition of adultery here given. Plural Marriage the Revelation says, in substance, IS NOT ADULTERY.
>
> Page 1026, 1st Ed.

Geo. Q. Cannon:

> I admit those raising children by plural wives are not complying with man-made laws, but in the sight of God they are not sinning, as there is no sin in it. —Stated 1899.

What the women have said about ***"Mormon Plural Marriage"***.

> And moreover, we your petitioners hereby testify that we are happy in

> our homes, and satisfied with our marriage relations and desire no change. * * * And we most solemnly aver before God and man that our marital relations are most sacred, that they are divine, enjoining obligations and ties that pertain to time and reach into eternity. Were it not for the sacred and religious character of plural marriage, we should never have entered upon the practice of a principle which is contrary to our early teachings, and in consequence of which our names are cast out as evil by the Christian world.

The young men said:

> We deny that the religious institution of plural marriage, as practiced by our parents, and to which many of us owe our existence, debases, pollutes, or in any way degrades those who enter into it. On the contrary, we solemnly affirm, and challenge successful contradiction, that plural marriage is a sacred religious ordinance, and that its practice has given to thousands, honorable names and peaceful homes where Christian precepts and virtuous practices have been uniformly inculcated, and the spirit of human liberty and religious freedom, fostered from the cradle to maturity.

The young ladies said:

> We have been taught and conscientiously believe that plural marriage is as much a part of our religion as faith, repentance and baptism. * * * We solemnly and truthfully declare that neither we nor our mothers are held in bondage, but that we enjoy the greatest possible freedom, socially and religiously; that our homes are happy ones and we are neither low nor degraded; for the principles of purity, virtue, integrity and loyalty to the government of the United States, have been instilled into our minds and hearts since our earliest childhood.
>
> Life of John Taylor, pp. 357-58.

In the face of the above statements as well as all the teachings of Holy Writ, we must conclude that monogamy is ***"an infraction of the moral code of God"*** and not "Mormon Plural Marriage".

3. The third point made is "That the Church ecclesiastical tribunals have dealt with such individuals by excommunication." This is generally true, at least, where such persons have been found out. The pass-word in the early scenes of "Mormon Plural Marriage" was "it is not a sin unless you are found out". Perhaps the same condition exists in the Church today?

However, the Church dealing with such people by excommunicating them is not the main point to be made. What the saints regret and protest against is the action of the Church in actively assisting the civil authorities in tracking down these people and assisting in their civil prosecutions. In this action alone, the Church has broken a very important agreement she made in obtaining Statehood. Among the many agreements made she (the Church) agreed that the ***Church and State should be forever separated.*** In the "Church crusade of 1944" and, no doubt, in the present "Pyle Crusade", the Church took an active part in performing the ground work for the prosecutions and also footing the greater part of the bill. Thus the country saw a close connection between Church and State which the Utah constitution prohibits.

Although the Church has tried to hide its part in these foul crimes, ***"the truth will always out"*** and many of the Latter-day Saints found themselves arrayed against brother and sister, father and mother in the crusades of recent years. They also saw a portion of their tithing monies alloted to the States to assist them in their prosecutions.

In the "Church Crusade of 1944" many interesting points were brought to light. First it will be noted that Pres-

ident Heber J. Grant made certain desires known regarding the punishment of those practicing the principle of "Mormon Plural Marriage". He also pledged the Priesthood and finances of the Church to that end. Note his exact plea:

> We have been, however, and we are entirely willing and anxious, too, that such offenders against the law of the State (those sustaining plural marriages) should be dealt with and punished as the law provides. We have been and we are willing to give such legal assistance as we legitimately can in the criminal prosecution of such cases. We are willing to go to such limits not only because we regard it as our duty as citizens of the country to assist in the enforcement of the law and the suppression of pretended "plural marriages", but also because we wish to do everything humanly possible to make our attitude toward this matter so clear, definite and unequivocal as to leave no possible doubt of it in the mind of any person. * * * I would like all those in this congregation who feel to sustain this statement that I have read to you to manifest it as the Apostles and all the General Authorities have done, by raising their right hands.

He also said:

> I shall rejoice when the government officials put a few of these polygamists in the county jail or the State penitentiary.

During the trials of 1944 many of the State's witnesses were leading members of the Church. Three different men testified that they had been set apart by David O. McKay to go into the homes of the saints as spies to gather information and get evidence to assist the prosecution. Two of these men have since been given outstanding positions in the Church. The final act of confession came at the completion of the trials, when, not being able to hold the secret longer, Elder Mark E. Peterson issued his now famous statement. We print it in full:

1—That all the cultists are not former members of the Church. Some have been recruited from various protestant faiths.

2—All cultists who have held membership in the L. D. S. Church have been excommunicated by the Church; some of them, such as Joseph Musser, the ring leader, having been excommunicated many years ago.

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 the 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 time who have either taught or practiced it.

6—The cultists use the name of 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. Peterson.

As to the part the Church has played in the recent "Pyle Crusade" it is a little early, perhaps, to reveal all the truth. However, the saints are certain that the Church is deeply implicated in the matter. From past performance and feelings it could not be otherwise.

About two years ago, (near the time the state began its investigations) it was rumored that the Mormon Church had made a standing offer of $100,000 to the State of Arizona if and when it would wipe out the Short Creek colony. It has come to light now that some Bishops in the wards in Mesa and Pheonix, made a survey among the people as to whether they could accommodate additional families if they were asked to. This survey was made about the same time the monetary offer was made. A few days before the raid these same families were told to prepare to keep additional people in their homes.

One reporter told us that in a conversation with Governor Pyle he was told that the Church had appropriated considerable money to take care of the additional families which would be put into the homes of the saints, after the raid on Short Creek.

So the pattern runs the same. No doubt before all the scenes of this recent incident draw to a close, more truth will come to the surface regarding those who conspired against the citizens of Short Creek. Perhaps there is one gladsome note to be heard. Back during the depression years, when the Church was giving out some small degree of relief to the poor, the problem of a few polygamist families was brought to the attention of President McKay. His definite rejoinder to the problem was "LET THEM STARVE". The Church has now turned against its former decision and has appropriated considerable money ($100,000 ?) to assist in the keep of some of these polygamist families.

The fourth and final conclusion made is that ***"We have full confidence that the rights of the innocent will be protected, the accused will be given a fair trial"***.

By what stretch of imagination does the Editor of the News feel that a polygamist could receive a fair trial in the States of Utah and Arizona! Surely the recent plundering of Short Creek and the illegal actions involved remove all doubts that fairness is to be a part of the plan. True Mormons know beyond a shadow of a doubt that their pure marriage system is presumed guilty without trial. Experience has taught the saints that persons engaged in the practice of "Mormon Plural Marriage" are presumed guilty until they can prove themselves innocent. Governor Pyle's radio speech proves this beyond doubt.

We hope against hope that fairness will be able to sneak into the picture here and there, even if it be unnoticed. But to expect a fair trial in the vales of Mormondom, is folly in the extreme. Recent crusades have adequately proven this, and such a conclusion does not stem from prejudice.

Finally let us say; the saints can suffer again, as they have suffered before. Or as the Prophet Joseph put it:

"We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true; that the ministering angels sent forth from God are true; and that we know that we have an house not made with hands eternal in the heavens, whose builder and maker is God; a consolation which our oppressors cannot feel, when fortune, or fate, shall lay its iron hand on them as it has on us. Now, we ask, what is man? Remember, brethren, that time and chance happen to all men."

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Governor Pyle is trying to obliterate polygamy. To do that he ought to use his influence to get all those arrested who have expressed favorable opinions concerning it.

Who Are the *Real* Conspirators?

Virile Correspondence

August 14, 1953.

Dear Mrs. Barlow:

The picture of you and your two lovely little boys made me wish to apologize to you for the stupidity that has destroyed your home and way of life. I cannot judge your way, but I am fully qualified to judge ours and we are hardly in a position to cast the first stone as I have written to the editor of our paper.

I am enclosing a copy of the letter as it expresses my views exactly and it may interest you to know that all people do not share the views of the busy bodies who are persecuting you. Good luck to you and I am sorry that I cannot be of more service to you.

Sincerely,

Bettie Grant
10361 Brier Lane No. 1
Santa Ana, Calif.

Dear Editor:

I suppose in the name of our so-called law and order, the Utah Polygamists must be ferreted out, but in the name of justice, one member of our "superior" monogamous culture would like to point out that very few of us are what we claim to be. Extra marital affairs flourish all around us and yet we persecute a cult that at least accepts the responsibility of love as well as it's pleasures.

Few of our women have the security theirs must have. A younger, more attractive face is always considered a menace and in our case, not only the husband's attention wanders, but our children's father and our financial support as well. Financially we are sometimes protected by alimony laws, but emotionally our children carry many scars.

Psychiatrists constantly advise the wives to remember that men are more highly sexed than women and in order to keep their marriage together it will be necessary to give an Academy Award Performance. If this is truly the way the sexes are, maybe it is time to stop playing Ring Around the Alimony Bush, and solve this problem more realistically. If it were accepted in our society, I am sure that a great many women would be less neurotic sharing their domestic joys and sorrows.

It might be a temporary blow to our pride to have to make room for another, but certainly no more humiliating than four or five broken marriages or a marriage that survives only because one member shuts an eye to the cavorting of the other. I do not say that the polygamists have the answer, but I do say that they are less immoral than many and we have a real nerve casting the first stone.

The Church of Jesus Christ of Latter-Day Saints
Office of the First Presidency
Salt Lake City 1, Utah
August 13, 1953

Mrs. Elizabeth Colvin
Short Creek, Arizona

Dear Mrs. Colvin:

Your letter of August 9th addressed to President McKay has been received and carefully read.

President McKay wishes me to say that he remembers your husband and his family, and it has been one of the sorrows of his life that you and those associated with you have lost the faith and are living in apostacy and preaching apostate doctrines. Our records show that you yourself were excommunicated from the Church in September 1937 for "teaching plural marriage and vilifying the authorities of the Church." Since we have no record of an appeal from the decision of excommunication, it would seem that you recognize that the charges made against you were true.

President McKay wishes me to assure you that he deeply regrets that you and others have followed a course in Short Creek in violation of the laws of the land, and the laws and rules of the Church that has led to the physical discomforts and hardships to which you refer. He particularly sympathizes with the youth and the children of the Short Creek community who, because of no fault of their own, have been brought into such circumstances as have resulted from the legal action taken against their parents. He can but feel that the parents of these children will have some misgivings of conscience that the course which they have pursued has brought to those of their own flesh and blood such hardships as you describe.

President McKay wishes me to say that the Church had no part whatever in planning or carrying out the operation of the Governor and his associates; indeed, did not know of it until a very few days before it occured.

You may have seen a statement issued by the First Presidency regarding this situation on the day that the arrests were made. In case you have not had opportunity to read it, I quote it below:

"Having been approached for a statement with reference to the Short Creek situation, we merely state that all infractions of the moral code by individuals which have been brought to our attention from that area have been promptly dealt with by our ecclesiastical tribunals, and that, upon proof of guilt, those who have been found guilty have been excommunicated from the Church of Jesus Christ of Latter-Day Saints in accordance with its normal procedure, and the Church has thus exhausted all its ecclesiastical powers with reference to such persons. We regard the reported proceedings as being entirely within the province of the civil authorities."

Again President McKay wishes me to express deepest sympathy for the youth and the children who have had inflicted upon them because of the actions of their parents the hardships which they are called upon to endure.

Faithfully yours,
(signed) Joseph Anderson
Sec. of the First Presidency

Edward Midgard ✍ *writer, typographer, publisher*
351 TWENTY-SECOND AVENUE NORTH • SEATTLE 2, WASHINGTON, U.S.A.

July 30, 1953

Governor Howard Pyle, Destroyer of Family Life
Capitol Building, Phoenix, Arizona

Sir: By your ruthless action against the families at Short Creek in Arizona you are in my opinion proving yourself a public servant lacking in good judgment as well as an enemy of the right to motherhood—except, of course, where this right (in conformity with our prevailing commercial order) has first been purchased by a woman's successfully marketing her person into prescribed monogamous marriage, which however is an obvious impossibility for great numbers of women in our blessed land boasting of the citizen's right to the quest for a full and satisfying life.

Such denial of the right to motherhood per se, and such hostility toward family life resulting from the exercise of this right, I came to expose and to fight as barbarism, also as biological and national folly. History's verdict, sir, I venture to say, will condemn you as a Destroyer of Family Life. Yes, before the bar of true civilization it is you who are guilty here rather than those now made to suffer from your ill-applied zeal.

EDWARD MIDGARD, Seattle
Defender of the Right to Motherhood

Enclosed:
My Proclamation THE RIGHT TO MOTHERHOOD (1944)
My Letter to the U.S. Supreme Court (1946)

* * *

August 2, 1953

Drew Pearson, Commentator
National Broadcasting Co., Washington, D.C.

Drew Pearson, you are once more in error. Polygamy proper does not, cannot, exist in the United States while only this bargain in sex for the mutually exclusive possession of person is recognized as real marriage. Where an additional marriage has been registered, it is a fraud on that first bargain and void. Therefore, no man in this country can actually acquire

more than one wife. Cohabitation is not marriage. Nor is it marriage when people raise children together. That is family life. And **FAMILY LIFE**, mind you, is much more important than marriage; it is vital.

So what this Polygamy Scare amounts to is that they misconstrue a criminal action in order to attack and destroy what has aroused their displeasure. Nothing in serious competition with the ethics of our marriage market is to be tolerated. Is that Free Enterprise?

Now we have here in the United States acknowledged that a person is entitled to the quest for a full and satisfying life, popularly phrased as right to life, liberty and the pursuit of happiness. That, surely, must include for normal adults the right to a normal sex life. It must particularly include for our women the right to motherhood and to a family life of some kind, motherhood from a man of their preference. To demand that our women must first market their person for that right, and must do so monogamously, is to me an under-civilized remnant of irrational thinking, an error we had better overcome before other breeds come to breed our own kind off the face of this earth.

Let me suggest then, Mr. Pearson, that to atone for your vicious agitation against these families there at Short Creek, Arizona, and for your mistake in congratulating Arizona's governor on this unwarranted prosecution, you send me from your ample income two thousand dollars to help me defend these persecuted people. Let us save their family life from being completely wrecked by such outrageous interference. For that, there is my proclamation, **THE RIGHT TO MOTHERHOOD**, now to be augmented by my new writings **THE CALL TO EXCELLENCE** and **THE MIDGARD DOCTRINE OF 1953** On the Coming of Superior Family Life as the Alternative for Our Extinction. These items will be set in type by me when I have the means to go ahead with their printing and wide distribution as planned.

You want us to do well by all people the wide world over. Humanitarianism, Drew Pearson, should begin at home. Even here, not all of barbarism lies behind us. Said Gabriel Heatter in one of his recent broadcasts: "When do we play fair with our own people?!"

EDWARD MIDGARD, Seattle
Yours for Free Enterprise in Family Life

1953 August 11

Editor
Chicago Daily Tribune
435 North Michigan
Chicago, Illinois

Dear Sir:

While this nation's wealth and resources are being given away thruout the world in order, so it is claimed, to bring about universal freedom and justice, the most brutal and lawless persecution is being visited upon a religious group in the Western states accused of practicing polygamy.

As reported in the Chicago Tribune of July 27, 1953, the state of Arizona seized 28 men, 86 women, and 263 children in Short Creek, Arizona, on charges that polygamy was practiced in that community. According to the report, Superior Judge Lorna Lockwood said she would decide which of the children seized in the mass kidnapping would be declared wards of the state and sent to foster homes.

A member of this group writes: "While the men were held in jail and bail stalemated, the entire community of women and children (save a few bigger boys) were hurried off prior to our return, and we found our houses empty: no light in the window, no loving anxious companion to greet us, toys where the frightened children had dropped them, babies' beds empty, and evidences of confusion. We were constrained to lie down in loneliness, fatigued from the ordeal. The Juvenile court judges in a mock hearing of only a few of those accused demanded that they forsake their conscience and religion. The majority of the families were not given any hearing but were simply captured and evacuated."

If it be true (as claimed by Jews and Christians) that the Bible is inspired by God, then God (whatever one's concept of Him) must look with favor on polygamy. The greatest heroes of the Old Testament, such as Abraham, David, and Solomon, had a plurality of wives. Hebrew law provided that when a man died, his widow should be married to his brother even tho the brother had already acquired a wife or wives. And Isaiah prophesied that a time would come when seven women would take hold of one man.

That polygamy is conducive to race-improvement and in accordance with the instincts of the human race is self-evident. When this perverted and diseased civilization perishes thru its own rottenness and degenerations as did Babylon and Rome, its spiritual progenitors, a saner and nobler order of things will arise to take its place, and in this new order polygamy will be recognized as virtuous and honorable.

Very truly yours,

G. Bompass
Trustee, The Church of Life
Route 1, Lockport, Illinois

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September 3, 1953

Horace J. Knolton, Esq.
214 Tenth Avenue
Salt Lake City, Utah

My dear Mr. Knolton:

It is noted from newspaper reports that Superior Judge J. Smith Gibbons denied a motion to quash the case against the 107 Shore Creek Mormons who were arrested on July 26. Our understanding is that in addition, a motion for a bill of particulars was overruled.

We are particularly interested to determine whether these motions raised the issue as to whether the governor's denouncing the defendants in advance amounted to a deprivation of due process, because this action of the governor's would preclude a fair trial.

We would appreciate hearing from you on this.

Very truly yours,

Herbert Monte Levy JJ

Herbert Monte Levy
Staff Counsel

HML/jj

A Mother's Thoughts.

Silent and lone, silent and lone!
Where, tell me where, are my little ones gone,
That used to be playing about my knee,
With their noisy mirth and boisterous glee?
Who littered the carpets and misplaced
the chairs,
And scattered their playthings all unawares;
Who called for their suppers, with eager shout,
And while they were getting, ran in and out;
Who kept all the apples and nuts from spoiling,
And never saved jackets and pants from soiling.

Silent and lone, silent and lone!
Where, tell me where, are my little ones gone?
There are no little faces to wash to-night,
No little troubles for mother to right,
No little blue eyes to be sung to sleep,
No little playthings to put up to keep,
No little garments to hang on the rack
No little tales to tell, no nuts to crack,
No little trundle bed brimful of rolic,
Calling for mamma to settle the frolic,
No little soft lips to press me with kisses--
Oh! such a sad, lonely evening as this is;
No little voices to shout with delight,
"Good night, dear mamma, good night,
good night!"
Silent the house is, no little ones here,
To startle a smile or chase back a tear.

—by a Short Creek Mother.

WHICH SHALL IT BE?

A rich man who had no children proposed to his poor relatives on relief who had seven, to take one of them; and promised, if the parents would consent that he would give them property enough to make themselves and their other six children comfortable for life.

Which shall it be? Which shall it be?
I looked at John; John looked at me.
And when I found that I must speak,
My voice seemed strangely low and weak:
"Tell me again what Robert said",
And then I, listening, bent my head.
This is his letter: "I will give
A house and land while you shall live
If in return, from out your seven,
One child to me for aye is given."

I looked at John's old garments warn;
I thought of all that he had borne
Of poverty, and work, and care,
Which I, though willing, could not share.
I thought of seven young mouths to feed,
Of seven little children's need,
And then of this, "Come, John", said I:
"We'll choose among them as they lie
Asleep." So walking hand in hand,
Dear John and I surveyed our band:
First to the cradle lightly stepped,
Where Lillian, the baby, slept.
Softly the father stopped to lay
His rough hand down in a loving way,
When dream or whisper made her stir,
And huskily he said, "Not her."

We stooped beside the trundle bed
And one long ray of lamplight shed
Athwart the boyish face there,
In sleep so beautiful and fair.
I saw on James' rough, red cheek
A tear undried. Ere John could speak
"He's but a baby, too", said I,
And kissed him as we hurried by.
Pale, patient Robbie's angel face
Still in his sleep bore suffering's trace:
"Not for a thousand, crowns, not him."
He whispered, while our eyes were dim.

Poor Dick, bad Dick, our wayward son—
Turbulent, restless, idle one—
Could he be spared? Nay, He who gave
Bade us befriend him to the grave;
Only a mother's heart could be;
Patient enough for such as he;
"And so", said John, "I would not dare
To take him from her bedside prayer."

Then stole we softly up above,
And knelt by Mary, child of love.
"Perhaps for her 'twould better be",
I said to John. Quite silently
He lifted up a curl that lay
Across her cheek in a willful way,
And shook his head: "Nay, love, not thee."
And while my heart beat audibly.

Only one more, our eldest lad;
Trusty and truthful, good and glad;
So like his father. "No, John no,
I cannot, will not, let him go."
And so we wrote in a courteous way;
We could not give one child away;
And afterward, toil lighter seemed,
Thinking of that of which we dreamed,
Happy in truth that not one face
Was missed from its accustomed place;
Thankful to work for all the seven,
Trusting to R. and One in Heaven.

—Mrs. Ethel Lynn-Beers.

I've go a heap of troubles
And I've go to work them out.
But I look around and see
There's trouble all about.
And when I see my troubles,
I just look up and grin,
And count all the troubles
That I'm not in.

TRUTH

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

VOL. 19. NOVEMBER, 1953 NO. 6.

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, we feel it will lay a logical foundation for other such articles to follow in the columns of Truth. Although christianity today frowns upon the practice of plural marriage, the Bible, which is the authority of all Christian sects, liberally sustains the principle.

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 single 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 things." Here there can be no subterfuge; God gave him wives, he gave

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.

THE RIGHTS OF MAN.

(Concluded from page 75.)

Give to others that which you claim for yourself. Acknouledge the rights of your neighbour with willingness, and defend your own with determination.

In the preceeding branches of our subject, we have presented to our readers the rights of man as a thinking, religious, and accountable being. As authorities to support us in this matter, we have cited Nature, God, Protestant civilization, and the American Constitution. And here it may be pertinently asked, Are the Saints willing to grant to others that which they themselves claim? We will give the following extracts from a discourse delivered July, 1855, by President Brigham Young, as the best answer to this question:—

"What is the foundation of the rights of man? The Lord Almighty has organised man for the express purpose of becoming an independent being like unto Himself, and has given him his individual agency. Man is made in the likeness of his Creator, the great archtype of the human species, who bestowed upon him the principles of eternity, planting immortality within him, and leaving him at liberty to act in the way that seemeth good unto him, to choose or refuse for himself; to be a Latter-day Saint or a Wesleyan Methodist, to belong to the Church of England, the oldest daughter of the Mother Church, to the old Mother herself, to her sister the Greek Church, or to be an infidel and belong to no church.

"When the Kingdom of God is fully set up and established on the face of the earth, and takes the pre-eminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship. If they wish to worship a god of their own workmanship, instead of the true and living God, all right, if they will mind their own business, and let other people alone.

"If you and I could live in the flesh until that Kingdom is fully established and actually spread abroad to rule in a temporal point of view, we should find that it will sustain and uphold every individual in what they deem their individual rights, so far as they do not infringe upon the rights of their fellow-creatures. For instance, if the Kingdom of God was now established upon the continent of North and South America, and actually held rule and dominion over what we call the United States, the Methodist would be protected just as much as the Latter-day Saints; the Friend Quakers, the Shaking Quakers, and the members of every religious denomination would be sustained in what they considered to be their rights, so far as their notions were not incompatible with the laws of the Kingdom.

"The Calvinist would be equally preserved in his rights, whether he believed, wished to believe, or said he believed and did not believe, that God has fore-ordained whatsoever comes to pass, and has dictated from all eternity the acts of the children of men down to the end of time, embracing every sin and every transgression of the law that has ever been committed upon the earth, from the first creation of man upon it; the Kingdom of God will protect him in that belief, and extend to him the privilege and the liberty of believing that, as fully as we should have the liberty of believing the opposite.

"Suppose the Kingdom of God is compared to the American Eagle; when it spreads over the nations, what will it do? Will it destroy every other bird that now flies, or that will fly? No, but they will exist the same as they do now. When the Kingdom of Heaven spreads over the whole earth, do you expect that all the people composing the different nations will become Latter-day Saints? If you do, you will be much mistaken. Do you expect that every person will be destroyed from the face of the earth but the Latter-day Saints? If you do, you will be mistaken.

"That Kingdom grows out of the Church of Jesus Christ of Latter-day Saints, ***but it 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 the earth, the same as all other people.

"In those days the Methodist and Presbyterians, headed by their priests, will not be allowed to form into a mob to drive, kill, and rob the Latter-day Saints; neither will the Latter-day Saints be allowed to rise up and say, "We will kill you Methodists, Presbyterians, &c.," neither will any of the different sects of Christendom be allowed to persecute each other.

"What will they do? They will hear of the wisdom of Zion, and the kings and potentates of the nations will come up to Zion to inquire after the ways of the Lord, and to seek out the great knowledge, wisdom, and understanding manifested through the Saints of the Most High. They will inform the people of God that they belong to such and such a Church, and do not wish to change their religion.

"When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flag-staff of liberty and equal rights, without a spot to sully its fair surface; the glorious flag our fathers have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft and defend its sanctity."

But, though we are willing to grant to others their rights, and acknowledge the sacredness of the claims of our neighbours of every sect, name, or creed, let it not for a moment be imagined that justice requires that we should renounce our own rights and bow our necks to the heels of injustice, intolerance, and persecution, without a struggle. While justice demands that we grant to others their rights, both justice and patriotism call upon us to defend our own. The true patriot will battle for the rights of man in behalf of mankind, and will resist with equal determination every violation of his own natural and national privileges. It is the bigot and and the tyrant that withhold from others that which they claim for themselves, and none but cowards and slaves will stand by and see their own rights trampled under foot. The following question and answer of Brigham Young from the discourse we have been extracting is at once indicative of the humane disposition and heroic determination of the Saints:— "Are we going to fight? No, unless they come upon us and compel us either to fight or be slain."

Our over-pious friends, perhaps, will consider the above sentiments as incompatible with the spirit of Christianity. They will make use of the remark of Christ as a cant doctrine against the Saints—"Whosoever shall smite thee on thy right cheek, turn to him the other also." But will they rise up and defend our rights, and obviate the necessity of the Saints doing it on their own behalf? Would these Pharisees, who strain at a gnat and swallow a camel, calmly look on and see their rights wrested from themselves? Let Protestantism and the history of religious warfare for the last few centuries answer. Though God has respected and preserved the free agency of man, He will bring the human family into

judgment for their evil deeds. Though Christ once came as a Lamb, he will appear as the Judge, taking vengeance on those that know not God and obey not his Gospel; and though he has commanded us to "turn the other cheek also" he has nowhere countenanced the violation of of the sacred rights of man.

But the Saints have turned the "other cheek" many times. Many times have they been driven. Their houses have been burned, their lands laid waste, their brethren butchered, their sisters ravished, their hard-earned wealth taken from them, and their homes divided among their enemies. They have been outlawed and driven into the wilderness, and the flower of their Church demanded to fight the battles of their ungrateful country, while it calmly looked on and saw their wives, sisters, daughters, and mothers, fathers, brothers, and children exterminated. They have been sent to the limits of forbearance. That they should endure such treatment any longer, and see their rights again trampled upon, is more than Justice demands, is more than can be expected of human nature. Henceforth passiveness would be cowardice, and submission a libel upon manhood. But let it be understood that if the Saints are brought into contact with their enemies, it will not be from a disposition to fight against the rights of man, but because they will no longer permit their own rights to be infringed. We will close these articles with a brief summary of "Mormon" rights.

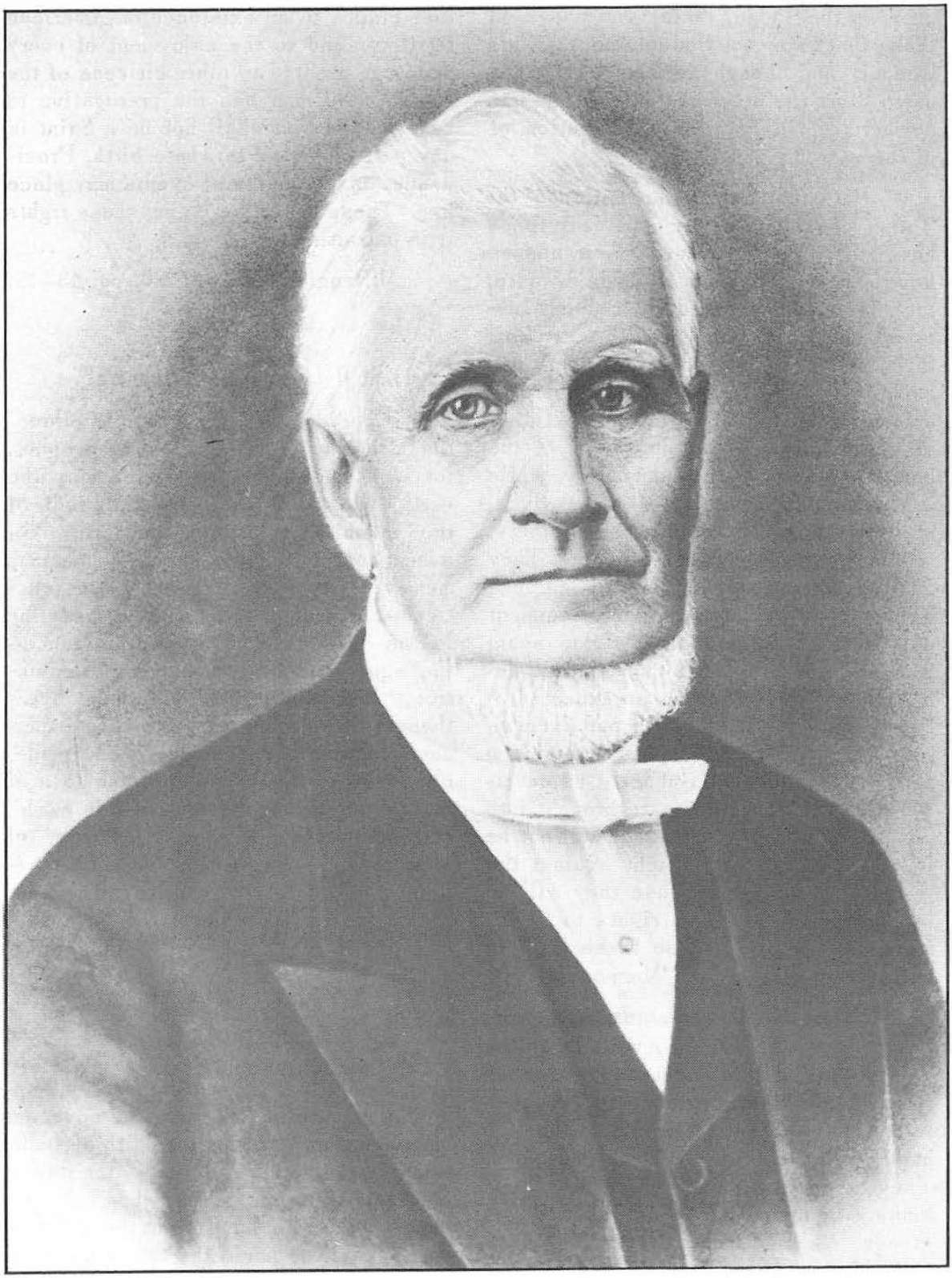
Nature, God, Protestantism, and the Constitution of America guarantee to the Saints their natural agency, freedom of thought, and liberty of conscience. It is their privilege to receive that faith which most recommends itself to their judgment. They have the right to believe in Joseph Smith, Brigham Young, or in any religious creed. As American citizens and members of a great republic, it is the privilege of the people of Utah to regulate their own domestic institutions, and choose their own leaders; for this is according to the spirit of the Constitution of the United States. The Saints have just claims to an existence on American territory, and to the enjoyment of every privilege granted to other citizens of the Union. No man has the prerogative to say that a Saint shall not be a Saint in any part of the earth where birth, Providence, or the course of events may place him. These rights we claim; these rights it is patriotism to defend.

Millennial Star, Vol. 20, pg. 43–45.

SPIRITUAL DARKNESS.

Consider for a moment, brethren, the fulfillment of the words of the prophet; for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof—that crimes of every description are increasing among men—vices of great enormity are practiced—the rising generation growing up in the fullness of pride and arrogance—the aged losing every sense of conviction, and seemingly banishing every thought of a day of retribution—intemperance, immorality, extravagance, pride, blindness of heart, idolatry, the loss of natural affection; the love of this world, and indifference toward the things of eternity increasing among those who profess a belief in the religion of heaven, and infidelity spreading itself in consequence of the same—men giving themselves up to commit acts of the foulest kind, and deeds of the blackest dye, blaspheming, defrauding, blasting the reputation of neighbors, stealing, robbing, murdering; advocating error and opposing the truth, forsaking the covenant of heaven, and denying the faith of Jesus—and in the midst of all this, the day of the Lord fast approaching when none except those who have won the wedding garment will be permitted to eat and drink in the presence of the Bridegroom, the Prince of Peace!

Joseph Smith.



JOHN TAYLOR

JOHN TAYLOR

Champion of Liberty—Defender of the Faith—Double Martyr

Pres. John Taylor was born November 1, 1808, in Milnthorpe, Westmoreland County, England. His family moved to Canada in 1830, but Pres. Taylor did not join them until 1832. He remained in England to settle family affairs and dispose of some of his father's property.

In Canada he heard the gospel through the missionary labors of Parley P. Pratt. His life and work in the Church was an outstanding example of a saint. He became a stalwart DEFENDER OF THE FAITH, a CHAMPION OF LIBERTY AND TRUTH, and a DOUBLE MARTYR.

After his return in 1857, from New York, where he had been sent to publish a paper, "The Mormon", Pres. Brigham Young said the following of him:

"With regard to the labours of brother Taylor in editing the paper called THE MORMON, published in the city of New York, I have heard many remarks concerning the editorials in that paper, not only from Saints, but from those who do not profess to believe the religion we have embraced; and it is probably one of the strongest edited papers that is now published. I can say, as to its editorials, that it is one of the strongest papers ever published, so far as my information extends; and I have never read one sentence in them but what my heart could bid success to it and beat a happy response to every sentence that I have read or heard read. Brother Taylor, that is for you; and I believe that these are the feelings and the sentiments of all in this community who have perused that paper."

In 1885, while Pres. Taylor was on the underground, the editor of the Juvenile Instructor wrote the following concerning Pres. Taylor and his case. We quote:

"President Taylor never did shrink from prison nor anything else that lay in the path of duty. He has shown this through his past life. It needs no proof to-day to convince the Latter-day Saints of this. But he feels that with the courts constituted as they are at present a man might as well ask for justice at the hands of pirates as to ask for justice in the courts of this Territory. Whenever his case can have a fair trial it will only take a little time to vindicate him and to clear away every charge of violating law that may be framed against him. His case alone is sufficient to prove the villainous character of the present persecution in this Territory. He is a venerable gentleman nearly seventy-seven years old. He has never broken any law of the United States. He married his wives when there was no law prohibiting plural marriage. Knowing that he would be the subject of fierce attack, when the Edmunds law was passed he took every precaution to make himself secure against charges of deliberately violating it, and arranged his family accordingly. Not that he believed the law to be constitutional, for he has denounced it as infamous; not that he designed to put away his wives, for he would rather suffer death than do this; but to leave his enemies without the power to accuse him of obstructing or defying the law and setting an example of rebellion. Yet with all this, nothing would please these villains better than to have an opportunity of consigning him to a prison. The day will come when

his case alone will stir up feelings of indignation in the breasts of honest men all the world over when they hear the facts recited."

We present excerpts from the writings of Pres. Taylor which will further prove that he was a Defender of the Faith and a Champion of Liberty and Truth.

"We believe in good, sound, healthy morals, in matter of fact philosophy, in politics uncorrupted, and that secure the greatest good to all. We believe in the God of heaven and certainly in religion. We believe in a religion that will make a man go down to the grave with a clear conscience, and an unfaltering step, to meet his God as a Father and a Friend without fear."

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"We have said before and say now, that we defy all the editors and writers in the United States to prove that Mormonism is less moral, scriptural, philosophical; or that there is less patriotism in Utah than in any other part of the United States. We call for proof; bring on your reasons, gentlemen, if you have any; we shrink not from the investigation, and dare you to the encounter. If you don't do it, and you publish any more of your stuff, we shall brand you as poor, mean, cowardly liars; as men publishing falsehoods knowing them to be so, and shrinking from the light of truth and investigation."

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"The *Sun* says there has been no appeal from Utah for help. An appeal for help indeed! They have called for their own, but their rights have been continually withheld, though your statesmen owned their cause was just. And shall they now ask charity of those that robbed and despoiled them of their goods and murdered their best men? We have been robbed of millions and driven from our own firesides into the cold, wintry blasts of the desert, to starve by your charitable institutions, and shall we now crave your paltry sixpences? Talk to us with your hypocritical cant about charity! Pshaw! it's nauseating to everyone not eaten up with your corrupt humbuggery and pharisaical egotism. You forgot you were talking to Americans, born upon the soil of freedom, suckled in liberty, who have inhaled it from their father's lips—their ears yet tingling with the tales of a nation's birth—sons of fathers who fought for rights which you, in your bigotry and self-conceit, would fain wrench from them. Intolerance has thrice driven them from their homes, but the wild burst of liberty of '76, now reverberates through the mountain passes of Utah, bidding defiance to mobocracy and its leaders; and hurling mock charity and pretended patriotism back to the fount of corruption from which it issues. The Mormons neither need your sympathy nor your cankered gold. Your malicious slanders only excite contempt for those base enough to utter them. Your contemptible falsehoods fail to ruffle a feather in our caps. * * * The God of Jacob in whom the Mormons trust—He who brought up Israel out of Egypt—He it is who sustained the Mormons in their tedious journeyings over the barren deserts and wild mountain passes of this continent. In the dark hour of trial, amid all their distresses, without friends or home—God upheld and sustained them; He sustains them still, and will cause them to shine forth with the bright radiance of eternal truth over the wide world, long after their malicious slanderers shall have sunk to oblivion in the filth of their own corruptions."

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"Since this doctrine has been promulgated by us as a part of our religious creed, every variety of opinion has been expressed by men in all classes of society. * * * Polygamy and the Mormons, Mormons and polygamy have resounded everywhere. * * *We are not ashamed to proclaim to this great nation, to rulers and people, to the president, senators, legis-

lators, judges; to high and low, rich and poor, priests and people, that we are firm, conscientious believers in polygamy, and that it is part and parcel of our religious creed. We do this calmly, seriously and understandingly, after due deliberation, careful examination and close investigation of its principles and bearings religiously, socially, morally, physically and politically! We unhesitatingly pronounce our full and implicit faith in the principle as emanating from God, and that under His direction it would be a blessing to the human family."

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"If people were no more ready to interfere with us and our institutions than we are with them and theirs, these difficulties would vanish into thin air. * * *

"In regard to our religion, it is unnecessary to say much, yet whatever others' feelings may be about it, with us it is honestly a matter of conscience. This is a right guaranteed unto us by the Constitution of our country, yet it is on this ground, and this alone, that we have suffered a continued series of persecutions, and that this present crusade is set on foot against us. In regard to this people, I have traveled extensively in the United States, and through Europe, yet have never found so moral, chaste and virtuous a people, nor do I expect to find them. And if let alone, they are the most patriotic and appreciate more fully the blessing of religious, civil, and political freedom than any other portion of the United States. They have, however, discovered the difference between a blind submission to the caprices of political demagogues, and obedience to the Constitution, laws, and institutions of the United States; nor can they in the present instance be hood-winked by the cry of 'treason.' If it be treason to stand up for our Constitutional rights: if it be treason to resist the unconstitutional acts of a vitiated and corrupt administration, who by a mercenary armed force would seek to rob us of the rights of franchise, cut our throats to subserve their own party, and seek to force upon us their corrupt tools, and violently invade the rights of American citizens; if it be treason to maintain inviolate our homes, our firesides, our wives, and our honor, from the corrupting, and withering blight of a debauched soldiery; if it be treason to maintain inviolate the Constitution and institutions of the United States, when nearly all the states are seeking to trample them under their feet—then indeed are we guilty of treason." * *

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"The sanctity of home, the liberty of person, the modesty of maidenhood, have all been wantonly violated in the effort to punish the Latter-day Saints for their integrity to God and His laws. Instead of seeking to establish justice and insure domestic tranquillity, they have sought to array neighbor against neighbor, friend against friend, brother against brother, wife against husband and children against parents, and to loosen and destroy all the bonds which bind man to his fellow-man. Their mission has not been to build up and cement society, but to tear down and break it up. They have taken delight in their efforts to sow dissension and strife, to tempt wives to betray their husbands and to induce husbands, by threats of severe punishment if they refused to comply with their wishes, to disown and forsake their wives, and to discard and bastardize their offspring, and to turn loose as forlorn outcasts those whom they had solemnly covenanted to provide for and protect. When these officials commenced their attack upon us and our religion they found our homes filled with love and affection—husbands and fathers devoted to their wives and children, and doing all in their power to make them comfortable and happy; wives and mothers contented and at peace, honoring their husbands and proud of their relationship to them; and children whose respect and obedience testified to the reverence and esteem in which they held their parents. Husbands and wives and children

dwelt together without compulsion or coercion. Nowhere on all this broad earth, where matrimonial ties are held to have binding effect, did such complete liberty exist as among the Latter-day Saints. It is true, wives were sealed to husbands by the eternal Priesthood of the Almighty, for time and all eternity; but this union in the first place was only made possible by love, and by love the tie is perpetuated. Women knew their rights, and they knew that they could not be compelled to live with an unworthy man. Happiness reigned in our homes, because freedom reigned there, and all had their full agency. No better proof of this need be adduced than the fact that in the midst of all this persecution, and the many inducements there are offered to women to dissolve their family relationships, but few men have accepted the proffered terms and discarded their wives; and to the honor of our sisters be it said, not one woman that we know of up to the present writing has broken her marriage vow and dissolved her relations with her husband and children.

"Yet it is to the destruction of these happy homes that all the efforts of these officials have been directed. In the sacred name of law, and under the guise of a pretended desire to enforce it, they would convert this condition of society, so peaceful and so admirable, into a pandemonium. They have worked to this end with such malignant cunning, such heartless persistence, and such unscrupulous disregard of the principles of justice as have no parallel in American history; and that they have not accomplished this result has not been for the want of effort on their part, but because God has been with His people, and His Spirit has been poured out upon them to strengthen and sustain them."

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"You see we are not backward in showing our hands. Is it not strange to what lengths the human family may be goaded by a continued series of oppression? The administration may yet find leisure to pause over the consequences of their acts, and it may yet become a question for them to solve whether they have blood and treasure enough to crush out the sacred principles of liberty" * * *

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HOME TIES

One, considering John Taylor's busy and eventful life might be led to think of him as not possessing strong home ties. This is not true. He was essentially a home lover. Just one example must suffice: It was in the fall of 1849. He was enroute to France to fill a mission. His long and tedious journey across the plains doubtless awakened in him lively thoughts of home. Writing his loved ones and replying to an imaginary question, "Do you think of us at home?" he said:

"Home! Home! What shall I say? Can I tell it? No, a thousand times no! Your forms, your countenances, your bodies and your spirits are all portrayed before me as in living characters. You are with me in my imaginations, thoughts, dreams, feelings; true our bodies are separated, but there you live—you dwell in my bosom, in my heart and affections, and will remain there forever. * * *

"Do I see an amiable, lovely woman my feelings are not there, they fly to my home. Do I see a beautiful infant —hear the prattle of lovely innocence, or the symmetry and intelligence of those more advanced in years? My mind flies to my home—there I gaze upon my wives, there I fondle and kiss my children and revel for a time in this mental delight; and I awake from my reverie, and find that it is but a dream, and that mountains, deserts and plains separate us! Do I murmur? No! Do you? I hope not—shall I not say for you, No?"

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

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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.

YOUTH, CRIME AND CONSPIRACY

Youth and crime have become synonymous terms in the United States. No State is excempted from this juvenile catastrophe, (unless, of course, it is the STATE OF INSURRECTION, more commonly known as SHORT CREEK, U.S.A.!). In a more or less degree youthful juveniles are contributing very liberally to the present crime waves throughout the nation.

Although the press reports only a part of the activities of these youthful criminals, it is customary to read in any daily paper, from any town, U. S. A. the following news items: ***"Juvenile gang caught stealing cars"; "Youth crime wave increasing"; "Teen-age girls caught selling dope among high school students"; etc.*** Much of the true information regarding these crimes are withheld from the public. This is well and good, and we hope will tend to assist in rehabilitating the youths involved.

Social workers, and kindly law enforcement officers have tried to better the conditions facing the nations juvenile delinquents. Much good work has been done along this line. There still remains a

gap unable to be bridged. This gap is the home. Here is where delinquency generally begins, and it has been aptly stated, ***"there are more delinquent parents than delinquent children".***

By far the greatest majority of delinquent children are made such as the direct result of broken homes. These homes become the breeding grounds for later overt crimes. Homes are broken up for many reasons among which are death, and divorce. Then to there is the not uncommon home where both parents still reside but are delinquent in their nature which feeds the unholy condition under which their children are growing up.

The conditions surrounding and in the home too often contribute to the high crime rate of juveniles. This condition is hard to cope with, for the home has always been considered sacred in the minds of the American people. Indeed, it should be treated with the sacredness it is entitled to. For here are bred and reared the future rulers of the nation; the future teachers of youth; the future mothers and fathers of an unborn generation.

Yet in these same sacred shrines youthful delinquents are bred, reared and sent on their way to tempt other children, as well as perform their overt acts upon a decent society. Most of these children come from forsaken homes. Homes, which trying times have broken into pieces. Where parents are divided and living apart. Where either the father or mother, or even both, have forsaken their avowed and sacred duty of rearing an honorable generation. The world is ever willing to judge these delinquent children and cast about them an aroma of disrespect and prejudice; while the evil fountains continue to breed and pour forth their product upon an unsuspecting and often ignorant society.

It is this aspect of juvenile crime the nation is trying to cope with. Time and time again prosecutors and judges try to keep homes together. Where one or both parents make a mistake, forgiveness is obtainable if the parents involved will keep the home fires burning and begin to rear their children uprightly. It has always been considered a correct principle among social workers that the original parents of the children are the first and most capable people to raise their offspring. **Any inroads of evil by conspiring men or women against the home has promptly been punished.**

Conspiracy to break up American homes and cast the children upon a cold and unwilling society has always been looked upon as a felonious crime. Thus law enforcement officers have gone to unbelievable lengths to ensure the peace and tranquility of the home.

To the surprise of most every American as well as the people of the world, one State recently broke its sacred honor and responsibility to safe-guard the sanctity of the home, and with malice afore thought swept upon an unsuspecting community; dividing the parents, breaking up the homes, and making State wards of the children; forever forbidding them to return again to their once peaceful homes.

For a moment let us look into the morals of this small community, of Short Creek, Arizona. The record states there were about 86 parents and 263 children. Most of these people were of old Mormon stock, with pioneer blood in their veins. The community was first established by pioneers who desired to move from the sin and corruption of the large city that they might raise their children more honorably. Thus with an unborn generation in mind, they set their faces against the desert wastes, against the wind and the storms, against poverty and hard work; that they might prepare a clean and decent place where children could find joy in living and be raised up to honor the institutions of the nation.

After years of struggle the commun-

ity began to benefit from honest labor. Many people had sought refuge in Short Creek, because it was a CRIME FREE village. Their children were not tempted and made delinquent by a conspiring society. The people lived commonly and quietly. Their public school was an outstanding example in the County. The visiting supervisors were always ready to compliment the educational labors of the community. When an occasional family moved into a larger city, their children were always found to be a grade ahead of the normal children.

Although the majority of the citizens were Latter-day Saints, the people were not molested in their right to worship God according to the dictates of their consciences. It is reported that some of the people believed in the righteousness of ***"Mormon Plural Marriage"***.

Thus this community could be likened to many other country communities in the nation with this one exception: ***THERE WERE NO CRIMES BEING COMMITTED.*** Believe it or not, these children were being raised under millennial conditions. They saw no drunkenness; heard no profanity; social diseases and sexual sins were not known in the community. The people were so healthy they seldom needed the services of a professional doctor. Yet these humble folks lived like most other Americans. Their children attended school and Church. When necessary they would travel to the larger centers to shop and visit relatives as well as pursue their education. When of age the male children were drafted into the armed forces of the United States. These people had bought their land, built their homes, paid their taxes, voted in public elections, and without an exception were considered reliable citizens of the State.

It was against this millennial condition Governor Pyle and his associate Judge Faulkner began to conspire some 30 months ago. Finally the climax of their overt planning was reached on July 26, 1953, when the entire community was raided and placed under arrest.

We need not go into the details of this conspiracy, for it has been confessed to by the parties involved, and the details related many times since, except to say that perhaps no other time in the history of this nation has such a crime been perpetrated and confessed to by public officials, without the people and nation dealing with the conspirators according to law.

Now that this community has been sacked, parents divided, homes broken and children declared wards of the State, what are the results?

The Juvenile Court has found the children to be delinquent and neglected because the principle of "MORMON PLURAL MARRIAGE" was presumed to be taught among some of the people. Thus they were declared wards of the State and placed in the custody of the State Welfare Department until they are 21 years old. The judgment further states that these children are forbidden to return to their once CRIME FREE HOMES in Short Creek. Their mothers may remain with them, and their fathers may visit them occasionally under the supervision of the Department of Public Welfare.

Since this judgment has been handed down, the families are being located in private homes and the children are going to school in Phoenix and Mesa, Arizona.

In regard to the principle of ***"Mormon Plural Marriage"***; surely the Juvenile Court Judges must be aware of the fact that this principle is taught in most every Mormon community. Phoenix, Tempe, Mesa and Chandler, to name only a few. And as to "TANDEM POLYGAMY" it blossoms in Phoenix, Tempe, Mesa, Chandler, etc. as healthy as eternal cactus grows and flourishes under the bright sun of the desert!

Now what picture greets the eye regarding these transplanted human beings? They have been taken from their paradise to dwell amid the temptings, squalor and filth of the large city. The mother and father have been separated; the homes have been broken up; the children forced upon public relief in a city where the crime rate is at an all time high; where the father (always a steadying influence in the family circle) has been forbidden to see his children. Where the mother also must adapt herself to a new life among the strange people of the world.

Instead of playing in the quiet streets of Short Creek, where there was no taint of crime and temptation, they now must play in the loud and noisy city streets filled with crime and temptation. Here for the first time their ears catch the sounds of profanity, and their eyes catch the glimpse of sin in most every detail. We need not go into what these children will see or be tempted with in their present homes, for our readers and the Arizona Officials are all too well aware of such conditions.

Here then, for the first time in American history has a group of respected public officials conspired to make delinquents out of the entire youth population of a town. If these children do not become delinquent it will not be the fault of their oppressors; for a surer ground work to the delinquency of both young and old could not have been laid, than what has been done to the people of Short Creek. We do not expect these good American citizens to fall prey to the desires of their oppressors. We expect these women and children to stand up well under the temptations now placed before them. ***For what has the world to offer people, who once dwelt in a millennial condition?***

All this, however, does not erase the crime of CONSPIRACY in high places. We charge Governor Pyle, Judge Faulkner and their associates with CONSPIRACY to break up decent homes, divide parents force children upon public welfare, thus laying the sure foundation for the breakdown of the morals of these children. ***THESE ARE THE REAL CONSPIRATORS. They should not go un-punished. The people of Arizona should protest with firm resolution this breakdown of American tradition and justice.***

The nation is still shocked at the news of an entire community being sacked; families and property laid waste, children en mass being kidnapped and made wards of the State. Our only regret is, that the shock has not been sufficient to urge the people to act. ***Beware, citizens of our noble and God given republic! It is our duty as well as the responsibility of officialdom to guard well the privileges and liberties vouch-safed to us by our founding fathers;*** or as one noble patriot put it:

"Having commenced with us, the question very naturally rises, where will it end? Our present anomalous position may form a specious pretext for religious fanatics, political incendiaries and thieves to make their raids upon us. But calm, reflecting men can perceive that they are sowing dragon's teeth, the fruit of which will be living monsters and standing armies, to overawe and trample under foot every good citizen; to tear in pieces the beautiful fabric we have raised: to dethrone justice, uproot liberty, trample on the people and the rights of man; to introduce anarchy, confusion and bloodshed; to chant the funeral requiem of liberty, and to send a wail of misery through the land. For if these principles of injustice and inhumanity can be practiced with impunity upon us, as tyranny is always aggressive, it will not be long before the same rule, or misrule, will be applied to others; the sword once unsheathed will clamour for more victims; encroachment will tread on the heels of encroachment; each agression enforced by the sanguinary power we have been making, the nation will be bound in chains of its own forging, until liberty, feeble, bleeding and

strangled, by its professed supporters, lies a helpless, prostrate, mangled corpse, the taunt of tyrants and reproach of kings."

* * * *

"And he who gives a child a treat
Make joy bells ring in heaven's street;
And he who gives a child a home,
Builds palaces in Kingdom come;
But she who gives a baby birth,
Brings Saviour Christ again to earth."

****

A SCENE OF EARLY DAYS.

By Augusta Joyce Crocheron.

Out of their peaceful slumbers
The little children woke,
When the tramp of armed and angry men
The night's deep silence broke.
And shuddering, they listened to
The threatened doom they swore,
And their father's step, as he rose to meet
The mobbers at his door.

'Twas cold, and dark the night looked,
But colder, darker yet
The hearts and faces of the men
The "Mormon" father met.
Many a month of hardship,
Many a sleepless night,
While the hungry cried and his dear ones
Clung around him in their fright,

Had worn his strength to weakness,
And now he stood at bay,
A hunted soul—and in despair
Heard what they had to say:
"Bring out your Mormon children!
Nor dare our word defy,
For we are firm, and the oath is sworn,
That you and they must die."

No anger kindled in his eye,
His cheek was wan and thin;
But pity melted not their hearts,
As he went slowly in.
The feeble candle threw its light
Upon the dooryard bare—
Shone on their rifles, steely cold—
Their stern eyes' evil glare.

He spread a quilt before them,
Then from the lowly bed,
Without a kiss, without a word,
Lifted each little head.
In his true arms he bore them,
And 'neath the midnight sky,
Placed one by one his children dear
Before their God to die!

And standing 'mid them, faithful,
With bared and reverent head,
"Now, shoot them if God will let you,"
Were all the words he said.
The mobbers looked in each other's eyes;
Not one had voice to say
The answering word, but each one turned
And silent rode away.

From hate and power of mobbers
Their guiltless lives were spared;
Their steps were led through desert
Paths, and perils wild they dared.
Then followed years of peace and joy,
Of plenty and sweet rest—
His children's children throng his home,
His name is honored, blest.

But hark! his soul so long on watch,
Hath caught a far off sound—
The foeman's step; oppressions might
Approach our rightful ground.
O, Father, reach out Thine arm again,
Thy children still to save;
Make strong thy hosts, Thy banners bid
O'er all Thy temples wave.

****

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh. JESUS CHRIST.

Who Are the *Real* Conspirators?

ADDITIONAL VIRILE CORRESPONDENCE AND NEWSPAPER ARTICLES RELATING TO THE ARIZONA ANTI-POLYGAMY CRUSADE.

September 9, 1953

Hon. Lorna Lockwood,
Judge of the Superior Court,
Phoenix, Arizona

Dear Judge Lockwood;

I understand that the hearings on the juvenile cases involving Short Creek children are about ended and you will soon consider making a finaldecision in accordance with the evidence presented. I cannot let the time pass when so many individual futures are involved without offering my own testimony as to the character of these people. This does not imply any disrespect for your high office nor doubt of your ability to make sound decisions. Quite the contrary. I should not write this letter had I not the highest regard for you as a person and as a judge.

By now you will have seen that you are not dealing with criminals. Whatever "crimes" may have been committed by the parents of Short Creek children have not been the result of spontaneous urges, nor rationalized by trumped-up doctrines of their own. Their behavior springs from a genuine belief, in most cases, I am sure, in a religion that has been handed down to them through several generations. In this circumstance, it seems to me, there is grave doubt that there can be any criminal intent whatsoever. How, then, can we justly mete out to them punishments fitted only to the vilest of crimes? I mean to say such punishment as taking children from their mothers and fathers.

I want to testify to you that never in my fifty years experience with people—and I have made it my business to study people far and wide—have I seen a more earnest, hard-warking, devout, kindly, honest, self sacrificing and rigorously moral set of individuals than these of Short Creek. They love their children deeply, and they have worked hard against tremendous handicaps to feed and clothe and shelter and educate them well, and to protect them from vicious and immoral influences. Where else in America would you find dances and entertainments always opened and closed with prayer and decorously conducted? Where else in America would you find people gathered to celebrate or to enjoy a holiday without drunkenness, without necking in parked cars, without smoking, without foul language or lewd jokes, without boisterous or undignified conduct? Where in America will you find a community large as Short Creek which is without divorces, without juvenile delinquency? I do not say that all Americans are selfindulgent and morally lax. I do say that nowhere have I seen the moral codes so vigorously enforced as here, and children so well supervised.

If these children who are in your custody in Phoenix were at home they would be busy in the fields harvesting crops, or helping their mothers in the household, or studying, or preparing songs or speeches or plays for "home evening", or church or school programs; or they would be making furniture and toys, learning skills and crafts. Is it possible that the State of Arizona can provide them a better environment?

While I do not share the beliefs of my neighbours, and my career and my family have suffered possibly irreparable harm from the notoriety this place has received, I cannot condemn my neighbors. I cannot see where they are a danger to the American way of life. A nation which will have a million juvenile delinquents this year, and has a divorce rate of two or three to every five marriages cannot be seriously jeopardized by the *mores* of Short Creek. (I refer you to Dr. Kinsey's report). Nor can I believe that the custom of polygamy is a heinous thing when it is accepted as normal and desirable by three quarters of the peoples of the earth. In view of our Hollywood type marriages and our Las Vegas type morals are we to say that the millions of orientals and middle-east peoples who have polygamous marriages are "vicious and licentious", white slavers?

I am sure that our good Governor was misinformed by people of warped imagination, actuated by self-interest rather than a sincere concern for the welfare of Short Creek's children. Had there been forced marriages, child slavery, or forcible detention of young girls we would have been the first to protest and to take action. We would have offered transportation and aid to anyone who desired to be free of "degrading slavery". I testify to you that this is the rankest nonsense, to say that every woman, girl, boy in Short Creek is not as free and happy as individuals can reasonably be.

In view of the circumstances I do not think that you could be condemned for having a valid doubt that crimes have been committed at Short Creek, and that mothers and fathers of this place are unfit to have custody of their children.

I have seen the suffering in the faces of fathers and mothers threatened with the loss of their children. As a father, I beg you to temper the extreme power you have over their destinies with mercy, and with your intuitive sense of justice, and with compassion.

You have extremely difficult decisions to make, and we do not envy you, but we are confident that whatever those decisions may be they will be for the greatest ultimate good.

Verda joins me in sending warmest personal regards.

Sincerely yours,

Jonreed Lauritzen.

****

September 9, 1953

Hon. Howard Pyle,
Governor of Arizona
State House
Phoenix, Arizona.

Dear Howard;

I have considered writing an open letter to you and handing copies to the news services regarding the unhappy situation here, but concluded that it would be better to give you an honest expression of my feelings first, out of respect for your high office and because of my genuine friendship for you as a person. That friendship has been based on a belief in your intelligence and understanding and capacity for dealing appropriately with all phases of human life.

Let me say that this letter is written without self-interest. Whatever happens to the people here will have little material effect on me and my family, for I intend to get my children out of here as soon as possible. I have already sent the two eldest away to highschool. Any harm that can be done them through this tragic situation has been done. I will try to maintain my place here, and keep my Arizona citizenship, but for the next few years, at least, my work will be done elsewhere.

It is true that in the past we have been embarrassed and greatly irked by the notoriety given our neighborhood, but my own criticism of conditions here has never contemplated such a catastrophic thing as has happened. Personally I should have much preferred to abandon the small fruits of my many years labor here than bring on these people such suffering as I now see. Nor do I perceive how their presence here, or their way of life could have damaged anyone but a few non-resident livestock operators—who certainly do not merit by their actions any protection from Arizona laws. It will be a long, long time before their pitiful taxes equal the expense the State has been put to in removing the Short Creek danger to their pocketbooks.

I must repeat that you have been grievously misinformed as to the true nature of the people who have been so mercilessly dealt with. . . I have seen a good deal of life in fifty years. I have made it my business to study people objectively. I believe I am being wholly objective when I say now that never have I known a more honest, hardworking, earnest, gracious, decent, kindly and essentially virtuous set of people than these at Short Creek. That is not a matter of opinion, it is fact. Only by the farthest reaches of such evil imaginations as those possessed by your informants could my neighbors be called "white slavers", "vicious and licentious men", etc. Your use of the word "convict" was wholly unjustified, for it is well known that none of these people have been convicts except in the sense that you are about to make convicts of a whole community of men and women.

As a father it is unbearable to me to see the dread on the faces of these mothers and fathers who are threatened with the loss of their children. I am sure that if you could understand the deep love they have for their families you would have the same feeling about them.

These people have labored and struggled against tremendous odds to feed and clothe and shelter their children properly, and to educate them. They have made sacrifices that you and I would not even contemplate making. If they have broken a law it has not been by any spontaneous intent. Their religion is not a trumped up excuse for lechery. It is a belief that has been passed on to them from several generations back. If they are vicious and licentious men and white slavers, so were the grandfathers and great-grandfathers of thousands of your finest constituents—Mormons.

Only the vilest of crimes could merit the punishment the State intends to mete out to these people. In this case the punishment, if carried out, will certainly be out of all proportion to the crime. The American mind, steeped in freedom, may never forgive this indignity, this monstrous affront to the dignity of man.

Shakespeare had something to say about mercy. True Christian belief is rich with it. I think you will make no sacrifice in exercising it. Rather, your position as Chief Executive will be ennobled by an understanding use of it.

You took personal responsibility for the Short Creek "operation". I beg of you to use your power to prevent an irreparable wrong being done to these many good

fathers and mothers and children. Let the children stay with their mothers and fathers where they belong. No man ever suffered politically from a kindness.

I wish you could know these people as I have known them. Even a brief personal visit would convince you that life at Short Creek has not by any standards been evil.

Not being a lawyer I cannot advise you as to what measures you might take to keep families from being torn apart, but you should have as much power to redress as to destroy. In all justice you should use it.

Yours sincerely,

Jonreed Lauritzen.

****

SHORT CREEK COST PILES UP RAPIDLY.

Reprinted from the Arizona Free Press.

Arizona's newspapers and tax-payers are beginning to count the cost of the Governor's spectacular Short Creek raid, and they appear downright unhappy about what they find.

By way of example, Columnist Bill Turnbow writes in the Phoenix Gazette:

"Even the legislature, which secretly appropriated funds to finance the expedition to arrest the alleged polygamists, didn't think it would take more than $50,000.

"However, it now appears the $50,000 will be a mere drop in the bucket. Of that sum, $22,713.82 has been spent. Another $11,625.23 has been encumbered. Those figures cover the costs for making the arrests and preparing the cases for trial.

"In addition, the state welfare department is spending an average of $16,000 a month to care for the Short Creek colony mothers and children in Phoenix area rest homes." (That's more than $500 per day.)

And those are only the preliminary expenses, before any of the 107 court cases is actually brought to trial.

On the latter aspect of Operation Short Creek, the trials, the Copper Era, Clifton, and the Graham County Guardian, Safford, in identical editorials, captioned "Short Creek Cost," have the following to say:

"Some publicity was recently given as to the cost of the impending Short Creek polygamy trials.

"It seems that the estimated cost of the trials is set at about $50,000, and it has Maricopa county and Mohave county worried.

"Short Creek is in Mohave county and the 107 defendants were arrested there. But a change of venue has moved the trial from Mohave to Maricopa. The defendants will be tried in the Maricopa superior court, unless the charges are dismissed. * * * by Judge J. Smith Gibbons of St. Johns. Gibbons is sitting as a committing magistrate.

"Defense attorneys for the Short Creek people have indicated they will ask for a separate trial for each defendant. Due to the fact that felony charges are involved, a jury will be required in each case.

"A 12-man jury is paid $72 a day. To this can be added the cost of jurors' meals, court costs, and other costs. If each trial should last three days as is likely, the 107 trials would cost approximately $50,000.

"The law provides that on a change of venue the county where the alleged crime or crimes occurred must pay trial costs. That means that Mohave county—one of the smallest and poorest—would have to come up with $50,000, and they don't have that kind of money in its superior court budget.

"The legislature originally made $50,000 available to Governor Pyle to conduct the Short Creek raid. It has been reported that this is about used up. It has been suggested that the legislature appropriate another $50,000 to which we'd say 'nuts.'

"It looks to us like the first $50,000 was a mighty large price for the taxpayers of Arizona to pay, for Pyle to conduct the raid in his grandiose style.

"If Maricopa or Mohave county wants to pay the costs of the 107 trials, its OK with us, but nix on charging it to all of us."

And, on the humanitarian angle of the Short Creek foray, comes this letter from California, from a relative of one of the Short Creek families:

"In writing you, I want to express my sincere thanks to your newspaper for its unprejudiced view concerning the Short Creek affair.

"I also desire to express my own view which you may use at your own discretion.

"Recently I was approached by the bureau of public assistance in regard to my sister's children, whether I would consider supervising their welfare.

"This was done before the final decision concerning the children was made. Were these children condemned before their hearing? Or was the Governor trying to throw the expense of supporting them on the relatives who could not afford this expense?

"I was told that the father of these children would be ordered by somebody to pay $90 a month for their support, which I do not believe is legal or constitutional.

"If the Arizona court saw fit to separate this man from his children, it should have also seen fit to take the full responsibility for their support.

"These children were happy, contented children in their home before the raid on their community. Now they are in a home in Phoenix where, it is reported to me, they are quartered in a room the size of the average living room, for several children and their expectant mother.

"Is this the haven the Governor of Arizona was to deliver these children to, to better their condition?

"What law have these young people broken, that they should be taken from their home? It is a sorrowful thing to hear the things these children are going through. Could you ask your children to do the same?

"The men who have brought these hardships upon these children for political prestige and showmanship are breaking not a man-made law but a law of their own conscience which no man can separate them from.

"When these men arrive at their final trial will they receive the same justice and mercy they are showing these children and their families?"

****

"What will be the effect, it may be asked, of all this? Will it destroy plural marriage? Will it crush out the belief in this God-like principle? Will it stop the birth of children? We may ask in reply, Did the decrees of Pharaoh against the birth of the Hebrew male children and his edict that they should be thrown into the Nile stop the increase of that oppressed people? Certainly not; neither will it do in this instance."

George Q. Cannon

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September 18, 1953

Horace J. Knowlton, Esq.
214 Tenth Avenue
Salt Lake City 1, Utah

Dear Mr. Knowlton:

In Mr. Levy's absence, I have your letter of September 8 regarding the arrest of alleged Arizona polygamists.

Having read the newspaper reports and the Governor's actions and the manner in which the arrests were effected, I am quite convinced that a due process issue is involved and should be raised. It would be extremely difficult for us to present such a point as an amicus if the parties themselves do not do so. I believe you are representing at least some of the defendants. If this is so, is there any way in which you can amend your pleadings to cover the point Mr. Levy discussed? If you are not acting as counsel, would you give us the names of all of the lawyers so that we may write to them.

Would you also be good enough to bring me up to date as to the status of the cases.

Very sincerely yours,

Clifford Forster
Special Counsel

CF:mt

Major ACLU Organizations
in Eighteen Areas of Fifteen States
347

Creston Review Limited

ESTABLISHED 1908 HERBERT K. LEGG, Publisher-Editor

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THURSDAY, AUGUST 13th, 1953

"Liberty has never come from Government . . . the history of Liberty is the history of the limitations of governmental power, not the increase of it."

UNDESERVING RIDICULE

THE DAILY press has screamed its sensational headlines, the radio has made its spot announcements and one public report did its best to be sensational, all in the alleged claims that ex-communications were taking place, always with the inference of polygamy, in Creston Valley.

To try and prove these alleged charges, a reporter from The Toronto Star was flown to Creston; The Calgary Herald sent a man in, who reported with many inaccuracies and hundreds of dollars in phone calls were spent to gain what—nothing.

Crux of this entire matter, which gave undeserving ridicule to members of the valley L.D.S. Church and the valley, was the report from a community in Arizona that alleged polygamists, who had been apprehended by police. might emigrate to Canada and Creston Valley.

Co-incidental to this was the Zimmerman Investigation into certain activities of members of his church, far removed from polygamy, but which gave incentive to rumor. suspicion and ill-founded and inaccurate reports.

To prove this point, one church member told Mr. Zimmerman he had received his summons to appear before the local church court, the same day as the Arizona raid took place.

Canadians are a free people.

We enjoy, or feel we enjoy, the right of free speech, free worship and a free press. This incident only goes to prove that all three "F's" have been violated. The free speech has caused embarrassment to the church members; their church rituals and beliefs have been flagrantly tampered with and the press certainly did not handle the situation in a manner befitting the reputations of the newspapers concerned.

In spite of all the hullabaloo, at the time of this writing nothing has been proved anywhere; there has been no excommunications to date announced, based on polygamy charges; there has been no definite proof secured by police that polygamy was practiced here, and finally, there is no proof that members of the alleged Arizona Cult are coming to Creston.

Resulting from the two-weeks' rumor spree, members of the L.D.S. Church have been embarrassed and sometimes ridiculed. Creston Valley and the community of Lister earned unnecessary and unwanted reputations, and many youngsters hurt by the viciousness of others.

While further announcements have been promised relative to the local L.D.S. and Zimmerman investigation in the near future, let us hope that citizens of Creston Valley will take same in their stride, thus eliminating unwarranted ridicule and embarrassment.

In Defence Of Polygamy

The news items on polygamy in two of your recent issues prompted me to write in defence of the participants.

The news bulletin on the Arizona polygamists stated that Governor Howard Pyle proclaimed "an insurrection against the state" directed by a "hard core of greedy and licentious men" had been committed.

One could hardly say the state had been insurrected by these peoples. Rather from the news bulletin one would gather there had been an insurrection against the polygamists by the state. After all, didn't the polygamists surrender without any resistance? Does that sound like an uprising against the state?

Further, he termed them "greedy and licentious." Why were they greedy? By taking for wives an already surplus supply of women? The Governor must know there are more women than men in the United States.

Is he by some chance jealous that they should have more wives than he?

Licentious he calls them. Are they exceeding the freeddom of the country more than the hundreds of thousands of men and women living common-law marriage? Or the nudist colonies who gather momentum yearly? Are they so much worse than the "red-light sections" found in about every city of America?

The Governor thinks, yes, by the results of his works. Else why would he close his eyes to the common-law marriages, the red-light houses and the street-walkers? Why instead of jailing them does he order his henchmen to pounce on the quietly living peace - abiding polygamists, who apparently wish nothing more than to be left alone?

Does he hope to make a hero of himself by crucifying these peoples?

Surely the Governor does not expect us to believe the state of Arizona is so fair and innocent that its cities don't house "red-light sections" and other vice hovels.

Or does he?

Polygamists Seen As More Moral

What these few polygamists who are being persecuted in Arizona do is called debauchery, wicked and repulsive by a misunderstanding world. For this they are jailed. Yet in the same country common-law marriage is allowed to cancer ever increasing portions of our population.

I ask the reader. Is it as bad to live polygamy as it is to live common-law marriage? Is it as bad to have two or even six wives and rear children by them, supporting those children and wives, as it is to have a common-law wife every other year leaving behind an ever increasing number of illegitimate children to fall at length upon the mercy of Welfare or some other social organization?

I for one, would prefer the polygamist who cares for his wives and children.

Do these peoples whom the Governor calls greedy and licentious, go on drinking parties leaving their children wailing in their beds or prowling the streets seeking entertainment while their parents participate in drunken revelry with someone elses wife or husband?

I take it from the statement "they live in unworldly isolation" that they don't.

In my travels I have seen an ever increasing number of men and women reveling in such parties, leaving their children to the mercies of fate alone. Eventually, a good percentage of these children fill the already bulging juvenile delinquency ranks.

Mrs. Leone Jorde
Whitehorse, Y.T.

Says Polygamists Best Citizens

I ask how many of these children "spawned", as the news said, by polygamists being persecuted in Arizona are 'wards' of the government? How many are cared for by any Social organizations or Welfare? How many are juvenile delinquents?

From what I gather from their seclusive living I would say none.

If what I gather is true, then I must say. The governor owes them an apology and the state owes them a debt. Their tax money is not expended on the rearing of the "spawned' polygamist children.

Speaking of 'spawned' are we to believe that these people who uphold polygamy as a part of their religion, living it quietly, harming no one, are less human than others? Are we to believe their wives become less like women and drop to the spawning level

Don't be deceived. They suffer, love, give birth, live and die like the rest of God's mortals here.

Don't think for a moment that she suffers less than the common-law wife (or any other wife for that matter) who leaves her husband and children and "shacks up" with another woman's husband giving birth to offspring by him. Then when a richer 'sucker' comes along takes off with him to repeat the performance leaving the children thus conceived for the Welfare to take care of.

Look about you people. See how often this is done in our fair land of Canada.

Now be honest with yourselves. Who costs our government least? Who is the better asset to the community?

Certainly the polygamist ranks first. Why then are they degraded in the eyes of the public while the common-law marriage is accepted and even upheld?

INCIDENT AT SHORT CREEK

Mighty Arizona puts down an insurrection



ARIZONA FREE PRESS

Short Creek Inquiry Resolution Presented

House Resolution No. 1, introduced by Rep. L. S. (Dick) Adams (D-Maricopa) at the opening of the special session of the state legislature last Tuesday, calls for a thorough investigation by a special house committee of "all phases of the Short Creek arrests and prosecutions, together with the handling of the accused persons involved and the minor children of the accused persons". The committee would report its findings and recommendations to the regular session of the legislature convening next January.

Simultaneously, explaining his reasons for offering the resolution, Representative Adams issued the following statement:

"I have introduced this House Resolution pertaining to an investigation of the entire 'Operation Short Creek', for the following reasons:

1

"I feel that the Fifty Thousand Dollar appropriation to the Governor's Contingenty Fund was highly irregular if not completely illegal because it was introduced and passed by the legislature by means of deliberate deceit. When the chairman of the Appropriation Committee was questioned on the floor of the House of Representatives as to what the Fifty Thousand Dollars appropriation was for, he replied that this money was to be used for the regulation of Elk herds in the northern part of our state. Therefore, it is my contention that the majority of the Legislators were deceived and misled into approving an appropriation of which they had no knowledge. Such an appropriation should be investigated.

2

"There was an illegal and unwarranted use of liquor agents and equipment in conducting the raid.

3

"There was an illegal use of high-way patrolmen and equipment in conducting the raid.

4

"American citizens were deprived of their property without due process of law.

5

"Women and children were taken into custody and removed from their homes without the proper and due process of law.

6

"Homes were entered and molested where no search warrants were in effect.

"The State is now saddled with the burden of caring for the women and children of Short Creek at the conservative estimate of some Six Hundred Dollars per day which can run in part for the next 50 or 60 years, if it is our responsibility after having removed these people from their homes to care for them for the rest of their natural lives.

8

"The authorities allowed photographs to be taken and names to be published of juveniles in direct violation of the law.

9

"Women and mothers were held up as law-breakers and "white-slavers" where no conviction had been accomplished.

10

"Children were removed or prevented from going to school as the law provides in the school district in which their parents are residents.

11

"The manner of conducting the raid if in any way legal, was the most expensive operation of its kind ever attempted and cost between Seventy Five Thousand and One Hundred Thousand Dollars when it could have been conducted without the Governor's fan-fare for Two or Three Hundred Dollars by half a dozen sheriff's deputies.

12

"The trials are being transferred to Maricopa County where it will cost a minimum of Five Thousand Dollars per case for Court and Jury costs, for a total of some Five Hundred Thousand Dollars for over one hundred cases to be tried; all of which must be paid by Maricopa County taxpayers.

13

"The reason for the great press coverage in which reporters were brought from all over the world needs investigation.

14

"There being no apparent acts of insurrection the legality of using funds in an emergency under the hypocritical pretense of quieting an insurrection should be investigated.

15

"The costs have already reached over Two Hundred Thousand Dollars in this operation, designed principally to curb the religious beliefs of 36 men.

16

"The Governor, during his recent campaign advocating the passage of the amendments at the special election, was greatly disturbed about the over-burdened school districts. Many of these children from Short Creek have now become an additional burden in these school districts as well as an additional burden to the welfare department. The amount of this burden to our school system should definitely be investigated for the interest of our State Legislature.

"I feel that the already over-burdened taxpayers of Arizona are entitled to a full report and explanation after a careful investigation to be conducted by their duly elected representatives."

WHERE ARE THE CHILDREN?

Where are the children who came to learn,
Glowing faces turned with studied concern.
Girls arrayed in sparkling clean dresses;
Curls and braids gleaming on shining tresses.
Boys in bunches, washed pants and shirt;
Skin of health, eyes brightly alert.
These children by force were taken away.
America needs shudder for the infamous day.
Political bigots ride high in the saddle.
They remove our children to make room for cattle.

Visions of all yesterdays linger still;
Such grandeur of Beautiful scenes always will.
Childrens actions, voices with laughter,
Though gone for now will continue long after.
Memories of our happiness will never fade.
Our pleasures by the hand of God were made.
We'll hope and pray and strive for ever more;
To please our God till He opens the locked door.
We'll wait patiently for the school latch to rattle;
Telling that children are worth more than cattle.

Out on the range the cattle are nourished;
Tended by nature these herds have flourished.
They wax fat on grass from heaven grown;
Yet seeds of perversion with money is sown.
Assumed owners grumble and rage about taxes.
Should the earth cease to turn around on its axis?
Is progress stopped and the earth turning back;
On a slippery, selfish and erring track?
For men in ignorance, armed, fly tobattle
To vanquish children to save their cattle

—Jerry Williams

MOTHER'S TEMPLE

A builder builded a temple;
He wrought it with care and skill.
Pillars and groins and arches,
All fashioned to do his will.
And men said as they saw its beauty;
It never shall know decay.
Great is thy skill O Builder,
Thy fame shall endure for aye.

A Mother builded a temple
With infinite loving care:
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing effort,
None knew of her wondrous plan.
For the temple the Mother builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumbled into the dust.
Low lies each stately pillar;
Food for consuming rust.
But the temple the Mother builded
Will last while the ages roll.
For that beautiful unseen temple
Held a child's immortal soul.

—Hattie V. Hall

* * *

Lives of great men all remind us
We can make our lives sublime.
And, departing, leave behind us
Footprints on the sand of time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Henry W. Longfellow

* * *

A soft answer turneth away wrath: but grievous words stir up anger.

TRUTH

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

VOL. 19. DECEMBER, 1953 NO. 7.

WHAT REALLY HAPPENED AT . . . . Short Creek

By An Eye Witness

They knew the raid was coming, but plans for commemorating the advent of the coming of the pioneers had been made. They celebrated gravely and with mingled feelings. Observing the 24th, consisted of cannon salute and flag ceremony at sunrise. Men and boys were up unusually early to participate. Several World War II veterans maneuvered and gave a rifle salute as those present signified true patriotism. Among those present was one venerated by a life of honesty and candor for 84 years, his flowing beard yielded manifestly in the cool morning breeze, the performing ex-soldiers who had seen foreign action for freedoms cause, seeing this from the corner of their eye, bowed their homage in spirit to their superior patriot grandfather, standing bare-headed, slightly bent with faithfulness over so many snows, while Old Glory was drawn up to be kissed by the first rays of sunrise at the public square.

Celebration programme was for all day.

Preparations for lemonade stand, playground and entertaining facilities used up the time of well organized crews of younger men and boys. The yard had been previously raked clean of trash and anything unsightly that would mar the enjoyment of the day.

At ten o'clock people gathered from every quarter. Work had been suspended. Pickups, cars and trucks loaded with families, boys and girls cleaned up specially, all eager eyed chattering exuberantly in anticipation, unloaded at the school ground. The rig that had been dispatched to Cedar City, seventy miles distant to bring the ice cream, was the last to come, just in time for every one to be crowded into the auditorium for the program, where appropriate songs and speeches imbued the hearts of all present with genuine gratitude for pioneer sacrifices, and carefully adjusted attitudes to appropriately celebrate. The program concluded with a humble benediction and a blessing on the food. A corps of busy efficient women

"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."

under the direction of the general committee had by this time prepared a dinner and facilities to serve the congregated 500 towns folk and visiting people a wholesome dinner, forty at a time, on roast chicken, mashed potatoes, green salad, corn bread, buttermilk, raisin pie and ice cream.

No one felt the burden of so fine a spread because it was beforehand planned, the expense having been taken care of from the general treasury, into which all had pooled their earnings. Men from the saumill, timber crews, fence building crews, fruit pickers, farmers, gardeners, mechanics, and carpenters, took pride in realizing this was their treat to their great happy community family. Children frequented the lemonade stand and joined the games intermittently. All was free, activities well organized and supervised. No one was hurt, no one offended. Thoughtful people carried trays of food home to those not able to attend the dinner.

WONDERFUL WORKINGS OF THIS SUPER–DEMOCRACY.

Social relations at a pitch almost out of this world attained by careful guidance, willing and diligent practice.

Tired and happy children went to bed that evening while adolescents and grown ups gathered for the final celebration social. Despite the gravity in the minds of the oldsters over the impending possible disaster, genuine smiles were exchanged from behind beards and beneath bonnets in keeping with the theme of the pioneer character ball they were attending.

Religious–in work and in play, devotion is never neglected. After a prayer for propriety to characterize the social co-mingling, music began, and the well practiced dancers forgot their worries in wholesome decorum. As the larger hours presented, the celebration's 'finale' was rendered by selected home talent in a chorus anthem, *"Grant us peace O Lord, and we will serve Thee", "Let all who fight Thee be confounded, let the Righteous dwell in peace." "In all Thy holy mountains let peace abide forever, Grant Thou our prayer."* Tenors, altos, sopranos, basses, in ecstatic harmony filled the atmosphere with melody and penetrated every listening heart. Fired them with determination to stand true, to the commandments of God given to the early founders, enjoining faithful compliance upon all those seeking salvation. *Every accountable heart knew the history, when the birth of this nation guided by the hand of providence became a haven for the religiously oppressed–knew God made obligatory the practice of ancient orders by which to seal earth to heaven–knew that in course of time political debauchees had steered legislative enactments against the Mormon exiles. Knew that the faithless of the banished people predominated over the stalwarts, and succumbed their commonwealth to the persecutions, fearing man more than God. Knew that since that time those who braved salvation's pathway did so at the peril of infractions of the law. Knew as Jesus knew that the resurrection was beyond Gethsemane–and resolved to accept the inevitable, yet hoping with every American corpuscle that "we hold these truths, (our God-inspired Constitution) to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government laying its foundations on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."*

It was midnight.....twenty-four hours elapsed.....I heard the

dynamite blasts that warned the townspeople that the raid was coming on, and to get up and be dressed. Saw a pickup shuttle through the village giving the call to assemble at the schoolhouse. In record time they gathered. One of the fellows hurried across lots and started the generator. The people went inside. The long converted barracks building had been carefully set for worship. Men and women took their places quickly and without comment, while the elders went to the stand, grave faced but perfectly composed, two sat and one stood at the pulpit, perfect attention was given to "Uncle Roy" a genial father by nature, solid and prophetic befitting his leadership responsibility, his steel grey eyes and vibrant voice sweetly and willingly respected, he wore an overcoat and was a little hoarse but undaunted and fearless, explained the reasons for "our calling you together." "We want to be ready when they come." He called for the chorister—hymn books quickly whisked through the audience, then in calm unmistakable voice declared that "We will use 'Brigham's' weapon, the songs of Zion," page announced, prelude ended, and the congregation again responded accurately, swelled the building with harmonic, ecstatic determination. I heard the patriarch dedicate "*this people to the Lord*", I saw the elders beckoned outside to receive the whispered report of intercepted radio conversation of the tattler and the invaders. Breathless, heard the report and resounding admonition to "*stand true to God,*" "*this has not come upon us because we have failed to keep God's commandments or broken any moral law, but because the Lord has found a people willing to be made an example of,*" "*let us rid our hearts of all dis-unity or ill feelings toward one another, we are all in His hands.*"

Further songs of prayer and praise were interrupted by a runner from the hill top as he stumbled in, fatigued and gasping intelligence of the long line of blacked out police cars moaning along in the last dim light of the eclipsed moon. People moved outside into a little tight knot on the lawn.

All eyes turned toward the horizon as husbands held tight handclasps to their wives and the few children not left in the houses were huddled close and told not to cry, "we must be brave" and "God will take care of us". The low moan of the sirens and flashing red lights and sweeping spotlights moving like a stealthy serpent in upon the waiting community, filled every heart with unmistakable apprehension—this is it!! Some one rang the bell—the elder called "sing" and the taut nerves of the compact little group then responded to the patriotic resignation produced by "America" sung to full resounding volumes in early morning darkness. A veteran soldier led in a unison pledge of allegiance to the flag almost before it reached the top of the mast. By this time the county sheriff's car leading the cavalcade was in front of the schoolhouse. The sheriff, with a trace of tension in his voice, called out through a radio speaker, "*Stay where you are. Stay where you are.*" "*This is sheriff Porter. We have warrants for your arrest. Stay where you are.*" No sooner had the first word sounded than the police cars bristling with artillery filled the streets, every officer covered by another officer. *Immediately the little knot on the lawn was literally corralled by armed officers with their hands only inches from their undraun guns—all was poised to handle a dirty mess—BUT THERE WAS NONE. "Uncle Roy" in fearless but not unkind voice sounded out clear above the tumult, "Why have you come here? We're bothering no one. Why don't you let us alone? We're not giving up if it costs the blood of every man of us! Why don't you clean up your own places? You are a bunch of cowards to come so upon us." This said as he strode from officer to officer who formed the stockade. There I saw a man whom the world calls brave—one who has braved many a hole, taken his life in his*

hands to take a desperado, armed with all the paraphernalia to render his prey helpless and lifeless at the quickest instant—stand mute before that lion of the Lord as he stood bare handed and bare headed before that officer, snatching a frightened child from her mother presenting it to the gallant officer armed to the teeth covered in the darkness with machine-guns and tear gas and scores of riflemen prepared to quell a riot, saying, "Have you the heart to take this screaming child from its mother? Have you?" I sau and heard the octogenarian virile with the experience of a life-time of rectitude step forward, his voice booming over the foray say, "If it's blood you want take mine, I'm ready!" Sau two Korean frontlinemen standing on the perimeter declare their utter disgust at such gestapo tactics, dismayed at such a homecoming, and over a dozen other veterans identify themselves as having served in foreign theatres for freedom, asking why such preposterous un-American proceedings.

Officers in charge all but fought back the pressmen by the hundreds, who previously invited, had come especially to cover the synthetic news; representatives of local, county and state newspapers and leading magazines from California, Denver, Chicago, New York, London and Paris, until official photographs were taken. Daylight found the little group still corralled. A few conspiring stooges were brought forth to identify the principle men and to attach names to faces now seen in the early grey light of a desecrated Sabbath day.

The well ordered chapel room was quickly converted into court chambers. Officials and henchmen smoked and littered in the Sunday School room. One adjoining room, guarded on every side, served as the jail. The line of demarkation was drawn, men were hailed into court and thus incarcerated. Women and children with none to counsel or advise them, save those who wiley sought the downfall of their homes, milled wantonly about the schoolyard forbidden to leave. (One woman sought leave to go home to her baby but was restrained; she insisted a gentleman would not detain her.)

By this time the whole toun was under a type of martial lau, every home had been invaded, literature, deeds, documents, books, bibles and effects taken by police, officers, investigators and welfare agents. Women and children were rounded up to attend court, charged like their husbands with conspiracy to commit rape, bigamy, adultery, white slavery, etc. Detachments from the National Guard with all the gear for occupation, set up radio station, field kitchen, road blockades, medics station, Welfare, and officers quarters.

Breakfast was hours belated, the community mercy sister entreated for the privilege to go home for bread for a delicate woman and to take nursing mothers to relief, but was denied. Men from the chow march to the field kitchen in a pasture a quartermile distant, waving smiles and greetings to their companions and anxious children, heard the governor's radio speech as he sat securely in the Capitol padded by the colassal conspiracy of aggregated press and propaganda machinery, set up for a planned political parade, droning out the news almost before it happened, promising that though the men were already enroute to the county jail, the children would be provided for and be granted "happines of their own choosing". The children looking back, knew they were loved, wanted, planned for, yet bewildered, heard horrid threats that the bonds of their honorable fathers and virtuous mothers, ordained and approved by God, would be nullified and their homes abated, deported themselves as only well bred children can. And this because of complaints that tax money from cattle grazed on Government free used land begrudged the education of children whom God had sent—children whose lives and calibre the State authority has not the

power to produce but disconcerted to guarantee to them their freedoms.

Leave taking came. It was by dint of heroic manhood in certain humane officers that one man and a venerable old patriarch were escorted to their homes to take leave of a sick wife and change to more appropriate clothing respectively. Good-byes were waved to singing "sisters" as the prisoners were directed into cars for the parade of "captured polygamists" to jail. Having spent that long hot July day in the Sunday School room, men had fanned themselves intermittently with hymn books—some few they carried with them to jail, there serving to cheer the prisoners and to prompt prayers for deliverance and perhaps entertain the passers-by with the balanced harmony renditions, or to annoy the other 'criminals' downstairs, as the case may be.

For a week the occupation continued obnoxious in the erstwhile quiet little valley divested of its providers and protectors, where cattle had grazed contentedly, where evening breezes vivified the growing things that strove against the bright and burning daytime sun. Where the children's play and musical voices were now transformed to whispers and apprehension. Obnoxious for the disruption dealt the daily labors of the chore boys, and because of added anxiety to heroic mothers keeping vigil, going unrewarded of deserving sleep necessary for physical fortitude to keep inviolate the sanctity and dignity of their American homes. *Obnoxious occupation because, with all the admitted 26 months of planned prosecution, the children, not all processed through shameful juvenile hearings, were all loaded unwillingly into five large buses to be transferred to appropriate (?) homes 450 miles distant. Loyal mothers heroicly refusing to be separated from their own flesh and blood would have rather submitted to extinction in these United States in preferance thereof, accompanied them. From Sunday to Saturday the awful strain continued then when the few older boys left to take care that the dumb creatures (the cows) lactating, suffer not, watched the caravan make off with the political kidnap of their loving mothers and dear little brothers and sisters, stood courageously by in a downpour of rain wept graciously from heaven to cleanse the evacuated little hamlet of the stench of tobacco smoke and the more intolerable intrusion, influences of people of vile lives, prejudiced minds and evil intents, come to clean up the mess where real delinquency only existed on legal (?) documents and in the minds of bitter antagonists.* The boys fatigued from so gallant a stand for a week were soon lost in the reverie that brings all men peace. Strangely true, at this juncture the bailed out 31 men and nine childless women and grandmothers arrived home by truck. No lights shone in the village, all was quiet and still, the air was sweet and fresh from the rain. One by one the men alighted from the truck took his hat and jacket in hand, and entered in at his own gate, found overturned playthings left on the pathway, his house dark and quiet, no light shone in the window, no loving companion heard his foot falls nor welcomed him home. The rooms littered, showed a hurried leave, the children's beds were all empty. His house left desolate. He was alone.

Doubtless the pen has never been touched able to describe the feelings that coursed through the heart of every man as he realized his situation. In his mind saw expectancy, as the woman in travail with the dragon before her, leering greedily in wait to devour her child as soon as it was born—thusly his unborn given of God to be seized at its birth by the State with a ban on its heritage, his parental endowment adjudicated as naught. Mentally saw and heard infant children kneeling, lisping sweet prayers for their father, saw mothers preoccupied by the formidable prospects of piloting alone the bark of life upon which her orphaned family was thrust. *Re-echoed the Governor's boast guaran-*

teeing 'Happiness of their own choosing', wondering what manner of sophistry had crept into places of political trust. Reviewing the past long week of experience, saw how the 'political', boisterous and bombastic all but run amuck hatefully disregarding the very basis of its origin—the 'ecclesiastical'. Watched unhallowed polity break the rules, felonize the citizenry, kidnap community and run for a judicial touchdown, while bought-off referees wagged their impious heads and said, "how unfortunate", as half those in the grandstand rose and ignorantly cheered to the dismay and disgust of the other half. Saw by the vision of the ages, the great umpire rise and gather his principals, saw the regents summon the people and move to correct the ill-gotten score. Puzzled, fatigued, but undaunted resigned himself to God knowing that his heart harbored no malice—smiled determinedly and wearily slept.

Fred Jessop.

Psychiatrist Stands Against Break-Up Of Polygamy Cult

Tucson (AP)—A social psychiatrist found fault yesterday with Arizona's plan for breaking up the polygamous colony of Short Creek.

Dr. Henry Schumacher, of the U. S. Public Health Service, stated in an interview that "it is a terrible and tragic mistake to break up any family."

"Family life is the basic underpinning of this nation," he said. . . "Any child needs the loving care of its mother. The father is extremely important. Just as important to the mother as to the child."

He said both provide masculine and feminine images the boy or girl child needs to imitate.

Arizona has brought most of the Short Creek mothers and children to Phoenix. The fathers are permitted to visit them, but the children can never be taken back to Short Creek.

Speech of Senator William A. Sullivan

State Senator William A. Sullivan, from Gila County, made the following Speech and Resolution before a Special Session of the Arizona State Senate.

Mr. President and Gentlemen of the Senate:

I would like to speak briefly under personal privilege. Sometimes we are admonished to "let sleeping dogs lie." I do not subscribe wholly to this theory. Quite often a situation designated as a "sleeping dog" is not actually asleep but lurks with all potential and attendant danger. Sometimes such situations are fraught with much mischief unless continually exposed.

I refer, Gentlemen, to the Short Creek campaign made under the generalship of our Chief Executive, Mr. Pyle. The undaunted gallantry and bravery of Mr. Pyle and his "marauders" is now a matter of history. Undoubtedly, Mr. Pyle's courageous exploits will be recorded in history as "beacon lights", which stand the test of importance alongside the feats of Alexander the Great, Hannibal and Ceasar. I am sure that the people of this great State of Arizona shall always remain grateful to Mr. Pyle for his campaign strategy which has forever erased and blotted out this dangerous "rebellion" and "insurrection" along our northern borders. The mere fact that some thoughtless and ungrateful person has referred to this situation as being an "insurrection" and "rebellion" of "diapers and volley balls" should under no circumstances distract from the glorious feat of arms this campaign actually turned out to be and as conceived, planned and executed under the personal direction of our great Governor.

To appreciate fully the Governor's great and enduring accomplishment and contribution to history we must view with proper reverence the many historical markers which will stand forever as shining

lights pointing unmistakably and unerringly to his genius. Gentlemen, First, I would like to review briefly the fact that the Governor's objective (all generals under such circumstances must have an objective) was the little town of Short Creek, Arizona, on the northern border of the state, reported to be polygamous in the practice of its citizens. This town had a population of approximately 350 people, some 230 of whom were children.

In order to accomplish the Governor's objective, it was necessary that money be made available to finance the expedition. Being a man and a Governor who has repeatedly promised the taxpayers of this state that they would receive the "first consideration of his administration", we can easily understand why the Governor thought of the taxpayers first and of the money they could provide to finance his cause. Since apparently it would be a delightful surprise to the devoted taxpayers of this state—that their Governor would embark on such a heroic undertaking—Mr. Pyle kept both his objective and means of financing same a secret, i. e., a secret to all other than a select few members of the Senate and House of this august body. There, apparently in due time and wholly in secrecy, the objective was revealed and the need for financing of the campaign was presented to a select few in this body—his admirers and disciples. This conspiracy resulted in an appropriation of $50,000.00 of the taxpayers' money without the purpose and objective being revealed to the other elective representatives of the people. You can understand, Gentlemen, why other members of the Senate, as well as myself, were highly incensed to learn—long after the legislative session was adjourned—the real intent and purpose of this appropriation. Not only was the method used in securing this appropriation contrary to the Constitution of this state—but contrary to every constitutional principle of our democratic form of government.

Gentlemen, that is not the last of the results achieved by this underhanded —unamerican—and unconstitutional method of securing a special appropriation.

Conservative estimates would place the eventual cost of "Operation Short Creek" at between two and three million dollars of the taxpayers' money. This is aside from the heart-rending and sickening break up of the family relationships from the standpoint of the minor children involved and of the almost complete destruction and obliteration of the town of Short Creek and economic status of the inhabitants of said town. According to the stories that have been published as authentic statements of the individuals responsible for the carrying on of the shameful and disgraceful episode, there are some 68 minor children who will never be returned to their parents. Further, the information indicates that many of the mothers are being retained by the officials to care for the minor children involved. The continuing cost of this care and maintenance is set at $500.00 per day at taxpayers' expense. For all we know, this must continue for many, many years yet to come. There are many other youngsters involved in this incident who are now being maintained and supported at taxpayers' expense. We understand further, that many of these children have been entered in the Maricopa County School Districts without any hope of these districts obtaining remuneration for their education and training from the property values in the school districts at Short Creek.

This is not to say, Gentlemen, that I, or anyone else who has been shocked and shamed by this disgraceful incident, would under any circumstances condone the practice of polygamy. The opposition as shown by others and as presented by me goes only to the method used in an attempt to eliminate this unlawful practice. Hitler's and Stalin's methods in dealing with situations not to their liking were only more harsh by reason of the fact that

these historical characters went further and quite often used extermination to the extent of death to the opposition. Methods in this "raid", up to this point, are similar in many details.

If it need be that additional taxpayers' funds should be used for the purpose of eliminating this unlawful practice, then the orderly procedure established by state law and our constitution should be used—according to the law and constitution of our state the duty devolved upon the County Attorney and Sheriff's Office of Mohave County. If the carrying out of duties by the constituted officers of Mohave County were too expensive to be a local function, an appropriation by this legislature directly to Mohave County for purpose of assisting taxpayers there could have been made and the efforts, from the prosecution and correction standpoint, could have been carried on through that county. There was no reason under the sun why this whole community and town should have been wiped out and the children and mothers taken from their home surroundings. Proper juvenile officers, welfare workers and law enforcement officers could have been dispatched to Short Creek, and the process of proper handling and management of the affair could have been done through Mohave County and in the Short Creek area. This could have been done at one-hundreth of the cost and with little humiliation and burden placed upon citizens of this great state of ours.

History will undoubtedly record the method used in exterminating this religious cult of polygamists as an infamous episode never before countenanced in the history of the development of our country.

I do not lay the full blame of this at the door of the Governor, although he was the major instigator. The leaders of this body who were in on the secret of the appropriation made for this purpose must also tale their full share of the blame for all of the acts which occurred in connection with this "raid" and the placing of this burden on the taxpayers of this state.

A RESOLUTION

Requesting the Legislature to appropriate sufficient funds for the proper enforcement of laws relating to polygamy.

Whereas, a great tragedy has taken place in the lives of more than two hundred children who have been taken from their homes and placed by the State Department of Public Welfare as wards of the Courts of this State. This action has resulted in a great expense to the taxpayers of Arizona, has uprooted families, and is breaking the hearts of hundreds of innocent and uncomprehending children.

It is a well known fact that the parents of these children have violated the laws of this State. It is equally well known that it is the responsibility of the proper law enforcement agencies to prosecute law violators and protect the innocent. It is the opinion of this body that it is to the best interest of the children, their parents, and the taxpayers of Arizona that the families be reunited and returned to their homes in Mohave County, and that the law enforcement agencies in that county assume full responsibility to assure enforcement in their respective jurisdictions of all laws, including the laws prohibiting polygamous marriages. Therefore,

Be it resolved by the Senate of the State of Arizona:

1. That the Legislature appropriate to the sheriff's office and other law enforcement agencies of Mohave County sufficient funds to enable them to prosecute those persons believed guilty of polygamy.

We are born alone, we work alone, we succeed alone, we fail alone, last but not least, we die alone.

* * * *

There is nothing so small but that we may honor God by asking his guidance of it, or insult him by taking it into our own hands. —I. Ruskin.

The Scriptural Challenge of Polygamy

CHAPTER TWO.

We make the following extracts from a work recently published on "India, Ancient and Modern," by David O. Allen, D.D., Missionary of the American Board for twenty-five years in India, &c. They are published in his work in an appendix, devoted to the subject of Polygamy. This subject was taken into consideration by the Calcutta Missionary Conference, composed of Missionaries from various sects of England and America, and including Episcopalians, Presbyterians, Baptists, and Congregationalists, in consequence of the application of polygamists in India, who had been legally married to several wives, and who had given credible evidence of their personal piety, to be admitted into the Church. After frequent consultations and much consideration, the Conference unanimously came to the following conclusion:—

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, *he shall be permitted to keep them all,* but such a person is not eligible to any office in the church."

The arguments which we quote below are advanced in Dr. Allen's work as a justification of this action of the Conference of Protestant Missionaries on the subject of Polygamy.

"To those who have doubts in respect to the intrinsic moral lawfulness of polygamy as it existed among the ancient Jews, and who wish further to examine this subject, the consideration of the following extracts from a work called *Thelyphthora,* published anonymously,* many years ago in England, is recommended. The author of this work says:—

" 'The best and fairest, and indeed the only way to get at the truth, on this, as on every other occasion where religion is concerned, is to lay aside prejudice, from whatever quarter it may be derived, and to let the Bible speak for itself. Then we shall see that polygamy, notwithstanding the seventh commandment was allowed by God himself, who, however others might mistake it, must infallibly know his own mind, be perfectly acquainted with his own will, and thoroughly understand his own law. If he did not intend to allow polygamy, but to prevent and condemn it, either by the seventh commandment, or by some other law, how is it possible that he should make laws for its regulation, any more than he should make laws for the regulation of theft or murder? How is it conceivable that he should give the least *countenance* to it, or so express his *approbation* as even to *work miracles in* support of it? For the making a woman *fruitful* who was naturally *barren,* must have been the effect of *supernatural* power. He blessed, and in a distinguished manner owned, the issue, and declared it legitimate to all intents and purposes. If this be not allowance, what is?

" 'As to the *first,* namely, his making laws for the regulation of polygamy, let us consider what is written in Ex. xxi. *10: If he* (i.e., the husband) *take him another wife* (not, in so doing, he sins against the seventh commandment, recorded in the preceding chapter, but,) *her food, her raiment,* (i.e., of the first wife), *and her duty of marriage, he shall not diminish.* Here God positively forbids a neglect, much more the divorcing or putting away of the *first* wife, but charges

* *This work, though published anonymously, was generally understood to be written by the Rev. Martin Madan, Chaplain of the Lock Hospital in London.*

no sin in taking the *second.*

" ' 2ndly. When Jacob married Rachel she was barren, and so continued for many years; but God did not leave this as a punishment upon her for marrying a man who had another wife. It is said, Gen. xxx. 22, *that God remembered Rachel; and God hearkened unto her, and opened her womb, and she conceived and bare a son, and said, God hath taken away my reproach.* Surely this passage of Scripture ought to afford a complete answer to those who bring the words of the marriage bond as cited by Christ, Matt. xix. 5.—*They twain shall be one flesh*—to prove polygamy sinful, and should lead us to construe them, as by this instance and many others the Lawgiver himself appears to have done; that is to say, where a woman, not betrothed to another man, unites herself in *personal knouledge* with the man of her choice, let that man's situation be what it may, *they twain shall be one flesh.* How, otherwise, do we find such a woman as Rachel united to Jacob, *who had a wife then living,* praying to God for a blessing on her intercourse with Jacob, and God hearkening unto her, *opening her womb,* removing her barrenness, and thus by miracle taking away her reproach? We also find the offspring legitimate, and inheritors of the land of Canaan; a plain proof that Joseph and Benjamin were no bastards, or born out of lawful marriage.*

**If polygamy was unlawful, then Leah was the only wife of Jacob, and none but her children were legitimate. Rachel as well as Bilhah and Zilpah were merely mistresses, and their children, six in number, were bastards, the offspring of adulterous connexion. And yet there is no intimation of any such views and feelings in Laban's family, or in Jacob's family, or in Jewish history. Bilhah and Zilpah are called Jacob's wives (Gen. xxxii. 2). God honoured the sons of Rachel, Bilhah, and Zilpah equally with the sons of Leah, made them the patriarchs of seven of the tribes of the nation, and gave them equal inheritance in Canaan. —D. O. Allen.*

See a like palpable instance of God's miraculous blessing on polygamy in the case of Hannah, 1 Sam. i. and ii. These instances serve also to prove that, in God's account, the second marriage is just as valid as the first, and as obligatory; and that our making it less so, is contradictory to the Divine wisdom.

" ' 3rdly. God blessed and owned the issue. How eminently this was the case with regard to Joseph, see Gen. xlix. 22–26; to Samuel, see 1 Sam. iii. 19. It was expressly commanded that a bastard, or a son of a woman who was with child by whoredom, should not enter into the congregation of the Lord, even to his tenth generation (Deut. xxiii. 2.) But we find Samuel, the offspring of polygamy, ministering to the Lord in the tabernacle at Shiloh even in his very childhood, clothed with a linen ephod, before Eli the priest. See this whole history, 1 Sam. i. and ii. Who, then, can doubt of Samuel's legitimacy, and consequently of God's *allowance of, and blessing on polygamy?* If such second marriage was, in God's account, null and void, as a sin against the original law of marriage, the seventh commandment, or any other law of God, no mark of legitimacy could have been found on the issue; for a null and void marriage is tantamount to no marriage at all; and if no marriage, no legitimacy of the issue can possibly be. Instead of such a blessing as Hannah obtained, we should have found her and her husband Elkanah charged with adultery, dragged forth, and stoned to death; for so was adultery to be punished. All this furnishes us with a conclusive proof, that the having more than one wife with which a man cohabited, was not adultery in the sight of God; or, in other words, that it never was reckoned by him any sin against the seventh commandment, the original marriage institution, or any other law whatsoever.

" ' 4thly. But there is a passage (Deut. xxi. 15) which is express to the point, and amounts to a demonstration of

God's allowance of polygamy. *If a man have TWO WIVES, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if the first born be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is, indeed, the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength, and the right of the first-born is his.* On the footing of this law, the marriage of *both women is equally lawful.* God calls them both wives, and he cannot be mistaken; if he calls them so, they certainly were so. If the second wife bore the first son, that son was to inherit before a son born afterwards of the first wife. Here the issue is expressly deemed *legitimate,* and inheritable to the double portion of the first-born; which could not be, if the *second* marriage were not deemed as lawful as the first.

" 5thly. 'To say that polygamy is sinful, is to make God the author of sin; for, not to forbid that which is evil, but even to countenance and promote it, is being so far the author of it, and accessory to it in the highest degree. And shall we dare to say, or even think, that this is chargeable upon him who is of *purer eyes than to behold evil, and who cannot look on iniquity?* (Hab. i. 13.) God forbid.

" ' When God is upbraiding David, by the prophet Nathan, for his ingratitude to his Almighty benefactor (2 Sam. xii.) he does it in the following terms: —ver 8: *I gave thee thy master's house, and THY MASTER'S WIVES into thy bosom, and I gave thee the house of Israel and Judah, and if that had been too little, I would moreover have given thee such and such things.*

" ' *Can we suppose God giving more wives than one into David's bosom, who already had more than one, if it was sin in David to take them?* Can we imagine that God would thus transgress (as it were) his own commandment in one instance, and so severely reprove and chastise David for breaking it in another? Is it not rather plain, from the whole transaction, that David committed mortal sin in taking another living man's wife, but none in taking the widows of the deceased Saul; that, therefore, though the law of God condemned the first, yet it did not condemn the second?'

" 6thly. 'When David took the wife of Uriah, he was severely reprimanded by the prophet Nathan; but after Uriah's death, he takes the same woman, though he had other wives before, and no fault is found with him; nor is he charged with the least flaw or insincerity in his repentance on that account. The child that was the fruit of his intercourse with Bathsheba, during her husband Uriah's life, God struck to death with his own hand (2 Sam. xv. 15.) Solomon, born of the same woman, begotten by the same man, in a state of polygamy, is acknowledged by God himself as David's lawful issue (1 Kings v. 5.) and as such set upon his throne. The law which positively excluded bastards, or those born out of lawful wedlock, from the congregation of the Lord, even to the tenth generation, (Deut. xxiii. 2,) is wholly inconsistent with Solomon being employed to build God's Temple—being the mouth of the people to God in prayer—and offering sacrifices in the Temple at its dedication—unless David's marriage with Bathshĕba was a lawful marriage—Solomon, the lawful issue of that marriage—consequently polygamy is no sin, either against the primary institution of marriage, or against the seventh commandment. But so far from Solomon being under any disqualification from the law above mentioned, he is appointed by God himself to build the Temple (1 Kings viii. 19.) His prayer is heard, and the house is hallowed (1 Kings ix. 3) and filled with such glory, that the priests could not stand to minister (chap. viii. 11.) Solomon, therefore, as well as Samuel, stands as a demonstrable proof, that a child born under the

circumstances of polygamy is no bastard—*God himself being the judge, whose judgment is according to truth.*

" 'A more striking instance of God's thoughts on the total difference between polygamy and adultery, does not meet us anywhere with more force and clearness in any part of the sacred history, than in the account which is given us of David and Bathsheba, and their issue.

" 'When David took Bathsheba, she was another man's wife; the child which he begat by her in that situation was begotten in adultery—and the thing which David had done displeased the Lord (2 Sam. xi. 27.) And what was the consequence? We are told, 2 Sam. xii. 1, the Lord sent Nathan the Prophet unto David. Nathan opened his commission with a most beautiful parable descriptive of David's crime; this parable the prophet applies to the conviction of the delinquent, sets it home upon his conscience, brings him to repentance, and the poor penitent finds mercy—his life is spared, ver. 13. Yet God will vindicate the honour of his moral government, and that in the most awful manner—the murder of Uriah is to be visited upon David and his house. The sword shall never depart from thine house, ver. 10. The adultery with Bathsheba was to be retaliated in the most aggravated manner. Because thou hast *despised me, and hast taken the wife of Uriah the Hittite to be thy wife, thus saith the Lord, I will raise up evil against thee out of thine own house, and I will take thy wives and give them unto thy neighbor before thine eyes; and he shall lie with thy wives in the sight of the Sun; for thou didst it secretly, but I will do this thing before all Israel, and before the Sun.* All this was shortly fulfilled in the rebellion and incest of Absalom, chap. xvi. 21,22. And this was done in the way of judgment on David for taking and defiling the wife of Uriah, and was included in the curses threatened (Deut. xxviii. 30) to the despisers of God's laws.

" 'As to the issue of David's adulterous commerce with Bathsheba, it is written, 2 Sam. xii. 15, The Lord struck the child that Uriah's wife bare unto David, and it was very sick. What a dreadful scourge this was to David, who could not but read his crime in his punishment, the following verses declare—wherein we find David almost frantic with grief. However the child's sickness was unto death, for, ver. 18, on the seventh day the child died.

" 'Now, let us take a view of David's act of polygamy, when, after Uriah's death, he added Bathsheba to his other wives, (ver. xxiv. 25.) *And David comforted Bathsheba his wife, and went in unto her and lay with her, and she bare a son, and he called his name Selomoh that maketh peace and reconciliation or recompense, and the Lord loved him.* Again we find Nathan, who had been sent on former occasion, sent also on this, but with a very different message. And he (the Lord) sent by the hand of Nathan the prophet, and he called his name JEDIDIAH (Dilectus Domini—Beloved of the Lord,) because of the Lord,—i.e., because of the favour God had towards him (ver. 24.)

Let any read onward through the whole history of Solomon; let them consider the instances of God's peculiar favor towards him already mentioned, in the account we have of Him; let them compare God's dealings with the unhappy issue of David's adultery, and this happy offspring of his polygamy, and if the allowance and approbation of the latter doth not as clearly appear as the condemnation and punishment of the former, surely all distinction and difference must be at an end, and the Scripture itself lose the force of its own evidence.

" '7thly. I have mentioned the law being explained by the prophets. These were extraordinary messengers whom God raised up and sent forth under a special commission, not only to foretell things to come, but to preach to the people, to hold

forth the law, to point out their defections from it, and to call them to repentance, under the severest terms of God's displeasure unless they obeyed. Their commission in these respects, we find recorded in Isaiah lviii. 1, *Cry aloud, spare not, lift up thy voice like a trumpet: Show my people their transgression, and the house of Jacob their sins.* This commission was to be faithfully executed at the peril of the prophet's own destruction, as appears from the solemn charge given to Ezekiel, chapter iii. 18, *When I say to the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.*

" 'These prophets executed their commissions very unfaithfully towards God and the people, as well as most dangerously for themselves, if polygamy was a sin against God's law, for it was the common practice of the whole nation, from the prince on the throne to the lowest of the people; and yet neither Isaiah, Jeremiah, nor any one of the prophets, bore the least testimony against it. They reproved them sharply and plainly for *defiling their neighbour's wives,* as Jer. v. 8: xxix. 23, in which fifth chapter we not only find the prophet bearing testimony against *adultery,* but against *whoredom and fornication* (ver. 7,) for that they assembled themselves by *troops in the harlot's houses.* Not a word against *polygamy.* How is it possible, in any reason, to think that this, if a sin, should never be mentioned as such by God, by Moses, or any of the prophets?*

* *Some have considered Malachi xi. 14, 15, as a denunciation of polygamy. But a careful comparison of these verses with the 11th verse, and with the state of the Jews at that time, as described in Ezra x. and xi. chapters, and Nehemiah xiii. 23-31, will show that the prophet had then no reference to polygamy, but was reproving the Jews for "having married the daughters of a strange god;" that is, heathen wives, which was strictly forbidden by the laws of Moses. Deut. vii. 3. Exodus xxxiv. 16. —D. O. A.*

" 'Lastly. In the Old Testament, polygamy was not only allowed in all cases, but in some commanded. Here, for example, is the law (Deut. xxv. 5-10.)— *If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel, &c.*

" 'This law must certainly be looked upon as an exception from the general law (Lev. xviii. 16), and the reason of it appears in the law itself, namely, 'To preserve inheritances in the families to which they belonged.'. . . . As there was no law against polygamy, there was nothing to exempt a married man from the obligation of marrying his brother's widow . . . . . For, let us suppose that not only the surviving brother, but all the near kinsmen, to whom the marriage of the widow and the redemption of the inheritance belonged, were married men—if that exempted them from the obligation of this law—as they could not redeem the inheritance unless they married the widow (Ruth iv. 5) the widow be tempted to marry a stranger—to put herself and the inheritance into his hands—and the whole reason assigned for the law itself, that of raising up seed to the deceased, to preserve the inheritance in his family, that his name be not put out of Israel—fall to the ground. For which weighty reasons, as there was evidently no law against polygamy, there could be no exemption of a man from the positive duty of this law *because he was married.* As we say, *Ubi cadit ratio, ibi idem jus.*" —Vol. i. pp. 108, 131, 260, 267; vol. ii. pp. 244, 402.

Millennial Star, Vol. 19 pp. 636-640.

Men who are woefully lax in their marriage relations are very apt to regard their wives with suspicion.-Elbert Hubbard

A LETTER TO THE GOVERNOR

(For the record's sake and general information to our readers, we reprint a copy of a very excellent letter written during the Utah 1944 anti-polygamy crusade by Charles F. Zitting. See Truth 13: 256.)

1400 East 21st South St.
Salt Lake City, Utah
August 25, 1947

Governor Herbert B. Maw
and other members of the
Utah State Board of Pardons,
State Capitol Building
Salt Lake City, Utah.

Honorable Gentlemen:

On June 22, 1947, Warden John E. Harris interviewed Louis A. Kelsch, Arnold Boss and myself and told us that he had been officially authorized by the Utah State Board of Pardons to inform us—"that it would not be necessary for us to remain at the Utah State Prison another day if we would promise to obey the laws of Utah."

We could have been paroled on December 15, 1945, had we compromised our conscience and made similar promises, but we then chose to stay until we could get a termination and be released as free men. We have now served over two years and three months laboring on the Prison Farm.

To date, you gentlemen have done all you could for us. You are responsible to administer the laws of the State as they stand. We honor you in your calling, but haven't you now administered the law in our case? We have served nearly one-half of our top time in our sentence of nothing to five years. Bank robbers, thieves, adulterers and murderers are leaving this prison—and many of them on a termination with no strings attached —with twenty per cent to one-half of their top time served.

Must the laws of Utah be above the laws of God and above a man's conscience? Probably in a Totalitarian reign, but not in a true democracy. The citizens of this country have a right to break laws when it requires them to compromise their conscience in order to live the law.

The following is from Whitney's Popular History of Utah, page 324: Thomas Jefferson had said: "The rights of conscience we never sumbitted, we could not submit, we are answerable for them to our God", and Blackstone, the great authority on human laws, set forth this trite rule: "If ever the laws of God and men are at variance, the former are to be obeyed in derogation of the latter."

My ancestors—John Alden and Priscilla Alden—came to this country on the Mayflower over 325 years ago, because they could not conform to the laws of their European homeland without compromising their conscience, and another one of my ancestors—David Pettigrew, Chaplain of the Mormon Battalion, came to Utah in 1847, with the Mormon pioneers because he and they could not subscribe to the ethics demanded by the citizens of Illinois without compromising their conscience.

George Washington, Patrick Henry, Thomas Jefferson and other early colonists rebelled against England and a boat load of tea was dumped in Boston Bay because they could not subscribe to England's unjust tax laws without compromising their conscience and becoming economic slaves and thus came the American Revolution and the birth of our great nation.

When a citizen of our country feels a law is unjust he has a right to carry it to the Supreme Court of the United States, but first he must break the law before he has a case to take on up to the highest tribunal of the country. This is his right, and it is being done

every year. Every year the Supreme Court of our Country is ruling in favor of the individual by terming laws unconstitutional.

But, when the Supreme Court rules against the individual by terming the law constitutional, is that the end of his fight? Must he compromise his conscience and live the law? He is not compelled to by the law of this country. I wish to draw your attention to the Dred Scott case. In the days of Abraham Lincoln, a negro slave by the name of Dred Scott, broke the law by running away from his master who had whipped him severely and he crossed the Mason-Dixon Line into the northern states. At that time a law of our land stated that the negro slaves were mere chattel, the same as farm animals, and it gave the masters the right to whip or abuse them at will. This law had also been termed constitutional by a ruling of the United States Supreme Court. Abraham Lincoln was criticised because he took up the fight for Dred Scott in the face of this Supreme Court decision and then he came out with his famous declaration—"A question is never settled until it is settled right." He carried this case to the United States Supreme Court and the decision was reversed. Shouldn't we, or anyone, have the same recourse as Dred Scott?

Now, entirely aside from my religious views regarding Plural Marriage, I cannot agree to compromise my conscience and obey all laws, just or unjust, without question. If I did, I would be letting my sons down, who offered their lives by fighting for nearly three years in the South Pacific for the four freedoms, and I would be helping to sow the seeds of Totalitarianism in the structure of our Government. I think too much of true democracy and true democratic laws to agree to do that, and I cannot agree to do something I don't intend to live up to.

This position is set forth clearly by the Mormon Church in the 134th Section of their Doctrine and Covenants, and Utah is 74 per cent Mormons. However, other citizens of this State take this same position.

The Most Reverend Duane G. Hunt, Bishop of the Salt Lake Catholic Diocese, in giving a Centennial address just last month before the luncheon meeting of the Salt Lake Rotary Club in the Hotel Utah (as reported in the Salt Lake City Deseret News on July 22, 1947) stated, among other things: "No one must be asked to compromise his conscience." He also said, "God is the Creator; He created all men; they are equal; human rights come from God, obviously, not from society or government; Government exists to protect human rights, certainly, not to usurp them." Bishop Hunt declared the Christian order of things is "God is first, man second, and Government third." This order, as outlined by Bishop Hunt does not weaken our Government but strengthens it. It was the order followed in forming our Government. It is our guarantee against fascism, communism, and all other forms of dictatorial governments. A man's conscience should be granted perfect freedom by law as long as the exercise of it does not trample on the rights and privileges of others.

Therefore, in respect to your offer to release us from the Utah State Prison if we will promise to live the laws of Utah, I will give you my answer: I love this land and its Constitution as it was framed by the inspiration of God, and I intend to live all the laws of our State and Nation except wherein it requires me to compromise my conscience.

With only the kindest of feelings towards our State and its officers, I remain,

Respectfully yours,

CHARLES F. ZITTING.


PEACE ON EARTH...GO
C'MON KIDS... IF WE DON'T THINK ABOUT IT, MAYBE IT WON'T HURT SO MUCH..
the SHORT CREEK CHILDREN


OD WILL TO All CHILDREN (?)
BUD WARNER

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

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EDITORIAL THOUGHT

HENCE we say, that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privil-edged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.

We, brethren, are deprived of the protection of its glorious principles, by the cruelty of the cruel, by those who only look for the time being, for pasturage like the beasts of the field, only to fill themselves; and forget that the "Mormons" as well as the Presbytrians, and those of every other class and description, have equal rights to partake of the fruits of the great tree of our national liberty. But notwithstanding we see what we see, and feel what we feel, and know what we know, yet the fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be driven from the breast; neither will we deny our religion because of the hand of oppression; but we will hold on until death.

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true; that the ministering angels sent from God are true, and that we know that we have an house not made with hands eternal in the heavens, whose builder and maker is God; a consolation which our oppressors cannot feel, when fortune, or fate, shall lay its iron hand on them as it has on us. Now, we ask, what is man? Remember, brethren, that time and chance happen to all men.—History of Church, 3-303-305.

JOSEPH SMITH THE PROPHET

On the 23rd day of December, 1805, in an obscure village in Vermont, the greatest character of this dispensation was born and given the name of Joseph Smith Jr.

Among the Prophets of God entrusted with a Gospel dispensation, none will rate higher than Joseph Smith. He stands

at the head of the last and greatest of all dispensations. It was revealed in Abraham's record that an *"Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth: these personages according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the Witness or Testator."*

Compendium, page 289.

Joseph Smith Jr. is the third member of this trinity. He came to this earth to open the last and greatest of all dispensations. He established the Fulness of the Gospel; restored the Keys of the Priesthood relating to the redemption of man and finally gave his life as a testimony to the truth and validity of the principles he taught.

During the few remaining hours of his mortal life in Carthage jail he revealed many great and important things to his brethren. At one juncture in his remarks he said, *"I am now going to take my place with the Gods"*. John Taylor later testified that though he thought he knew the position Joseph Smith held, it was never fully revealed to him until that day in Carthage jail. *He then knew that Joseph was one of the Gods.*

As to his private and personal life it was said of him: *"As a son he was nobility itself, in love and honor of his parents. As a brother he was loving and true, even unto death. As a husband and father his devotion to wives and children stopped only at idolatry. His life's greatest motto after 'God and His Kingdom', was that of 'wives, children and friends'".* * * * *

"As a companion, socially, he was highly endowed; was kind, generous, mirth-loving and, at times, even convivial. He was partial to a well supplied table. For amusement he would sometimes wrestle with a friend, or others; would test strength with others by sitting upon the floor with feet together and stick grasped between them, but he never found his match. Jokes, rebuses, matching couplets in rhymes, etc., were not uncommon; but to call for the singing of one or more of his favorite songs was more frequent. And yet, although so social and even convivial at times, he would allow no arrogance or undue liberties, and criticisms, even by his associates, were rarely acceptable; and contradictions would arouse in him the lion at once." * *

Report of B. F. Johnson

In mortal life he was little appreciated, it being stated at one time by his friend Heber C. Kimball, in early Kirtland days, that though the Church membership numbered into the thousands, "there were not twenty men to be found who would say Joseph was a Prophet of God."

To establish the Fulness of the Gospel upon the earth was an arduous task, and made many enemies. Persecution from within and without was ever present around the Prophet's life. In the early days of his ministry the Lord told him *"that his name would be known for both good and evil among the children of men"*. This has been literally fulfilled. From the hour that he lifted his voice in prayer in the Sacred Grove to his last moments in Carthage jail, the Prophet Joseph was never free from persecution.

Time and time again he was heralded into court on false charges; he suffered hundreds of vexatious lawsuits. This portion of his history alone would make up many volumes. His own words relating to these things were, *"I have waded in tribulation neck deep, but every wave that has struck me has wafted me nearer to the Deity."*

It was during these persecutions that Joseph Smith arose in his majesty as a true Statesman. From his lips and pen poured forth wisdom and great foresight in relation to the rights of govern-

ment and men. His views on "Governments in General" is a classic in itself. He fully and unhesitatingly outlined the the responsibilities of the Government towards the saints; and on the other hand he taught the saints what their responsibility was towards law and order.

Although he was harassed by unlawful persecution, Joseph Smith never became bitter or rebelled against the Government and Constitution of the United States. He set an example of loyalty to the nation that has never been matched.

In our present day of strife in high government circles; together with consistent persecution against the true followers and believers in the divinity of the mission of the Prophet Joseph Smith, we reprint vital excerpts from the teachings of the Prophet in regard to the obligations the Federal Government is under towards its people, as well as the position all true lovers of liberty should take towards their government and the fulness of the gospel. Here you will see revealed the greatness of the Prophet. He excelled in all righteous endeavors. He was not only a Prophet, Seer and Revelator, but also a Statesman and lawyer of note.

We shall here present, from the prophet's own history, some expressions that were the direct result of the persecutions and arrests he had to undergo.

After his first arrest he said: "Thus were we persecuted on account of our religious faith—in a country the Constitution of which guarantees to every man the indefeasible right to worship God according to the dictates of his own conscience—and by men, too, who were professors of religion, and who were not backward to maintain the right of religious liberty for *themselves,* though they could thus wantonly deny it to us." D.H.C. 1; 97

Remarks on Law

"All regularly organized and well established governments have certain laws by which, more or less, the innocent are protected and the guilty punished. The fact admitted, that certain laws are good, equitable and just, ought to be binding upon the individual who admits this, and lead him to observe in the strictest manner an obedience to those laws. These laws when violated, or broken by the individual, must, in justice, convict his mind with a double force, if possible, of the extent and magnitude of his crime; because he could have no plea of ignorance to produce; and his act of transgression was openly committed against light and knowledge. But the individual who may be ignorant and imperceptibly transgresses or violates laws, though the voice of the country requires that he should suffer, yet he will never feel that remorse of conscience that the other will, and that keen, cutting reflection will never rise in his breast that otherwise would, had he done the deed, or committed the offense in full conviction that he was breaking the law of his country, and having previously acknowledged the same to be just. It is not our intention by these remarks, to attempt to place the law of man on a parallel with the law of heaven; because we do not consider that it is formed in the same wisdom and propriety; neither do we consider that it is sufficient in itself to bestow anything on man in comparison with the law of heaven, even should it promise it. The laws of men may guarantee to a people protection in the honorable pursuits of this life, and the temporal happiness arising from a protection against unjust insults and injuries: and when this is said, all is said, that can be in truth, of the power, extent, and influence of the laws of men, exclusive of the law of God. The law of heaven is presented to man, and as such guarantees to all who obey it a reward far beyond any earthly consideration; though it does not promise that the believer in every age should be exempt from the afflictions and troubles arising from different sources in consequence of the acts of wicked men

on earth. Still in the midst of all this there is a promise predicated upon the fact that *it is the law of heaven, which transcends the law of man,* as far as eternal life the temporal; and as the blessings which God is able to give, are greater than those which can be given by man. Then, certainly, if the law of man is binding upon man when acknowledged, how much more must the law of heaven be! And as much as the law of heaven is more perfect than the law of man, so much greater must be the reward if obeyed. The law of man promises safety in temporal life; but the law of God promises that life which is eternal, even an inheritance at God's own right hand, secure from all the powers of the wicked one. * * *

"As we previously remarked, we do not attempt to place the law of man on a parallel with the law of heaven; but we will bring forward another item, to further urge the propriety of yielding obedience to the law of heaven, *after the fact is admitted,* that the laws of man are binding upon man. * * *" Ib. 2; 7-8

Persecutions

"We have been, and are still, clearly under the conviction that had our friends been disposed they might have maintained their possessions in Jackson county. They might have resorted to the same barbarous means with their neighbors, throwing down dwellings, threatening lives, driving innocent women and children from their homes, and thereby have annoyed their enemies equally at least; but to their credit—and it must ever remain upon the page of time to their honor—this they did not do. They had possessions, they had homes, they had sacred rights, and more still, they had helpless, harmless innocence, with an approving conscience that they had violated no law of their country or their God to urge them forward; but to show to all that they were willing to forego these for the peace of their country they tamely submitted, and have since been wanderers among strangers (though hospitable) without homes. We think these sufficient reasons to show to your patriotic minds that our friends, instead of having a wish to expel a community by force of arms, would suffer their rights to be taken from them before shedding blood. * * *

"It is said that our friends are poor; that they have but little or nothing to bind their feelings or wishes to Clay county, and that in consequence they have a less claim upon that county. We do not deny the fact that our friends are poor; but their persecutions have helped to render them so. While other men were peacefully following their vocations and extending their interests they have been deprived of the right of citizenship, prevented from enjoying their own, charged with violating the sacred principles of our Constitution and laws, made to feel the keenest aspersions of the tongue of slander, waded through all but death, and are now suffering under calumnies calculated to excite the indignation and hatred of every people among whom they dwell, thereby exposing them to destruction and inevitable ruin. * * *" Ib. 2; 457-459

"We have been driven time after time, and that without cause; and smitten again and again, and that without provocation; until we have proved the world with kindness, and the world has proved us, that we have no designs against any man or set of men, that we injure no man, that we are peaceable with all men, minding our own business, and our business only. We have suffered our rights and our liberties to be taken from us; we have not avenged ourselves of those wrongs; we have appealed to magistrates, to sheriffs, to judges, to government and to the President of the United States, all in vain; yet we have yielded peaceably to all these things. We have not complained at the Great God, we murmured not, but peaceably left all, and retired into the back country, in the broad and wild prairies, in the barren and desolate plains,



JOSEPH SMITH, THE PROPHET

and there commenced anew; we made the desolate places to bud and blossom as the rose; and now the fiend-like race is disposed to give us no rest. Their father the devil, is hourly calling upon them to be up and doing, and they, like willing and obedient children, need not the second admonition; but in the name of Jesus Christ the Son of the living God, we will endure it no longer, if the great God will arm us with courage, with strength and with power, to resist them in their persecutions. We will not act on the offensive, but always on the defensive; our rights and our liberties shall not be taken from us, and we peaceably submit to it, as we have done heretofore, but we will avenge ourselves of our enemies, inasmuch as they will not let us alone." Ib. 3; 67

"General Clark wrote the governor from Boonville, that the names subscribed to the paper named above, are worthy, prudent and patriotic citizens of Howard county, yet these men would leave their families and everything dear, and go to a neighboring county to seek the blood of innocent men, women and children! If this constitutes 'worth, prudence and patriotism,' *let me be worthless, imprudent and unpatriotic.*" Ib. 3; 157

"If these transactions had taken place among barbarians, under the authority of a despot, or in a nation where a certain religion is established according to law, and all others proscribed, then there might have been some shadow of defense offered. But can we realize that in a land which is the cradle of liberty and equal rights, and where the voice of the conquerors who had vanquished our foes had scarcely died away upon our ears, where we frequently mingled with those who had stood amidst 'the battle and the breeze,' and whose arms have been nerved in the defense of their country and liberty, whose institutions are the theme of philosophers and poets, and held up to the admiration of the whole civilized world—in the midst of all these scenes, with which we were surrounded, a persecution the most unwarrantable was commenced, and a tragedy the most dreadful was enacted, by a large portion of the inhabitants of one of those free and sovereign states which comprise this vast Republic; and a deadly blow was struck at the institutions for which our fathers had fought many a hard battle, and for which many a patriot had shed his blood. Suddenly was heard, amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation and woe. Yes! in this land, a mob, regardless of those laws for which so much blood had been spilled, dead to every feeling of virtue and patriotism which animated the bosom of freemen, fell upon a people whose religious faith was different from their own, and not only destroyed their homes, drove them away, and carried off their property, but murdered many a free-born son of America—a tragedy which has no parallel in modern, and hardly in ancient, times; even the face of the red man would be ready to turn pale at the recital of it. It would have been some consolation, if the authorities of the state had been innocent in this affair; but they are involved in the guilt thereof, and the blood of innocence, even of children, cry for vengeance upon them.

"I ask the citizens of this Republic whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans, and patriots to be broken, and their wrongs left without redress? No! I invoke the genius of our Constitution. I appeal to the patriotism of Americans to stop this unlawful and unholy procedure; and pray that God may defend this nation from the dreadful effects of such outrages.

"Is there no virtue in the body politic? Will not the people rise up in their majesty, and with that promptitude and zeal which are so characteristic of them, discountenance such proceedings, by bringing the offenders to that punishment

which they so richly deserve, and save the nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it?" Ib. 3; 331-2

Liberty–Constitutional Powers–God

"It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taughtit 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 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 provision, 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 punishment; 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 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. * * *" Ib. 6; 56-7

"You speak of lawyers. I am a lawer, too; but the Almighty God has taught me the principle of law; * * * The benefits of the constitution and laws are alike for all; and the great Eloheim has given me the privilege of having the benefits of the constitution and the writ of habeas corpus; and I am bold to ask for that privilege this day, and I ask in the name of Jesus Christ, and all that is sacred, that I may have your lives and all your energies to carry out the freedom which is chartered to us." Ib. 5; 471

"Must we, because we believe in the fulness of the Gospel of Jesus Christ, the administration of angels, and the communion of the Holy Ghost, like the Prophets and Apostles of old,—must we be mobbed with impunity, be exiled from our habitations and property without remedy, murdered without mercy, and Government find the weapons and pay the vagabonds for doing the jobs, and give them the plunder into the bargain? Must we, because we believe in enjoying the constitutional privilege and right of worshiping Almighty God according to the dictates of our own consciences, and because we believe in repentance, and baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, the resurrection of the dead, the millennium, the day of judgment, and the Book of Mormon as the history of the aborigines of this continent,—must we be expelled from the institutions of our country, the rights of citizenship and the graves of our friends and brethren, and the Government lock the gate of humanity and shut the door of redress against us? If so, farewell freedom! adieu to personal safety! and let the red hot wrath of an offended God purify the nation of such sinks of corruption; for that realm is hurrying to ruin where

vice has the power to expel virtue. * * *
Ib. 6;91-2

"It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the *fullness of the Gospel.* The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and and woman *who dares believe the doctrines that God hath inspired me to teach to this generation. * * *"* Ib. 6;499

Of Himself he said the following—

"I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth-polished stones with which I come in contact become marred." Ib. 5:401

We close with the following tributes paid this great Latter-day Prophet. From B. H. Roberts:

Among those who may be accounted the benefactors of our race, we claim for the Prophet Joseph Smith, the second place. To Him who died that man might live, upon whom was laid the iniquity of us all; by whose stripes we are healed; who brought life and immortality to light through the Gospel; who by way of preeminence is called the Son of God, the only begotten of the Father—to Him must be assigned, forever, the first place among the benefactors of mankind.

And next to him is the Prophet, who was chosen to stand at the head of the dispensation of the fulness of times.

Born in obscurity, in the western wilds of the state of Vermont, and of humble parentage, without the advantages of wordly education; with no knowledge of ancient languages or history to begin with; untutored in the sciences, and unlearned in theology, Joseph Smith has done more for the salvation of the children of men than any reformer, theologian, or ecclesiastic who has lived since the days of the earthly ministry of the Son of God.

He stood forth as a witness for God; brought forth new volumes of scripture; restored to earth the gospel of the Son of God, with authority to administer the ordinances thereof; organized the Church; set in order the quorums of the Priesthood, and defined their duties and powers; sent the Gospel into every state of the Union, into Canada, and England; laid the foundation for the gathering of Israel; opened the door for the salvation of the dead; commenced the work of building up Zion; founded Kirtland, Far West, and Nauvoo, with its magnificient temple— a work accomplished under circumstances which give him fame and name that cannot be slain, but which will grow brighter as time on silent wheels rolls by.

From Brigham Young:

If you find out who Joseph was, you will know as much about God as you need to at present; for if he said "I am a God to this people," he did not say that he was the only wise God. Jesus was a God to the people when he was upon the earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam.

J. of D. 4:271

Who Are the *Real* Conspirators?

Virile Correspondence

September 11, 1953.

To the President of the Church of Jesus Christ of Latter-day Saints.

Dear President McKay,

I, a mother, with five small children who trust and depend on me, am alone and defenseless, among those who have no faith in the things I have been taught from childhood.

There are two reasons that give me courage to write to the mother church that struck my name from it's records because I could not deny my firm and sincere testimony of the truthfulness and unchangeableness of the Gospel of Jesus Christ as revealed to the Prophet Joseph Smith.

First: If you are truly the Lord's Prophet, Seer and Revelator, and have all the keys, powers and authority that were given to the Prophet Joseph as the sincere members of the church believe, then there would be no need for me in this hour of confusion to go again to the Lord as Joseph did, to inquire "which church is right", for the Lord through Joseph restored the Gospel in it's *fullness* for the last time, never tc be taken away or given to another people.

Second: Being in the position you are in, you certainly must have been given the same charge as was given to the first "twelve" in this last day, wherein President Oliver Cowdery read the revelation given in Section 18 of the D. & C. and then said: "Brethren, you have had your duty presented in this revelation. You have been ordained to this holy Priesthood, you have received it from those who have the power and authority from an angel; you are to preach the Gospel to every nation. Should you in the least degree come short of your duty, great will be your condemnation; for the greater the calling, the greater the transgression. I therefore warn you to cultivate great humility; for I know the pride of the human heart. Beware, lest the flatterers of the world lift you up; beware lest your affections be captivated by wordly objects. Let your ministry be first. Remember, the souls of men are committed to your charge; and if you mind your calling, you shall always prosper."

You are undoubtedly familiar with Section 18, wherein are the words (verse 10) *Remember the worth of the souls is great in the sight of God;* (11) *For behold, the Lord your Redeemer suffered death in the flesh; wherefore He suffered the pain of all men, that all men might repent and come unto Him on condition of repentance.* (14) *Wherefore, you are called to cry repentance unto this people.* (19) *and if you have not faith, hope and charity, you can do nothing.* (20) *Contend against no church save it be the church of the devil.* (21) *Take upon you the name of Christ, and speak the truth in soberness.* And it goes on to say (22) *and as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.* (23) *Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved.*

Because of these things and since the circumstances in which I now find myself have brought into question the salvation of my soul and the souls of my innocent

children, I pray in all humbleness and sincerity that you will consider it worth your while to read and answer my letter.

Pertaining to the 22nd verse quoted; I at the age of accountability went to the Logan Temple and was baptized in the name of Christ, with a firm desire to endure to the end, that I might be not only saved but deserving of a high degree in the celestial Kingdom. I believed the gospel as my mother taught it to me. I believed that I was there with the faithful ones when the Sons of God shouted for joy and the Morning Stars sang together, when the foundations of the earth were laid. I believed that I, with my faithful brothers and sisters was held back, to come forth in this most important of days up to the present time, when the forces of evil are arrayed against the forces of the Lord, preceding His second coming, which we know is so near at hand. I believed that I knew my life would not be easy and I expected trials and hardships and persecution, but was still eager to come to earth and add my small bit of strength to the work of God in establishing His kingdom in this last day.

I can't help but believe that you know all about the Woolley men, Leslie Broadbent, John Y. Barlow, Joseph W. Musser and the others, and the responsibilities they assume; whether right or wrong, I'm sure you know about them.

When my parents became acquainted with John Y. Barlow and Joseph W. Musser, they made it plain to me that I was not to trust in the arm of flesh, or any testimony but my own. Therefore, I do not feel to place the blame for where I am now on you or on those brethren, or any one thing except my own testimony and faith in the word of the Lord. I have tried with all my ability to follow the word of the Lord as revealed to the prophet and those who followed in his footsteps. The sincere young bishop who called me on the carpet to take my name from the church records because I could not deny my testimony, did his duty as he saw fit. He told me my life was good and pure and sincere, that my children were fine and intelligent, and the family to which I belonged were the same. He could see no sin whatever in us save that we were living contrary to the law of the Church, (which law was only because of an agreement with the government of the land and not a commandment from God) and he would not take my name from the church record if I would consent to take my few children and leave my family, being content with the blessings and experience I had received up to that time and wait until the church authorities gave people permission to live the fulness of the gospel again. But believing with all my heart that the course I was pursuing was right in the sight of God and being determined to give my life if necessary to see His priesthood established in the earth, I felt it not too great a sacrifice to let my name be suspended from the church records for a time, because I firmly believed the promises I had been given that I would live to see His house set in order and would have the privilege of going into the temple to do work for myself and kindred dead.

We people at Short Creek knew far in advance that the recent raid was coming. If we had been in the least doubt as to the righteousness of our position we would have gone into hiding long ago. In the early morning hours while we were gathered at the school house to sing hymns of courage, our brethren dedicated our people to the Lord, to use us as He saw fit, to help establish His work. Grandpa Joseph S. Jessop was there with the same flame of truth burning in his bosom, shining in his eyes and ringing in his voice, that has carried him and his family through many years of hard experience and made us love him so dearly. When we saw that our faith had stalled the raiders for a short time, some of the women folk went home for a little

sleep. When I was awakened by the warning blast, in the cold hours of pre-dawn, there was not a tiny drop of fear in my heart, only excitement that I might be found not fully dressed and prepared for the test—as the "foolish virgins".

That last week in Short Creek, under heavy guard, having everything that was personal and sacred to us dragged out into the streets and mulled over by strangers —some who tried to be decent and some who were very insulting, even having to take our dishes and go to the army camp for the food we ate,—the Juvenile Courts that took our children under their name, only giving the mothers "custody until further notice" —the sudden herding of all the women and children into the school house only to load on buses and take us—we knew not where or why, except to get us out of town because our men could not be held from bail on one pretext or another any longer and were coming home. All these things still gave me no fear because I had dedicated my life to the Lord and knew He would take care of me in His own way. The long riding to Pheonix—going into the home of a stranger—the experience of watching my children adjust to the situation and listening to them ask why they couldn't go home to see daddy—still were not too hard to take. But when I heard of Grandpa Jessop's death—how on returning to our deserted community after being in prison, not knowing what had been done with the women and children - he died - broken hearted and a martyr to the cause he had lived for—then I began to feel the sting of tears of salt in my "State" inflicted wounds.

The people of the church that I have met here in Mesa are sincere. I believe they are honest in their endeavors to show me the error of my ways. They have great faith in you and have plead with me to have faith in you too. How then must I feel when I begin to hear rumors that the Church is pushing the drive against our people? You know and I know that when a man attempts to exercise unrighteous dominion over any one it is amen to the priesthood of that man. We know that God's way is never by force but by leading and teaching. We were both there when Satan was cast out of heaven with his plan to force everyone to be saved, in place of Christ's plan to give His life to teach truth.

I at first ignored these rumors because I had no proof that the church was fighting us at this particular time. But when the rumors kept coming, until now even a bishop here has told some of our people that orders have come from the head of the church to stamp us out, I feel the only thing to do is send directly to the head of the church for the truth of the situation.

Of course we believe in "honoring and sustaining the law"—that law which is constitutional, but you and I know that the amendment which prohibits freedom of religion is not constitutional. This same bishop is reported to have said, that if the government should pass a law prohibiting baptism we would have to submit to it. Is the church so in bondage that it must eventually give up even its first principles to the government who's constitution is even now hanging by a thread? If so, where is the people holding the priesthood with courage to step forth and save that constitution according to prophecy?

I have told my story to help you understand that my faith in those I look to for leadership is sincere. I have heard enough to make me believe the church leaders are bitter toward us and if I can find proof that this is not so, I could more easily believe that I have been mislead in other things also.

Has the church as a whole or in part, been ordered or advised officially or un-

officially to stamp out our people of Short Creek and the principles for which we stand, using any means other than kindness and persuasion? I would like your word that Church funds have never been used for this purpose. Your answer at this time will mean a lot to my faith.

Yours in all sincerity,
Alyne Jessop.

The Church of Jesus Christ of Latter-day Saints
Office of the First Presidency
Salt Lake City 1, Utah

September 23, 1953

Mrs. Alyne Jessop
c/o C. W. Merritt
Rt. 3, Box 264
Mesa, Arizona

Dear Mrs. Jessop:

Your letter of September 11th addressed to President McKay has been carefully read and President McKay directs me to reply to you as follows:

Referring first to the final sentences in your letter I am directed to say that the Church had nothing to do with the initiation of the Governor's movement against Short Creek, that it knew nothing about it until a few days before it occurred; that at the time of the occurrence the First Presidency issued a statement (quoted below) stating that this was wholly a question between the state authorities of Arizona and the Short Creek people; that the Church has never used any of its funds in connection with this operation of the state against the Short Creek people.

However, you must know (you yourself have had the experience) that the Church for years has done all that it could to break up the practice of polygamy so-called, that those who insist on practicing it have been excommunicated, and that always every effort has been made to bring the Short Creek people and those who associated with them to a knowledge of the truth. Such Church funds as were incident to these proceedings the Church has spent. While of no particular importance in connection with the problem of your letter, nevertheless I am directed to call your attention to the fact that the Lord set up the United Order and then directed its discontinuance until a later time (Section 105, Verse 34). In this the Lord acted in strict accordance with what he had said on another occasion:

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings." (D&C 124:49)

The Manifesto was a revelation from our Heavenly Father and was so declared time and time again by President Woodruff, and his action was in strict accordance with the principle announced as just quoted, and with the action of the Lord in discontinuing the United Order.

You, with others who disobeyed the revelation as received through President Woodruff, have been visited with a penalty which always attaches to those who willfully and defiantly disobey the important commands of the Lord.

As President McKay has written to others, he wishes me to assure you that he deeply regrets that you and others have followed a course in Short Creek in violation of the laws of the land, and the laws and rules of the Church that has led to the physical discomforts and hardships to which you refer. He particularly sympathizes with the youth and the children of the Short Creek community who, because of no fault of their own, have been brought into such circumstances as have resulted from the legal action taken against their parents. He can but feel that the parents of these children will have some misgivings of conscience that the course which they have pursued has brought to those of their own flesh and blood such hardships as you describe.

President McKay wishes me to repeat that the Church had no part whatever in planning or carrying out the operation of the Governor and his associates; indeed, did not know of it until a very few days before it occurred.

Since you may not have seen the statement issued by the First Presidency and made public on the day that the arrests were made, I quote that statement here:

> "Having been approached for a statement with reference to the Short Creek situation, we merely state that all infractions of the moral code by individuals which have been brought to our attention from that area have been promptly dealt with by our ecclesiastical tribunals, and that, upon proof of guilt, those who have been found guilty have been excommunicated from the Church of Jesus Christ of Latter-day Saints in accordance with its normal procedure, and the Church has thus exhausted all its ecclesiastical powers with reference to such persons. We regard the reported proceedings as being entirely within the province of the civil authorities."

Again President McKay wishes me to express his deepest sympathy for the youth and the children who have had inflicted upon them because of the actions of their parents the hardships which they are called upon to endure.

Faithfully yours,

Joseph Anderson

Secretary to the First Presidency

THE MORALITY OF "POLYGAMY" DEFENDED.

That we are a peculiar people—a people differing from our neighbours in many respects, we have always frankly acknowledged; but that this peculiarity or difference consists of a disregard and violation of the laws of God or of Nature, or that in the practice of our religion we are guilty of crime and unvirtuous actions, we most emphatically deny. It is true we believe in and practice polygamy, but we do this because we believe it to be commanded and sanctioned by Jehovah himself, both in ancient and modern revelation. Our belief in or practice of this system does not necessarily make us criminal; if it should, then the majority of those whom the Scriptures hold up as patterns for mankind to imitate, were equally guilty.

George Q. Cannon.

A CITATION

Influences are at work whose object is to create an impression in favor of the renunciation or temporary suspension of the law of CELESTIAL MARRIAGE. Arguments are being used to that end, in a semi-private way, with a view to GAINING CONVERTS TO THAT IDEA.

Perhaps such pleadings may influence a few people who are not in the habit of probing subjects to the bottom and are not particularly gifted with the power to analyze the motives by which men are actuated. Good Latter-day Saints, however, who have within themselves that needful reason for the hope that inspires them are not affected by the **shallow pretexts of semi-apostates.**

But they should not be so inconsistent as to put forth the FLIMSY CLAIM that their course is sustained by the revelations of the Almighty. They had better acknowledge that their faith in revelation has dwindled to a fine point, **if it ever existed in their breasts, at all,** until it is scarcely discernable. They should at once proclaim themselves AS UNBELIEVERS in the claim that the revelation on Celestial marriage is of divine origin, or else admit that they do not **possess the courage of their convictions.**

But we are not yet through with treating upon the quotations sometimes referred to by the **weak-backed who need a ramrod fastened parallel with their spinal column,** and occasionally manifest a desire to see the stiffening taken out of others. A favorite passage used by such (and the same passage is used today as a basis for the issuance of the Manifesto and the present Church attitude in repudiating the order of plural marriage), will be found on pages 435 of (the Doctrine and Covenants). Here it is:

"Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offering.

"And the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

"Therefore for this cause have I accepted the offering of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God."

It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving the people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation does not apply even remotely to the present situation.

—Editorial, Deseret News, 1885.

BLEST NAMES REVERED

Blest names revered, who gave us birth,
Bringing our eager souls to earth
From realms of our pre-mortal state,
Through life's stern school to graduate
Unto a more exalted sphere,
After we're tried and tested here.

We bless them for their watchful care
And for their gentle saintly air
That turned our wayward feet to God
While here we tread this earthly sod,
Through danger, sorrow, toil and pain,
'Til we return to God again.

Great trials they were called to bear
That wrought a faith and courage rare;
For more than conquerors were they,
As up they climbed the steep rough way
Towards their celestial goal—
The earnest longings of their soul.

In very truth and word and deed,
They sired a Royal Priesthood seed
Who served the Lord, THE GREAT I AM,
And did the "works of Abraham";
Fulfilling heaven's eternal laws
in spite of imperfections flaws.

No prison bars, their spirits broke;
Full well they knew that God had spoke
And told them of the Gospel plan
Set forth ere first the world began;—
Restored in this our present age
By Joseph, Prophet, Seer and Sage.

All what we are, to them we owe
As their bright spirits in us glow.
Their memories throughout the years
Brings courage, faith, and hope that
Cheers. Soon, in glory, we shall meet;
Then will our joy be all-complete.

James Ayres.

TO MY YOUNG FRIEND

Go ply the stones and build, young man,
While youth and strength abide,
Let honor be thy architect,
Let virtue be thy guide.

ON TEACHING

I would earnestly exhort all the elders or other officers of the church that stand up to teach the people, not to forget the first **principles of the gospel; and to seek by faith, prayer and humility, to obtain wisdom, and the spirit of God to dictate in all your labours. Wisdom is one of the greatest gifts of God, and the voice of wisdom will not tell us to spend our time in warring against the sects of the day, opposing the opinions of men, ridiculing the religions that surround us, thereby cutting off the ears of the hearer; barring the hearts of men against light and truth; the opinions and religions** of **other men are as dear unto them as ours are unto us. Oh, ye elders of Israel! let Salvation be your text, in meekness and humility, with the power of eternal** truth, **wisdom, light and knowledge that are hid in the first principles of the gospel of the Son of God, you can be instrumental in saving souls of men, and they will rejoice with yourselves that they have ever beheld the light thereof; We SHOULD NEVER GET ABOVE THE GOSPEL, OR LEAVE IT TO PREACH SOMETHING THAT IS FOREIGN TO OUR CALLING; OR TO MAKE STRIFE ABOUT WORDS TO NO PROFIT; every tree is known by its fruit; if we are faithful before the Lord, pursue a wise and prudent course, good fruit will be sure to follow our labours.**

—Wilford Woodruff
Mil. Star Vol 5: 141

TRUTH

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

VOL. 19. JANUARY, 1954 NO. 8.

AN APPEAL *For Freedom, Justice and Equal Rights*

(Editor's Note: The following speeches made at a mass meeting of the women of the Church of Jesus Christ of Latter-day Saints, held in Salt Lake City, March 6, 1886, indicates the righteous indignation exhibited by the early "Women of Mormondom" against the unjust and illegal "anti-polygamy crusades". Their sentiment and strong protests certainly agree with the sentiments and protests of the present "Women of Mormondom" who resided at Short Creek, Arizona, and who are now suffering indignities because of illegal proceedings. The true and complete story of the present "anti-polygamy crusade", and the indignities suffered by the women and children has not yet been told. When the full history of these unjust and illegal proceedings finally dawn upon a pious Christian world, it will cause the heart of this nation to ache with pity and remorse.)

MRS. HELEN MAR WHITNEY.

"Mrs. President and Ladies:

"This is a momentous occasion, and the subject which has brought us together would fill volumes were it written. It is our right and our duty to represent our cause, and give the people of the world to understand that 'Mormon' women are neither slaves nor toys. Though comparatively isolated, we are not so ignorant of matters pertaining to the women of the world as they appear to be concerning us, and this religion called 'Mormonism'—a religion which we have espoused and cling to because we love its principles, which require all to live godly in Christ Jesus and keep themselves pure and unspotted from the world.

"I have been a member of this Church for forty-nine years, and am one of the women who have been tried and tested, and the angels will bear witness that to-day, I am a stronger advocate of 'Mormonism' and the celestial order of

"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."

marriage, and rejoice more exceedingly in the goodness of God to me and my house, than ever before. I know that this holy order would prove a blessing to all who would receive and practice it in the way that He designed. I received this knowledge years ago, and it is not in the power of man to alter my belief, and no one but myself is responsible for my actions. Whatever has appeared over my signature, has been written independently of any other person. Liberty is necessary to make life endurable, and if I have ever been deprived of that boon under the laws and government of God's kingdom, I have remained in blissful ignorance to this day, and can say, as God is my witness, it is this Gospel that has made me free.

"The women of Israel are aspirants after all that is grand and glorious within their reach. They are laboring for the highest glory of womanhood, which can only be attained through the untiring, energetic, pure and holy efforts of those who are willing to fight the good fight, and make the sacrifice of self and the ease and pleasures of the moment. It was among the grand designs of the Gods that woman should be equal with man. At the beginning it was her destiny to be first to partake of the tree of knowledge, and though it brought the fall it was a blessing in disguise. Adam and Eve sinned that 'man might be.' The privilege is now offered to His daughters to throw off the shackles and free themselves from the curse which was placed upon them for a wise purpose. The debt she has paid, and it is the plan of the Almighty to make of His noble daughters queens instead of serfs, that woman may reign in the sphere for which she was created. The celestial order of marriage was introduced for this purpose, and God commanded His servants to enter into that holy order preparatory to the day, which is at our doors, when noble and virtuous women, now blinded by prejudice and priestcraft, will be glad to unite themselves to men equally noble and pure—such as are now willing to suffer imprisonment and endure whatever punishment their tormentors may inflict, rather than forsake the wives that God has given them, and dishonor their offspring, which they know would deprive them of their crown.

"The soul destroying crimes that are fostered in the midst of Christian civilization, are breaking more hearts and causing them to put an end to their dreary and wretched existence, than all the alleged heart-burnings endured by plural wives in Utah. Infanticide is not known among us; it is murder; it is also in direct disobedience to the Almighty's first behest. Did He not command His children to be fruitful and replenish the earth? The noblest men and women, anciently, the most highly favored of God, were the founders on this earth of the patriarchal order of marriage. Our Savior, and all the sons of Israel sprang from it—the twelve tribes chosen of God. It was said, too, that 'a bastard should not enter into the congregation of Jehovah, even to his tenth generation.'

"Our pious Christian friends evidently ignore these facts, and are striving independently of scripture, reason or the dictates of humanity, to solve the so-called 'Mormon problem.' Our women and children are being harrassed by day and by night. They are brought before courts and grand juries and shamefully insulted, and are compelled, under threats of imprisonment, to answer indecent questions, questions which no man with a spark of chivalry or purity of mind would be guilty of asking. To cap the climax of tyranny and cruelty, the first wife must now be made to testify against her husband, and thus our brethren are herded into their filthy prison-pen, like sheep going to the slaughter. These, we suppose, are among the charitable acts of sisterly love which some of the Christian ladies of Utah have lent their assistance in promoting. We look upon them with pity, and upon all

who tamely submit to become the tools and implements of the evil one.

"From childhood I have loved this land of liberty, and prided myself in the knowledge that I was descended from those who helped to gain the independence of my country, which they called a refuge for the oppressed of all nations, where all could enjoy the privilege of worshiping God according to the dictates of their own consciences. But what a sham it has become in the hands of religious bigots and godless politicians who have borne rule for the past fifty years.

"Could those who look down upon plural wives and cast a stigma upon them and their offspring realize the lamentable and degraded condition of many women in the world, *veritable slaves* who dare not express their feelings for fear of the lash of 'public opinion', they might change their minds respecting 'Mormon' women, who are anything but dupes or slaves. The women who have come out to this meeting and the thousands whom they represent, could not be kept in subjection to an influence that would make them slaves instead of free women. Our only tyrants have been those sent here by the government, who were not the choice of the people, but whose every interest has been foreign to our own. We have learned this lesson well, that we need not look for justice from them, nor for mercy from men whose hearts are adamant. Men, or creatures in human form, who insult and tyrannize over helpless women and children, seeking to goad us to desperation and drive our people to commit some overt act that will furnish them an excuse to place the yoke of bondage upon our necks. They know in their hearts that their accusations against this people are false, and that they themselves stand guilty before God and man of the iniquities they seek to lay at our doors.

"The daughters of Zion must awake. We must become active workers like our beloved and honored mothers, that our hope of glory may not pass like a night vision. *We must struggle for our rights, inch by inch,* and it will require all the strength and courage that can be mustered to stand unmoved against the pressure that is coming upon us from the wicked within and without, who are combined to rob and oppress us and bring us under their feet. But the women of God will maintain their integrity and face prisons or even death itself rather than yield up one principle of their religion.

"We are told that there are fifty millions of people against us. Be that as it may, there are thousands whose hearts would bleed could they know the truth concerning us, and the wicked outrages that have been and are being perpetrated upon us without just cause or provocation. Our path is thorny; and the heavy clouds bespeak a tempest upon our devoted heads. But we will proclaim our innocence, protest against wrong, and pray for our enemies as we have been commanded to do, that God may be merciful unto them and open their eyes before the terrors of His retribution burst upon them. God is our shield and our buckler, and He will give us grace to endure, and like truth, to 'weather the worst, eternal, unchanged evermore!' "

DR. ELLIS R. SHIPP

"Sisters and Friends:

"We consider that in our case patience and endurance have ceased to be a virtue, and we cannot longer restrain our feelings of wounded dignity and subdued indignation, when all that is held dear to us is trampled upon and our most sacred rights and privileges withheld from us. Our fathers, husbands, brothers and sons, and, indeed, many of our honored and respected sisters are exiled from their homes and forced to flee from the minions of the law.

"Those whom we love and honor, and who respect and honor us, are imprisoned, obliged to share the cells of

vile and wicked men, and even to wear the badges of shame and infamy. And for what? Are we an unchaste or an immoral people? Do we sanction wickedness and crimes? Or is it because those who are bound to us by holy and tender ties have committed any heinous offense that such indignities should be imposed? No; but regardless of consequences, we have dared to worship God according to the dictates of our own consciences.

"And this is our grievous offense. *A certain tenet of our religious faith our opponents cannot countenance, because so contrary to their own sinful practices.* The evil results of these practices we have personally observed, particularly in the hospitals of the world, where fallen women seek shelter they cannot obtain from those who should have protected them instead of throwing them and their offspring upon the mercies of a cold, unfeeling world. By consulting the national statistics, we find New York with thirty thousand women leading lives of prostitution; Chicago twenty thousand; Boston and Cincinnati each ten thousand, and other cities with a like ratio according to the number of inhabitants.

"Unfortunately, a record of the opposite sex is not kept.

"We are accused of being down-trodden and oppressed. We deny the charge! for we know there cannot be found a class of women upon the earth who occupy a more elevated position in the hearts of their husbands, or whose most delicate and refined feelings are so respected as here in Utah.

"True we practice plural marriage, not, however, because we are compelled to, but because we are convinced that it is a divine revelation, and we find in this principle satisfaction, contentment and more happiness than we can obtain in any other relationship.

"Let our works speak for us. We are a temperate, God-fearing, law-abiding people. We consider virtue and chastity the crowning ornaments of woman's character. Our ladies are educated and refined, and their lives are constantly characterized by acts of nobility, fortitude and usefulness.

"We protest and must insist, that should the bills now pending in Congress become law it will be as unjust as it is uncalled for.

"How strange that the rulers of this nation should overlook the glaring and palpable evils that so thickly beset themselves and traverse thousands of miles in order to stigmatize a small handful of inoffensive people called 'Mormons,' who have already been driven to a desert land where it was supposed they would soon perish and die from starvation and exposure!

"For a few years we were unmolested; our oppressors were almost oblivious of our existence until we had surrounded ourselves with comfortable and beautiful homes, redeemed the soil and made this barren region to bloom as a vast and fertile garden. And then again they wage this persecution with relentless hand, when all we desire is to be left alone, to live in peace, and to worship our God as seemeth to us best; and willingly do we accord the same unbounded privileges to all creeds and nations.

" 'To err is human, to forgive divine.' We forgive and pity our enemies, realizing that God and one man are a great majority; and that the Latter-day Saints will ultimately prevail and triumph over the opposition of the whole world."

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▲▲ *When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.*

Evil men understand not judgment: but they that seek the Lord understand all things. ▲▲

TOPICS OF THE TIMES.

By the Editor.
(From the Juvenile Instructor 20:364)

The remark was made to me the other day, as coming from a man who claims to have a standing in the Church, that the First Presidency did not have a proper conception of the situation of affairs and the peril the Church was in, or they would endeavor to come to some terms of arrangement with the Government upon this question of plural marriage. The man who originally made the remark is one who has shown by his actions that he was willing to sacrifice a principle for the sake of escaping the extreme penalty inflicted by Judge Zane. Probably there are a number of persons who claim a membership in the Church who entertain the same view that this man expresses. Persons who take this view must entertain the idea that this whole fight hinges on the practice by the Latter-day Saints of the principle of patriarchal marriage, and that this is all that is involved in the issue. A great many outside people, no doubt, have the same opinion. They only see what is called polygamy. They think that this is all that creates prejudice and excites opposition against us, and that this is all that we are trying to establish or that we are contending for.

Now, those who entertain these views exhibit an ignorance and a want of conception of the true situation of affairs that virtually unfits them to speak and act upon this question. What is called polygamy is a single issue, and but a small one, it may be said, in one respect, out of the many that must sooner or later be settled in this country. It should be clearly understood, by our own people at least, that we are not contending for any single principle, or the liberty to carry it out. *We are struggling to maintain civil and religious liberty in its broadest and most comprehensive sense.* There are many evils that must be eradicated besides intolerance in regard to the principle of patriarchal marriage. If it were possible to concede this principle without apostatizing, there remains behind it, overshadowing it and enveloping it the still greater question as to the right of the Priesthood to counsel and to direct the people. It is this that is hated by the enemies of this Church who understand our organization, more than anything else. To use their own language, they do not care anything about polygamy, but they do want to destroy the rule of the Priesthood—the hierarchy, as they call it.

I have read with varied emotions of anger and disgust the report of the Utah Commission and the recommendations which the Commissioners make, through the Secretary of the Interior, to the Chief Executive and to Congress. The Chairman of this Commission is a man with whom I have been intimate for a number of years. While I was serving in the House of Representatives he was a member of the Senate. Governor Ramsey is a man highly respected where he is known, and is an excellent specimen of a politician. He has served with credit in the House of Representatives and in the Senate, as Governor of Minnesota and as Secretary of War, and bears a high reputation. If any man should understand the principles of liberty and the rights of American citizens, Governor Ramsey should be that man, for he has had life-long experience in all those questions. When, therefore, one reads such a report as that made by the Commission of which he is Chairman, with the recommendations accompanying it, he gathers a most excellent idea of the true position of affairs, so far as civil and religious liberty is concerned, in this nation. Nothing that has been published of late years from an official source shows more completely to what a depth the public sentiment of America has fallen than this Report to the Secretary of the Interior. As long as it lives in memory or in history it will stand as a damning dis-

grace to its signers, and as a mark to show how high the flood-tide of prejudice, passion and tyranny can rise in a republic ostensibly free. When a Commission of five men selected with care to perform the delicate duties entrusted to them under the Edmunds law, can unite in making such recommendations as they have made in this Report, it shows most conclusively that there is something terribly wrong in governmental affairs and in the management of public interests. A more tyrannical, proscriptive and wicked set of recommendations could not have been framed in the darkest ages. If these Commissioners' suggestions were to be adopted, the "Mormon" people would be reduced to a condition of bondage the parallel to which would have to be sought for in the history of bygone ages and among conquered, subjugated and enslaved races. Not a vestige of the liberty that belongs to us by inheritance, and which our fathers for centuries have contended for and enjoyed, would be left to us. The people who compose the Church of Jesus Christ of Latter-day Saints are, in almost every instance, descended from the freedom-loving nations of the earth. In this respect they have no superiors anywhere. The native American portion of our people are descended from the best stocks in the land. Those from European countries are from nations that have maintained liberty for ages. We would be recreant to all the memories and traditions of our ancestors if we did not stand up for liberty. The question presented to us, and upon which we are acting, is one of liberty or slavery. We are urged to surrender convictions that are dearer to us than life—convictions, too, which when practically carried out in our lives do not infringe upon or interfere with the liberty of others. The reward we are to have for this surrender is freedom from punishment of different degrees with which we are threatened, and which, in many instances, is being meted out to us at the present time. But suppose we should surrender the principle which is most abused, and under cover of which the wrongs for which we now suffer are perpetrated; would that give us and the nation at large true liberty? Certainly not. That which we suffer for patriarchal marriage is but one manifestation of the oppression which can be inflicted with impunity upon us. * * * *

The evils under which this nation groans are of such a character that they will bring ruin upon it sooner or later, unless they are eradicated. Upon us, few in number though we be, depends the the important duty of maintaining at all hazards correct government and correct views concerning government. As we see by the Report of this Commission, public men's conception of liberty are measured and dealt out according to popular clamor. *Let any community offend public opinion at the present time, and if they are not strong enough to resist and make themselves respected, either by sheer force of numbers, or by political influence, they become victims to popular hate.* Witness the cruelties inflicted upon the Chinese. Is such treatment right? Every right-feeling man who is divested of prejudice condemns such treatment as unworthy of Americans. The negro is only respected because he is a political pet and has a vote. But if he had no vote and the tide of passion were to set against him, as it does against the Chinese and the Indians, he would inevitably be treated as they are. But he is a political power, because he has a vote, and is therefore courted and treated with respect which the possession of power always commands.

The cause of many of the great evils under which our government suffers at the present time is that the mob rules. Men who are dependent upon votes for office bend to the wishes of the mob and comply with their most insolent demands, regardless of principles or of the question of right or wrong that may be involved in the demand. It is this fatal elasticity and subserviency that makes these outrages

upon the Chinese people possible. So also in our own case. There are thousands of public men who feel that this crusade against us is all wrong; but they stand in dread of popular disapproval. Members of Congress privately condemn the treatment extended to us; but they fear the loss of votes, and therefore dare not express their views. It is this condition of affairs that makes the perpetration of outrage against us possible. We have no votes with which to affect political questions. We, therefore, can be trampled upon with impunity. Does any one imagine that the Commissioners would dare make such recommendations as they have concerning the people of this Territory if we had votes which could affect party questions? Nothing is clearer to my mind than they take advantage of our political helplessness, and it is this political helplessness that makes us a prey to the vile horde who seek our overthrow, and is one cause of the wide-spread prejudice against us.

Now, there are thousands of men in these United States who are as much opposed to the evils under which the country suffers as are the Latter-day Saints—thousands of patriotic, liberty-loving men and women; but they are scattered throughout the country, without organization and without the power to act in concert. Amid the noisy clamors which prevail their voices are unheard in protest against these evils. In this respect, though few in number, we have the advantage. We are organized. Through the union which God has given unto us we can bear the shock of conflict. It is the design of Providence that we shall stand in the gap; that we shall struggle for and maintain that liberty which was bought by the shedding of precious blood in the founding of this government. Those who understand the nature of the conflict now in progress perceive that we are contending for more than the superficial observer imagines. We are contending for the fullest civil and religious liberty for all men of every creed and of every nationality—a liberty that will permit every man to serve his God according to the dictates of his own conscience, and to perform all other matters to suit himself, so long as in doing so he does not intrude upon the rights and liberties of his fellow-men. The occurrences of every day prove to us how necessary it is that some people should stand up for liberty and right, and endeavor to induce the nation to walk in the old paths, to put down mobocracy in every form, to befriend the friendless, to protect the unprotected, to defend the weak and the powerless, and to maintain justice and fair dealing in the land, and not suffer any combination of men to attempt to crush out individual or weaker people, because they are unpopular.

In many parts of the States let popular vengeance be aroused against a criminal and mobs organize themselves, mask themselves, and in the dead of the night, or at some other convenient season, attack the jail, overpower the officers of the law and execute vengeance upon the accused. Doubtless, many innocent persons fall victims to the hellish rage of these blind, ignorant and cruel gatherings of men. While such fashions prevail how easy it is for the real criminal, or for some one who has a hatred of the person accused, to arouse popular vengeance against the party who is accused of crime, and who is in custody, and thus remove him from their pathway, and in that way quiet suspicion concerning themselves! No nation can stand which allows these dreadful evils to prevail in its midst. The Latter-day Saints have been predicting for upwards of half a century what the fate of this nation would be unless there should be repentance, and every day the significance of their predictions becomes more apparent. If liberty be preserved we are the people to preserve it. If anarchy were to reign in these United States to-day, and our present form of government were to be broken up by civil strife, we, through the blessing of God,

are the people, and, I may say, the only people on the continent capable of self-government and of maintaining order and every attribute of good government. When those days shall come, as come they undoubtedly will, then the superiority of our system will be made plain, and thousands will be glad to seek refuge in Zion and protection for life and property from that people, whom many of them, to-day, in their ignorance, would be willing to see destroyed.

George Q. Cannon.

OPINIONS OF THE WORLD.

In regard to the opinions of men, I would say, however, although we are desirous of pursuing a proper and correct course—it is to us a matter of very little moment what their opinions may be concerning us. The truths of God in every age of the world have been opposed by a certain class of men. That they should be so at the present time is nothing remarkable or strange. And furthermore our trust is not in man but in the Lord. It is to Him that we are indebted for any light, any truth, any intelligence that has been communicated unto us. We have not received our religion, the doctrines that we profess, the ordinances that we administer in, nor any knowledge that we have of God, or the things of God, from the world, neither from its divines, its scientists, its philosophers, nor from any class of men in existence. We have received them not of man, nor by man, but through the revelations of the Lord Jesus Christ, and consequently we are dependent upon Him for our guidance and direction; and while we wish to treat all men with respect, all authorities and all men holding positions under government, at the same time we feel that our strength, our power, our might, and our sustenance does not exist with them, but the Lord, and that we are dependent upon Him alone.

John Taylor
J. o. D. 22:51

Trials of life.——Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials in the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers; to endure neglect when we deserved attention, and ingratitude when we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has provided or purposed for the trial of our virtue; these are best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will, contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or inflictions of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superceded pilgrimage and penance.

◇ ◇

Truth is the foundation of all knowledge.

◇ ◇

The great end of religion is to make us like God, and conduct us to the enjoyment of Him. Whatever is called religious knowledge, if it does not direct us in the way to this end, is not religious knowledge, but something else falsely so called.

◇ ◇

The best ground untilled, soonest runs out into rank weeds. A man of knowledge that is either negligent or uncorrected, cannot but grow wild and godless.

◇ ◇

The Glory of God is Intelligence.

DEFENSE OF POLYGAMY

CHAPTER THREE OF

The Scriptural Challenge of Polygamy

By A Lady Of Utah, In A Letter To Her Sister In New Hampshire.

Great Salt Lake City, Jan. 12, 1854.

Dear Sister—Your letter of Oct. 2, was received on yesterday. My joy on its reception was more than I can express. I had waited so long for your answer to our last, that I had almost concluded my friends were offended, and would write to me no more. Judge, then, of my joy when I read the sentiments of friendship and of sisterly affection expressed in your letter.

We are all well here, and are prosperous and happy in our family circle. My children, four in number, are healthy and cheerful, and fast expanding their physical and intellectual faculties. Health, peace, and prosperity have attended us all the day long.

It seems, my dear sister, that we are no nearer together in our religious views than formerly. Why is this? Are we not all bound to leave this world, with all we possess therein, and reap the reward of our doings here in a never ending hereafter? If so, do we not desire to be undeceived, and to *know and to do the truth?* Do we not all wish in our very hearts to be sincere with ourselves, and to be honest and frank with each other?

If so, you will bear with me patiently, while I give a few of my reasons for embracing, and holding sacred, that particular point in the doctrine of the Church of the Saints, to which you, my dear sister, together with a large majority of Christendom, so decidedly object. I mean, a *"plurality of wives."*

I have a Bible, which I have been taught, from my infancy, to hold sacred. In this Bible, I read of a holy man named Abraham, who is represented as the friend of God, a faithful man in all things, a man who kept the commandments of God, and who is called in the New Testament, the "father of the faithful." See James ii. 23. Rom. iv. 16. Gal. iii. 8, 9, 16, 29.

I find this man had a plurality of wives, some of which were called concubines. See Book of Genesis; and for his concubines, see xxv. 6.

I also find his grandson Jacob possessed of four wives, twelve sons, and a daughter. These wives are spoken very highly of, by the sacred writers, as honourable and virtuous women. *"These,"* say the Scriptures, *"did build the House of Israel."*

Jacob himself was also a man of God, and the Lord blessed him and his house, and commanded him to be fruitful and multiply. See Genesis xxx. to xxxv., and particularly xxxv. 10, 11.

I find also that the twelve sons of Jacob, by these four wives, became princes heads of tribes, Patriarchs, whose names are had in everlasting rememberance to all generations.

Now God talked with Abraham, Isaac, and Jacob frequently; and His angels also visited and talked with them, and blessed them and their wives and children. He also reproved the sins of some of the sons of Jacob, for hating and selling their brother, and for adultery. But in all His communications with them, He never condemned their family organization; but, on the contrary, always approved of it, and blessed them in this respect. He even told Abraham, that He would make him the father of many nations, and that in him and his seed all the nations and kin-

dreds of the earth should be blessed. See Genesis xviii. 17-19; also xii. 1-3. In later years I find the plurality of wives perpetuated, sanctioned, and provided for, in the law of Moses.

David the Psalmist not only had a plurality of wives, but the Lord Himself spoke by the mouth of Nathan the Prophet, and told David, that He (the Lord) had given his master's wives into his bosom; but because he had committed adultery with the wife of Uriah, and had caused his murder, He would take his wives and give them to a neighbour of his, &c. See 2 Samuel, xii. 7–11.

Here, then, we have the word of the Lord, not only sanctioning polygamy, but actually giving to king David the wives of his master, (Saul,) and afterward taking the wives of David from him, and giving them to another man. Here we have a sample of severe reproof and punishment for adultery and murder; while polygamy is authorized and approved by the word of God.

But to come to the New Testament. I find Jesus Christ speaks very highly of Abraham and his family: he says, *"Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God."* Luke, xiii. 28, 29.

Again, he said, *"If ye were Abraham's seed, ye would do the works of Abraham."*

Paul the Apostle, wrote to the Saints of his day, and informed them as follows: "As many of you as have been baptized into Christ have put on Christ; and if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

He also sets forth Abraham and Sarah as patterns of faith and good works, and as the father and mother of faithful Christians, who should, by faith and good works, aspire to be counted the sons of Abraham, and daughters of Sarah.

Now let us look at some of the works of Sarah, for which she is so highly commended by the Apostles, and by them held up as a pattern for Christian ladies to imitate. *"Now Sarah, Abram's wife, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarah said unto Abram, behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her. And Abram hearkened unto the voice of Sarah. And Sarah, Abram's wife, took Hagar her maid, the Egyptian, after Abram had duelt ten years in the land of Canaan, and gave her to her husband, Abram, to be his wife."* See Genesis, xvi. 1–3.

According to Jesus Christ and the Apostles, then, the only way to be saved is to be adopted into the great family of polygamists, by the Gospel, and then strictly follow their examples.

Again, John the Revelator describes the Holy City of the heavenly Jerusalem, with the names of the twelve sons of Jacob inscribed on the gates. Rev. xxi. 12.

To sum up the whole, then, I find that polygamists were the friends of God; that the family and lineage of a polygamist were selected, in which all nations should be blessed; that a polygamist is named in the New Testament as the father of the faithful Christians of after ages, and cited as a pattern for all generations; that the wife of a polygamist, who encouraged her husband in the practice of the same, and even urged him into it, and officiated in giving him another wife, is named as an honorable and virtuous woman, a pattern for Christian ladies, and the very mother of all holy women in the Christian Church, whose aspiration it should be, to be called her daughters; that Jesus Christ has declared, that the great fathers of the polygamic family stand at the head in the kingdom of God: in short, that all

the saved of after generations should be saved by becoming members of a polygamic family; that all those who do not become members of it are strangers and aliens to the covenant of promise, the commonwealth of Israel, and not heirs according to the promise made to Abraham; that all people from the east, west, north, or south, who enter into the society of polygamists, and under their patriarchial rule and goverment; indeed no one can even approach the gates of heaven without beholding the names of twelve polygamists, (the sons of four different women by one man,) engraven in everlasting glory upon the pearly gates.

My dear sister, with the Scriptures before me, I could never find it in my heart to reject the heavenly vision which has restored to man the fulness of the Gospel, or the Latter-day Prophets and Apostles, merely because in this restoration is included the ancient law of matrimony and of family organization and government, preparatory to the restoration of all Israel.

But, leaving all Scripture, history, or precedent, out of the question, let us come to nature's law. What, then, appears to be the great object of the marriage relations? I answer—the multiplying of our species, the rearing and training of children.

To accomplish this object, natural law would dictate, that a husband should remain apart from his wife at certain seasons, which, in the very constitution of the female, are untimely. Or in other words, indulgence should not be merely for pleasure, or wanton desires, but mainly for the purpose of procreation.

The morality of nature would teach a mother, that, during nature's process in the formation and growth of embryo man, her heart should be pure, her thoughts and affections chaste, her mind calm, her passions without excitement; while her body should be invigorated with every exercise conducive to health and vigour; but by no means subjected to anything calculated to disturb, irritate, weary, or exhaust any of its functions.

And while a kind husband should nourish, sustain, and comfort the wife of his bosom, by every kindness and attention consistent with her situation, and with his most tender affection; still he should refrain from all those untimely associations which are forbidden in the great constitutional laws of female nature; which laws we see carried out in almost the entire animal economy, human animals excepted.

Polygamy, then, as practised under the Patriarchal law of God, tends directly to the chastity of women, and to sound health and morals in the constitutions of their offspring.

You can read, in the law of God, in your Bible, the times and circumstances under which a woman should remain apart from her husband, during which times she is considered unclean; and should her husband come to her bed under such circumstances, he would commit a gross sin both against the laws of nature, and the wise provisions of God's law, as revealed in His word; in short, he would commit an abomination; he would sin both against his own body, against the body of his wife, and against the laws of procreation, in which the health and morals of his offspring are directly concerned.

The polygamic law of God opens to all vigorous, healthy, and virtuous females, a door by which they may become honourable wives of virtuous men, and mothers of faithful, virtuous, healthy, and vigorous children.

And here let me ask you, my dear sister, what female in all New Hampshire would marry a drunkard, a man of hereditary disease, a debauchee, an idler, or a spendthrift; or what woman would become a prostitute; or on the other hand, live and die single; or without forming those

inexpressibly dear relationships of wife and mother; if the Abrahamic covenant, or Patriarchal laws of God, were extended over your State, and held sacred and honourable by all?

Dear sister, in your thoughtlessness, you inquire, "Why not a plurality of husbands as well as a plurality of wives?" To which I reply: 1st, God has never commanded or sanctioned a plurality of husbands; 2nd, *"Man is the head of the woman,"* and no woman can serve two lords; 3rd, Such an order of things would work death and not life, or, in plain language, it would multiply disease instead of children. In fact, the experiment of a plurality of husbands, or rather of one woman for many men, is in active operation, and has been for centuries, in all the principal towns and cities of *"Christendom!"* It is the genius of *"Christian institutions,"* falsely so called. It is the result of *"Mystery Babylon, the great whore of all the earth."* Or in other words, it is the result of making void the holy ordinances of God in relation to matrimony, and introducing the laws of Rome, in which the clergy and nuns are forbidden to marry, and other members only permitted to have one wife. This law leaves females exposed to a life of single *"blessedness,"* without husband, child, or friend to provide for or comfort them; or to a life of poverty and loneliness, exposed to temptation, to perverted affections, to unlawful means to gratify them, or to the necessity of selling themselves for lucre. While the man who has abundance of means is tempted to spend it on a mistress in secret, and in a lawless way, the law of God would have given her to him as an honourable wife. These circumstances give rise to murder, infanticide, suicide, disease, remorse, despair, wretchedness, poverty, untimely death, with all the attendant train of jealousies, heartrending miseries, want of confidence in families, contaminating disease, &c.; and finally, to the horrible license system, in which governments, called Christian, license their fair daughters, I will not say to play the beast, but to a degradation far beneath them; for every species of the animal creation, except man, refrain from such abominable excesses, and observe in a great measure the laws of nature in procreation.

I again repeat, that nature has constituted the female differently from the male; and for a different purpose. The strength of the female constitution is designed to flow in a stream of life, to nourish and sustain the embryo, to bring it forth, and to nurse it on her bosom. When nature is not in operation within her in these particulars, and for these neavenly ends, it has wisely provided relief at regular periods, in order that her system may be kept pure and healthy, without exhausting the fountain of life on the one hand, or drying up its river of life on the other; till mature age, and an approaching change of worlds, render it necessary for her to cease to be fruitful, and give her to rest awhile, and enjoy a tranquil life in the midst of that family circle, endeared to her by so many ties, and which may be supposed, at this period of her life, to be approaching the vigour of manhood, and therefore able to comfort and sustain her.

Not so with man. He has no such draw back upon his strength. It is his to move in a wider sphere. If God shall count him worthy of an hundred fold, in this life, of wives and children, and houses, and lands, and kindreds, he may even aspire to Patriarchal sovereignty, to empire; to be the prince or head of a tribe, or tribes; and like Abraham of old, be able to send forth, for the defence of his country, hundreds and thousands of his own warriors, born in his own house.

A noble man of God, who is full of the Spirit of the Most High, and is counted worthy to converse with Jehovah, or with the Son of God; and to associate with angels, and the spirits of just men made perfect; one who will teach his children, and bring them up in the light of unadul-

terated and eternal truth; is more worthy of a hundred wives and children, than the ignorant slave of passion, or of vice and folly, is to have one wife and one child. Indeed the God of Abraham is so much better pleased with one than with the other, that he would even take away the one talent, which is habitually abused, neglected, or put to an improper use, and give it to him who has ten talents.

In the Patriarchal order of family government, the wife is bound to the law of her husband. She honors, *"calls him lord,"* even as Sarah obeyed and honored Abraham. She lives for him, and to increase his glory, his greatness, his kingdom, or family. Her affections are centered in her God, her husband, and her children.

The children are also under his government, worlds without end. *"While life or thought, or being lasts, or immortality endures,"* they are bound to obey him as their father and king.

He also has a head, to whom he is responsible. He must keep the commandments of God, and observe His laws. He must not take a wife unless she is given to him by the law and authority of God. He must not commit adultery, nor take liberties with any women except his own, who are secured to him by the holy ordinances of matrimony.

Hence a nation organized under the law of the Gospel, or in other words, the law of Abraham and the Patriarchs, would have no institutions tending to licentiousness; no adulteries, fornications, &c., would be tolerated. No houses or institutions would exist for traffic in shame, or in the life blood of our fair daughters. Wealthy men would have no inducement to keep a mistress in secret, or unlawfully. Females would have no grounds for temptation in any such lawless life. Neither money nor pleasure could tempt them, nor poverty drive them to any such excess; because the door would be open for every virtuous female to form the honorable and endearing relationships of wife and mother, in some virtuous family, where love, and peace, and plenty, would crown her days, and truth and the practice of virtue qualify her to be transplanted with her family circle in that eternal soil, where they might multiply their children, without pain, or sorrow, or death; and go on increasing in numbers, in wealth, in greatness, in glory, might, majesty, power, and dominion, in worlds without end.

O my dear sister! could the dark veil of tradition be rent from your mind! could you gaze for a moment on the resurrection of the just! could you behold Abraham, Isaac, and Jacob, and their wives and children, clad in the bloom, freshness, and beauty of immortal *flesh and bones;* clothed in robes of fine, white linen, bedecked with precious stones and gold; and surrounded with an offspring of immortals as countless as the stars of the firmament, or as the grains of sand upon the sea shore; over which they reign as kings and queens for ever and ever! you would then know something of the weight of those words of the sacred writer which are recorded in relation to the four wives of Jacob, the mothers of the twelve Patriarchs, namely: *"These did build the house of Israel."*

O that my dear kindred could but realize that they have need to repent of the sins, ignorance, and traditions of those perverted systems which are misnamed *"Christianity," and* be baptized—buried in the water, in the likeness of the death and burial of Jesus Christ, and rise to newness of life in the likeness of his resurrection; receive his spirit by the laying on of the hands of an Apostle, according to promise, and forsake the world and the pride thereof. Thus they would be adopted into the family of Abraham, become his sons and daughters, see and enjoy for themselves the visions of the spirit ot eternal truth, which bear witness of the family order of heaven, and the

beauties and glories of eternal kindred ties; for my pen can never describe them.

Dear, dear kindred: remember, according to the New Testament, and the testimony of an ancient Apostle, if you are ever saved in the kingdom of God, it must be by being adopted into the family of polygamists—the family of the great Patriarch Abraham: for in his seed, or family, and not out of it, *"shall all the nations and kindreds of the earth be blessed."*

You say you believe polygamy is *"licentiousness;"* that it is *"abominable," "beastly, &c.;* "the practice only of the most barbarous nations, or of the dark ages, or of some great or good men who were left to commit gross sins." Yet you say you are anxious for me to be converted to your faith; and that we may see each other in this life, and be associated in one great family in that life which has no end.

Now in order to comply with your wishes, I must renounce the Old and New Testaments; must count Abraham, Isaac, and Jacob, and their families, as licentious, wicked, beastly, abominable characters; Moses, Nathan, David, and the Prophets, no better. I must look upon the God of Israel as partaker in all these abominations, by holding them in fellowship; and even as a minister of such iniquity, by giving king Saul's wives into king David's bosom; and afterwards by taking David's wives from him, and giving them to his neighbour. I must consider Jesus Christ, and Paul, and John, as either living in a dark age, as full of the darkness and ignorance of barbarous climes, or else wilfully abominable and wicked, in fellowshipping polygamists, and representing them as fathers of the faithful, and rulers in heaven. I must doom them all to hell, with adulterers, fornicators, &c., or else, at least, assign to them some nook or corner in heaven, as ignorant persons, who, knowing but little, were beaten with few stripes. While by analogy, I must learn to consider the Roman Popes, clergy, and nuns, who do not marry at all, as foremost in the ranks of glory; and those Catholics and Protestants who have but one wife, as next in order of salvation, glory, immortality, and eternal life.

Now, dear friends, much as I long to see you, and dear as you are to me, I can never come to these terms. I feel as though the Gospel had introduced me into the right family, into the right lineage, and into good company. And besides all these considerations, should I ever become so beclouded with unbelief of the Scriptures and heavenly institutions, as to agree with my kindred in New Hampshire, in theory, still my practical circumstances are different, and would I fear continue to separate us by a wide and almost impassable gulf.

For instance, I have, (as you see, in all good conscience, founded on the word of God,) formed family and kindred ties, which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband whom I love. We have four little children which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has in all upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long-suffering, and sisterly kindness. We all have our imperfections in this life; but I know that these are good and worthy women, and that my husband is a good and worthy man: one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them and make them happy. He teaches them

the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, good-will, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general education, and at present occupies an honourable seat in the Legislative Council of this territory.

Now, as to visiting my kindred in New Hampshire, I would be pleased to do so, were it the will of God. But first, the laws of that state must be so modified by enlightened legislation, and the customs and consciences of its inhabitants, and of my kindred, so altered, that my husband can accompany me with all his wives and children, and be as much respected and honoured in his family organization, and in his holy calling, as he is at home; or in the same manner as the Patriarch Jacob would have been respected, had he, with his wives and children, paid a visit to his kindred. As my husband is yet in his youth, as well as myself, I fondly hope we shall live to see that day. For already the star of Jacob is in the ascendency; the house of Israel is about to be restored: while *"Mystery Babylon,"* with all her institutions, awaits her own overthrow. Till this is the case in New Hampshire, my kindred will be under the necessity of coming here to see us, or on the other hand we will be mutually compelled to forego the pleasure of each other's company.

You mention, in your letter, that Paul, the Apostle, recommended that Bishops be the husband of one wife. Why this was the case, I do not know, unless it was as he says, that while he was among Romans he did as Romans did. Rome, at that time, governed the world, as it were; and although gross idolaters, they held to the one wife system. Under these circumstances, no doubt, the Apostle Paul, seeing a great many polygamists in the Church, recommended that they had better choose for this particular temporal office, men of small families, who would not be in disrepute with the government. This is precisely our course in those countries where Roman institutions still bear sway. Our Elders there have but one wife, in order to conform to the laws of men.

You inquire why Elder W., when at your house, denied that the Church of this age held to the doctrine of plurality. I answer, that he might have been ignorant of the fact, as our belief on this point was not published till 1852. And had he known it, he had no right to reveal the same until the full time had arrived. God kindly withheld this doctrine for a time, because of the ignorance and prejudice of the nations of mystic Babylon, that peradventure he might save some of them.

Now, dear sister, I must close. I wish all my kindred and old acquaintances to see this letter, or a copy thereof; and that they will consider it as if written to themselves. I love them dearly, and greatly desire and pray for their salvation, and that we may all meet with Abraham, Isaac, and Jacob, in the kingdom of God.

Dear sister, do not let your prejudices and traditions keep you from believing the Bible; nor the pride, shame, or love of the world keep you from your seat in the kingdom of heaven, among the royal family of polygamists. Write often and freely.

With sentiments of the deepest affection and kindred feeling, I remain, dear sister, your affectionate sister,

Belinda Marden Pratt.

Mrs. Lydia Kimball, Nashua, N. H.

(Mill. Star, Vol. 16, pp. 468-71, 75-77.)

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

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EDITORIAL THOUGHT

IN the United States we regard it as axiomatic that every person shall ENJOY THE FREE EXERCISE OF HIS RELIGION according to the dictates of his conscience. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of religious freedom and equality before the law; and these concepts are deeply ingrained in our national character.

It is true that other nations may, as they do, enforce contrary rules of conscience and conduct. It is true that policies that may be pursued under flags other than our own are beyond our jurisdiction. Yet in our inner individual lives we can never be indifferent, and we assert for ourselves COMPLETE FREEDOM to EMBRACE, to PROFESS and to OBSERVE the principles for which our flag has so long been the lofty symbol. As it was so well said by James Madison: "WE HOLD IT FOR A FUNDAMENTAL AND INALIENABLE TRUTH THAT RELIGION AND THE MANNER OF DISCHARGING IT CAN BE DIRECTED ONLY BY REASON AND CONVICTION, NOT BY FORCE OR VIOLENCE."—President Franklin D. Roosevelt.

Law and Justice

It has been said that *"Law may be written, and law may be executed. Justice may be executed, but justice cannot be written."* A far too frequent excuse given for the overt acts perpetrated against the people of Short Creek, Arizona, by Governor Pyle and his associates, is that "Mormon Plural Marriage" is against the law. In several letters answering the criticisms of citizens the Governor has stated: *"The law can do no wrong!" "The law is just, and must be executed!" "I am under oath to execute both law and justice!"* etc. Thus it would appear that in the mind of the Governor as well as many other people of this great nation, the terms LAW and JUSTICE are synonymous. There is nothing further from the truth. It may have been the desire of law makers to frame such laws as would cover every crime and

still execute justice. This has not been the case, however, and every day occurrences prove the fact, that human legislation is utterly unable to enact laws providing a punishment for every offense. *While the over precise law frequently is as a chain bound around justice.*

Law and justice should be inseparable, or rather justice should be an unwearying attendant on law, for in fact the aim of the law is understood to be justice. When this is the case, the guilty meet with the punishment due for their crimes, and the righteous are thoroughly protected, and treated according to their merit; the strong are obliged to respect the rights of the weak, and the weak dwell secure, being assured of redress for oppression.

But here a difficulty arises—how is it possible to make laws to meet every case that may call for adjudication? Because of the mazy labyrinth of legal specification now existing, no human intellect is able to bring such a stupendous and interminable code to rightly bear in every case. *Thus the grand end of the law is missed, justice is baffled, the real offender escapes the punishment due for his crimes, and the innocent is without hope for redress.* This state of affairs is anything but desirable.

The only method to avoid such injurious and humiliating predicaments is to follow the directions of the most perfect executor of law and justice—God, the Ruler of Heaven and earth. A nation of ungovernable, incorrigible transgressors may make as many written laws as they please, with which to circumscribe one another, and keep one another in check, but a people who would rise in the scale of intelligence, wisdom and happiness, will find that the righteousness which should come with the execution of law will not be complete and satisfying unless the ends of justice are fully met. The righteous pray for such a day to be hastened, *though it will be a bad time for the lawyers!*

Back to God—the Creator of earth and the original law giver. With the restoration of the Gospel of Jesus Christ in this dispensation, the Lord revealed many great and important things to man. Among such was a word of counsel regarding the laws of the land. We quote in part:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them:

"And that law of the land *which is constitutional,* supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me:

"Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law *which is the constitutional law of the land;*

"And as pertaining to law of man, whatsoever is more or less than these, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law (constitutional law) also makes you free;

"Nevertheless, when the wicked rule the people mourn;

"Wherefore, honest men, and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; (not wicked men and unwise men who may be lawmakers) otherwise whatsoever is less than these cometh of evil." —D. & C. 98:4-10.

The Prophet Joseph Smith elaborated on this counsel in the following manner:

"We believe that religion is instituted of God and that man are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men nor dictate forms for pub-

lic or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside while protected in their inherent and inalienable rights by the laws of such governments.

* * * *

"We believe that rulers, states and governments, have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief. * * * " D. & C. 134.

Here, as indicated above, the Prophet claimed it to be the duty of the Saints to uphold the laws of the respective governments only *"while protected in their inherent rights"* "by such laws" and that the lawmakers *"are bound to enact laws for the protection of all citizens in the free exercise of their religious belief."* Indeed this principle but reflects the ruling of heaven from the dawn of time—it involves man's free agency, over which the greatest of all battles was fought before this world was formed.

Hence the people of Short Creek believe that it is the constitutional law of the land guaranteeing civil rights and religious liberty, which the saints are commanded to obey, and sustain, and no other. God has never recognized any other law as binding.

On this point the position of the Church was made clear by the late President Joseph F. Smith. Said he:

*"If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution, where is the law, human or divine, which binds me, as an individual to outwardly and openly proclaim my acceptance of their acts? I firmly believe that the only way in which we can be sustained in regard to these matters by God our Heavenly Father, is by following the illustrious examples we find in Holy Writ (Daniel and the three Hebrew Saints); and while we regret and look with sorrow upon the acts of men who seek to bring us into bondage and to oppress us, we must obey God, for He has commanded us to do so; and at the same time He has declared that in obeying the laws which He has given us, we will not necessarily break the constitutional laws of the land. * * * We intend to be law-abiding so far as the constitutional law of the land is concerned; and we expect to meet the consequences of our obedience to the laws and commandments of God, like men."*

Gospel Doctrine, page 507.

President Smith's attitude upon the question of law obedience was clearly shown when he was arrested November 23, 1906, pleaded guilty and paid a fine of $300 for disregarding what he and his predecessors in office claimed to be an unconstitutional law. In the light of these facts there is no justification for the contention that the Saints are under obligation to observe laws which, in the sight of God, are unconstitutional.

All this then brings us to the lamentable truth, that because of the mazy labyrinth of specification, called the LAW, executors of the law have not been able to punish guilt upon every occasion, nor mete out true justice where it was always deserved. Mankind has felt that their law is just and must be obeyed regardless of justice standing on the sidelines weeping.

Such conditions existing in man-made jurisprudence, since the dawn of time, has caused much injustice and suffering. It will be noted by all that it was because of LAW that faithful saints in all ages went to their graves as martyrs.

Abraham, the friend of God, was cast into the fiery furnace; Daniel, the Prophet, was cast into the lion's den; the three Hebrew Children were cast into the furnace; nearly all the prophets down

to the time of Jesus Christ met death because of the LAW. Jesus Christ, though he had come into the world to save it, was nailed upon the cross, while all his Apostles finally met death in a cruel and inhumane manner.

Paul in his letter to the Hebrew Saints sums up the many persecutions suffered by the Saints and Prophets as follows:

And what shall I say more? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the Prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection; And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy): they wandered in deserts and in mountains, and in dens and caves of the earth.—Hebrews 11:32-8.

All this, mind you, was the result of the application of LAW! Who can say that such was JUSTICE? Until mankind receives the revelations given by the Lord through the Prophet, Joseph Smith, as to what constitutes LAW and JUSTICE; and until mankind is granted their inalienable rights of conscience, mankind will suffer "This inhumanity to man;" or as James Madison said: *"We hold it for a fundamental and inalienable truth that religion and the manner of discharging it can be directed only by reason and conviction, not by force or violence."* And as the Lord said:

*"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them; * * * And as pertaining to the lau of man, whatsoever is more or less than these, cometh of evil."*

If all law was constitutional law in the broadest meaning, and if lawyers and judges would make certain that the execution of the LAW brought JUSTICE, then there would be no more persecution and martyrdom for those who hold firmly to their God-given, inalienable rights. Also the wicked would not prosper and flourish in the earth, but would meet the due punishment for their crimes. *If this righteous condition prevailed, a President would not say to the "Mormons", "Your cause is just, but I can do nothing for you!" An entire people would not be driven from the confines of the United States to perish in the wilderness: The people of Short Creek would not have been raided in a most illegal manner and forced to plead guilty to a crime they were not guilty of in order to safe-guard the lives and liberties of their women and children; and lastly, innocent children would not be imprisoned as wards of the State and held as hostages against the time when their parents will set aside their religious convictions and prostrate themselves before the LAW; while the children of murderers, thieves, adulterers, gangsters, crooked politicians and what not, are left securely in the bosom of the home without any thought on the part of the State of Arizona to charge them (the children) with delinquency!*

These lamentable and unrighteous conditions in all ages of mankind, have produced what is now labeled "DEFIERS OF THE LAW". A treatise on this subject as well as the lives of a few of such characters, was published in 1885 at the height of the "anti-polygamy crusade" against the Mormon Church. We feel jus-

tified in closing our present writing with the same.

DEFIERS OF THE LAW

The circumstances in which the Latter-day Saints are at the present time placed, are such as call forth the highest degree of heroism, or, on the other hand, the most craven cowardice. For it is true as the wisest has said, "no man can serve two masters."

A certain law has been given to the Church which must be obeyed, or penalties great and terrible will be the result. For more than thirty years that law has been preached and practiced by the Saints. Our Elders have everywhere proclaimed that God has given this commandment to the Church and that He will sustain those who obey it. A certain law of man is now placed in direct opposition to this law of God, and the question is thereby put straight to every Latter-day Saint (male or female) "which master do you intend to serve—which law will you elect to defy?" One or the other you must ignore. Your enemies have placed you in that unpleasant position, that you are forced to become "defiers of the law;" it is only left for you to choose, which law. For one or the other—God's or man's—you must set at defiance.

The Latter-day Saint who has lived his religion—attended to his prayers, his meetings, his every little duty, honestly, conscientiously, humbly, before God—such a Saint will not be long in making up his mind which; but those who have neglected these little duties will find it more difficult. And now if we examine closely into the history of the past, who will we find most honored and honorable—the heroes at whose shrine we all love to fall down and worship? They are those who in their day and time were "defiers of the law."

Christ himself was the greatest of these. The Judge before whom he was tried was anxious to extort a promise from Him that He would renounce His claims and obey the law. But He would not promise, "He opened not his mouth." He suffered on the cross, but Pilate and the "fifty-five millions," (mostly fools, I fancy) did not succeed in grinding the institution to powder, as they thought. No, it was the Roman Empire that was "ground to powder" that time, and the cause of those hated, law defiers, flourishes to this day.

Later on we have a Luther standing up before all the world "defying the laws." All Luther was required to do was "simply to come back within the law." "Fool" that he was, did he not see more than "fifty-five millions" opposed to him. To the average looker on it must have appeared certain that Luther must do one of three things, "obey the laws, whip the whole Christian world, or emigrate." We all know what Luther did. He went to that Diet of Worms with a firm determination that he could not recant—that he could not obey their laws. And why? Because their laws were unjust. As he journeyed on his way to that memorable Diet, the people who "sympathized with the law-breakers" and who, therefore, "were not in sympathy with the prosecution," reminded Luther how much depended on his being firm in his resistance to law. From many a window or door as he journeyed along he heard these words: "He that denies me before men, him will I deny before my Father." Thank God! Luther did not "deny Him," but was firm in his law defying.

And still later we have a Cromwell with his little band of Puritan brethren, "defying the laws." Some of these law defiers did have to emigrate—they came over in the Mayflower in 1620. Singular that we should be so proud of these "law breakers," that we are anxious to trace our lineage back to law breaking, Puritan stock! Oliver Cromwell with his cousin John Hampden had the audacity to believe that certain "ship money" laws were un-

constitutional. The case was taken to the Supreme Court and decided against Hampden. The law was declared constitutional. But Cromwell with his band of Puritans "defied the law." He used to say, "There is a company of poor men that will spend all their blood, rather than see it settled so." They did "spend their blood," and settled it, not as the Supreme Court had decided; and all the world is to-day glad that Cromwell was a valiant "law breaker," and that the decision of that Supreme Court went for what it was worth.

Something more than a hundred years after Cromwell's time, there grew up a strong band of "law breakers" on this side of the Atlantic, with George Washington at their head. The government had passed certain laws which these people considered unjust. It is true the Courts of the country were against these defiers of the law, but that made no difference. If the government levied too high a tax on tea, those law breakers quietly dumped the tea into the Boston Harbor, and defied the government. Doubtless the press of the mother country was busy in those days showing up the follies of resisting the laws; "are not the majority, the great majority by many millions, against you Yankees? What folly for you to think that you can overpower us, with our money, our ships, our men; 'come back within the laws' and let us be friends." The Yankees answered! "See you damned first." That contest was settled as we all know. And the millions of men and money with injustice on their side, went for nothing, when matched against justice and a few impoverished Yankees. So all history teaches:

> "Thrice is he armed who hath his quarrel just,
>
> But he quite naked, though locked up in steel,
>
> Whose cause with base injustice is corrupted."

Latter-day Saints, one thing only be sure of—make sure that the laws you are compelled to defy are unjust laws. If they are, then you are sure of success. Fight on, my brother, though there were a hundred times fifty-five millions against you, so far as your cause is a just and true one, so far, shall the victory be yours. All the millions beneath the sun cannot hinder it. We know in our inmost heart, in spite of all earthly courts to the contrary, that the laws made and operated specially against the Latter-day Saints are cruel, oppressive and unjust. The testimony of a large minority in the Senate, in the House, and also outside of Congress —mostly a democratic minority—was that the Edmunds law was a cruel and heartless piece of special legislation. The Secretary of the Interior (Lamar) one of the chief officers of the present Administration said, in his place in the Senate, when the Edmunds bill was on its passage, that he considered it a cruel and oppressive piece of legislation. We know how cruel it is; we know with what malice it is executed; I hope we sense the dangers and difficulties ahead of us in resisting it, and I hope the examples of the heroes, the law breakers, of other ages, whom I have mentioned, will cause us the clearer to see, that these dangers and difficulties are most certain to be surmounted.

Justice.

△ △

△△ My prayer is, by night and by day, that every man and woman that bless this people, and desire to do them good, may be blessed of the Lord God, and I know He will bless them. But every man and woman who shall raise a weapon against this people, or devise evil against them, my prayer is that they may be cursed; and they certainly will be cursed, and God will frustrate all their designs, and He will lead His people on from victory to victory, until they triumph over all their enemies. △△ Heber C. Kimball.

The Shades of Pharaoh *King-Devil of Mobocrats*

A COMPARISON OF HISTORICAL AND PRESENT DAY PERSECUTORS OF THE SAINTS.

From the history of Joseph Smith:

"I preached this morning to a large congregation. The subject matter of my discourse was drawn from 32nd and 33rd chapters of Ezekiel, wherein it was shown that old Pharaoh was comforted and greatly rejoiced that he was honored as a kind of *king devil* over those uncircumcised nations that go down to hell for rejecting the word of the Lord, notwithstanding His mighty miracles, and fighting the Saints; the whole exhibited as a pattern to this generation, and the nations now rolling in splendor over the globe, if they do not repent, that they shall go down to the pit also and be rejoiced over, *and ruled over by old Pharaoh, king-devil of mobocrats, miracle-rejecters, Saint-killers, hypocritical priests, and all other fit subjects to fester in their own infamy.*"

History of the Church, Vol. 5:22.

Pharaoh—

And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:

And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.

But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

And it came to pass, because the midwives feared God, that he made them houses.

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Exodus 1:15-22.

Herod—

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. * * * *

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

St. Matthew 2:1-3, 16.

Lieutenant Governor Lilburn W. Boggs—

(1833) "In the course of this day's wicked, outrageous, and unlawful proceedings, many solemn realities of human degradation, as well as thrilling incidents were presented to the Saints. An armed and well organized mob, in a government professing to be governed by law, with the Lieutenant Governor (Lilburn W. Boggs), the second officer in the state, calmly looking on, and secretly aiding

every movement, saying to the Saints, 'You now know what our Jackson boys can do, and you must leave the county.'"

History of the Church, Vol. 1:391.

"Lieutenant Governor Boggs has been represented as merely a curious and disinterested observer of these events; yet he was evidently the head and front of the mob; for as may easily be seen by what follows, no important move was made without his sanction. He certainly was the secret mover in the affairs of the 20th and 23rd of July; and, as will appear in the sequel, by his authority the mob was converted into militia, to effect by stratagem what he knew, as well as his hellish host, could not be done by legal force. As Lieutenant Governor, he had only to wink, and the mob went from maltreatment to murder. The horrible calculations of this second Nero were often developed in a way that could not be mistaken. Early on the morning of the 5th, say at 1 o'clock a. m., he came to Phelps, Gilbert, and Partridge, and told them to flee for their lives. Now, unless he had given the order to murder no one would have attempted it, after the Church had agreed to go away. His conscience, however, seemed to vacillate at its moorings, and led him to give the secret alarm to these men.

Ibid 437.

Governor Lilburn W. Boggs—

(1838) "Sir:—Since the order of the morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which changes the whole face of things, and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this state. Your orders are, therefore, to hasten your operations and endeavor to reach Richmond, in Ray county, with all possible speed. The Mormons must be treated as enemies and *must be exterminated* or driven from the state, if necessary for the public good."

Ibid 3:175.

"The case is now a very plain one—the 'Mormons' must be subdued; and peace restored to the community; you will therefore proceed without delay to execute the the former orders. Full confidence is reposed in your ability to do so; your force will be amply sufficient to accomplish the object. Should you need the aid of artillery, I would suggest that an application be made to the commanding officer of Fort Leavenworth, for such as you may need. You are authorized to request the loan of it in the name of the state of Missouri. The ringleaders of this rebellion *should be made an example of;* and if it should become necessary for the public peace, the *'Mormons' should be exterminated,* or expelled from the state."

Ibid 192.

Result of Governor Boggs' Orders—

"I do hereby certify that my husband, Warren Smith, in company with several other families, was moving (in 1838) from Ohio to Missouri. We came to Caldwell county. Whilst we were traveling, minding our own business, we were stopped by a mob; they told us that if we went another step, they would kill us all. They took our guns from us (as we were going into a new country, we took guns along with us); they took us back five miles, placed a guard around us, kept us three days, and then let us go.

"I thought—Is this our boasted land of liberty? for some said we must deny our faith, or they would kill us; others said, we should die at any rate.

"The names of this mob, or the heads, were Thomas O'Brien, county clerk; Jefferson Brien, William Ewell, Esq., and James Austin, all of Livinston county. After they let us go we traveled ten miles, came to a small town composed of one grist mill, one saw mill, and eight

or ten houses belonging to our brethren; there we stopped for the night.

"A little before sunset a mob of three hundred came upon us. The men hallooed for the women and children to run for the woods; and they ran into an old blacksmith's shop, for they feared, if we all ran together, they would rush upon us and kill the women and children. The mob fired before we had time to start from our camp. Our men took off their hats and swung them, and cried "quarters" until they were shot. The mob paid no attention to their cries nor entreaties, but fired alternately.

"I took my little girls, my boy I could not find, and started for the woods. The mob encircled us on all sides but the brook. I ran down the bank, across the mill-pond on a plank, up the hill into the bushes. The bullets whistled around me all the way like hail, and cut down the bushes on all sides of us. One girl was wounded by my side, and fell over a log, and her clothes hung across the log; and they shot at them, expecting they were hitting her; and our people afterwards cut out of that log twenty bullets.

"I sat down and witnessed the dreadful scene. When they had done firing, they began to howl, and one would have thought that all the infernals had come from the lower regions. They plundered the principal part of our goods, took our horses and wagons, and ran off howling like demons.

"I came down to view the awful sight. Oh horrible! My husband, and one son ten years old, lay lifeless upon the ground, and one son seven years old, wounded very badly. The ground was covered with the dead. These little boys crept under the bellows in the shop; one little boy of ten years had three wounds in him; he lived five weeks and died; he was not mine.

"Realize for a moment the scene! It was sunset; nothing but horror and distress; the dogs filled with rage, howling over their dead masters; the cattle caught the scent of the innocent blood, and bellowed; a dozen helpless widows, thirty or forty fatherless children, crying and moaning for the loss of their fathers and husbands; the groans of the wounded and dying were enough to have melted the heart of anything but a Missouri mob.

"There were fifteen dead, and ten wounded; two died the next day. There were no men, or not enough to bury the dead; so they were thrown into a dry well and covered with dirt. The next day the mob came back. They told us we must leave the state forthwith, or be killed. It was cold weather, and they had our teams and clothes, our husbands were dead or wounded. I told them they might kill me and my children, and welcome. They sent word to us from time to time that if we did not leave the state, they would come and kill us. We had little prayer meetings. They said if we did not stop them they would kill every man, woman and child. We had spelling schools for our little children; they said if we did not stop them they would kill every man, woman and child. We did our own milking, got our own wood; no man to help us.

"I started the first of February for Illinois, without money, (mob all the way), drove my own team, slept out of doors. I had five small children; we suffered hunger, fatigue and cold, for what? For our religion, where, in a boasted land of liberty, "Deny your faith or die," was the cry.

"I will mention some of the names of the heads of the mob: two brothers by the of Comstock, William Mann, Benjamin Ashley, Robert White, one by the name of Rogers, who took an old scythe and cut an old white-headed man all to pieces. (Thomas McBride.)

"I wish further also to state, that when the mob came upon us (as I was told by one of them afterwards), their intention was to kill everything belonging to

us, that had life; and that after our men were shot down by them, they went around and shot all the dead men over again, to make sure of their death.

"I now leave it with this Honorable Government (the United States) to say what my damages may be, or what they would be willing to see their wives and children slaughtered for, as I have seen my husband, son and others.

"I lost in property by the mob—to goods stolen, fifty dollars; one pocketbook, and fifty dollars cash notes; damage of horses and time, one hundred dollars; one gun, ten dollars; in short, my all. Whole damages are more than the State of Missouri is worth.

"Written by my own hand, this 18th day of April, 1839.

Amanda Smith."

Ibid 323-325

GOVERNOR J. HOWARD PYLE—

"Before dawn today the State of Arizona began and now has substantially concluded a momentous police action against *insurrection* within its own borders.

"Arizona has mobilized and used its total police power to protect the lives and future of 263 children. They are the product and the victims of the foulest conspiracy you could possibly imagine.

"More than 100 peace officers moved into Short Creek, in Mohave County, at 4 o'clock this morning. They have arrested almost the entire population of a community dedicated to the *production of white slaves* who are without hope of escaping this degrading slavery from the moment of their birth. * * *

"The State of Arizona is fulfilling today one of every state's deepest obligations—to protect and defend the helpless.

"The State is moving at once to seek through the courts the custody of these 263 children, all under the age of 18. They are the innocent chattels of a lawless *commercial undertaking of wicked design and ruthlessly exercised power.* * * *

"As the highest authority in Arizona, on whom is laid the constitutional injunction to 'take care that the laws be faithfully executed,' *I have taken the ultimate responsibility for setting into motion the actions that will end this unsurrection.* * * *

"Judge Faulkner recited the almost incredible details of this conspiracy—details almost revoltingly incomprehensible at this mid-point of the 20th Century.* * *

"All doubt is erased when it is realized that in the evidence accumulated there are multiple instances of statutory rape, adultery, bigamy, open and notorious cohabitation, contributing to the delinquency of minors, marrying the spouse of another, and an all-embracing conspiracy to commit all of these crimes, along with various instances of income tax evasion, failure to comply with Arizona's corporation laws, misappropriation of the school funds, improper use of school facilities, and falsification of public records.* * * *

"The criminally deadly part is that their children under legal age now number the 263 mentioned earlier.

"It is easy to see from this rapid expansion that in another 10 years the population of Short Creek would be in the thousands, and an army would not be sufficient to end the greater insurrection and defiance of all that is right. * * *

"While we leave the remainder of the details of this fantastic insurrection and its ending in their hands, it must be reiterated that the State of Arizona is unalterably pledged and determined to stop this monstrous and evil growth before it becomes *a cancer of a sort* that is beyond hope of human repair."

Governor Pyle's Radio Speech

Sunday, July 26, 1953.

Result of Governor Pyle's Action—

Among public officials of our day who have betrayed the inalienable rights of the American people, none will rank higher than Governor J. Howard Pyle of Arizona and his co-conspirator, Judge J. W. Faulkner.

These two men spent 26 months preparing an elaborate conspiracy to destroy a peaceful American community. No doubt, many other lesser political lights took part in this wholesale raping of Short Creek. However, it has been well established that the full blame must be laid at the doors of Governor Pyle and Judge Faulkner, with the Church of Jesus Christ of Latter-day Saints nodding approval. As with all conspiracies the instigators are now "passing the buck" and at the present writing no one seems to want the blame for this overt act against real American justice and liberty.

The results of this crusade against a community, whose religious views differed from other christian people, are staggering. *In the very first instance the Governor made it impossible for the afflicted people to have an impartial trial in the State of Arizona, by publicly declaring nearly before the arrests were made his convictions as to the guilt of the people involved.*

Over a nation wide hook-up he accused the people of the following crimes. Conspiracy to commit: 1. Open and notorious Cohabitation; 2. Bigamy; 3. Statutory rape; 4. Adultery; 5. Contributory delinquency; 6. Marrying the husband of another.

As has been before reported the entire community was raided and placed under martial law. The children were taken into Phoenix, while most of the adults were lodged in the County jail. Although at present all criminal charges have been dismissed against the adults of the community, the children have been made wards of the State of Arizona, and at present are State owned and controlled. Although the adults are free they are not able to return to their homes in Short Creek with their families.

For brevity's sake we might list the damages committed against the people of Short Creek as follows. 1. On account of heavy bonds, loss of work because of prejudice created through the arrests, travel, court costs, attorney's fees, judgment assessments, etc., the raid has cost the people of Short Creek some thirty thousand dollars in cash, lost crops and wages. No one really knows what this hour of infamy has cost the State of Arizona and the Church of Jesus Christ of Latter-day Saints; but, perhaps, a figure of $200,000 would not be excessive, while the cost to the State continues to rise because of the relief burden. Further expenses to be met by the defendants in additional trials etc., cannot be estimated at this time.

2. A once peaceful and loyal community has been broken up, and at least one man has died as a result of the raid. Homes are vacant and lonely. Men are under the necessity of keeping their original homes up as well as meet some of the cost of their families who are not allowed to return to Short Creek.

3. A worthwhile and progressive school program has been disrupted. At present the cattlemen (perhaps taking courage from the rash action of the Governor) are trying to close the school down and seal up the community against further use except for cattle grazing. (We are preparing a complete report on this aspect of the case to be released at a later date.)

4. An American community has been denied their religious freedom; wives and children have been separated from husbands and fathers; homes have been left desolate; and the State has forbidden the women and children to return to their homes under penalty of law. *And all this*

because the people of Short Creek differed in their belief and practice in an inalienable and God given institution—Marriage.

THE GREAT PYLE AND FAULKNER DOUBLE-CROSS

Involved in this war-fare are about 260 minor children. In a speedy Juvenile trial (without the benefit of counsel or time to defend themselves) these children were taken from their parents and made the property of the State, and were placed in the custody of the State Department of Public Welfare.

The Court found the children to be of excellent character, well mannered, well fed and with splendid morals; but, due to the fact, that they MIGHT be taught the principle of "Mormon Plural Marriage" they were declared delinquent and neglected. Additional provisions of this judgment are: 1. The children must remain wards of the State until they are 21 years old. 2. They can never return to their homes in Short Creek. 3. They are not allowed to see their half brothers and sisters, or the mothers of their half brothers and sisters. 4. The mothers may stay with the children so long as they strictly follow the dictates of the State. 5. The fathers may see the children at reasonable times under the supervision of the State Department of Public Welfare. 6. The fathers are to be assessed $30.00 a family per month for the upkeep of the mother.

Since this judgment the adults have all been exonerated. The fathers and mothers are free. The fathers to return to their homes in Short Creek, while the mothers must remain with their children or lose them to foster families. *So for the first time in American history an entire community of children have been imprisoned, while their parents are free. Thus the Shades of Pharaoh, Herod and other notorious child persecutors, are casting a dark gloom over the lives of the Short Creek Children.*

It is interesting to note the promise made by the Governor the morning of the raid. We quote: *"That these children have the right to life, liberty and the pursuit of happiness—and as has so often been emphasized since, HAPPINESS OF THEIR OWN CHOOSING. The State of Arizona is determined to insure that they have those rights for the remainder of their lives."*

THESE CHILDREN HAVE ALL CHOSEN THEIR MATERNAL PARENTS AND THEIR PEACEFUL HOMES IN SHORT CREEK; BUT THEIR CHILD-LIKE PLEAS FOR THE RIGHT TO LIVE NORMAL LIVES HAVE SO FAR FALLEN ON DEAF EARS!

What has been said of the parents of these children? Juvenile Judge Lorna C. Lockwood said: *"I found the women and children of Short Creek kind and gentle and courteous. Except for their marriage beliefs, the women are excellent in character. They are good mothers to their children."*

Recently Judge Tullar expressed the same feeling relative to the fathers. Their only sin seemed to be their religious conviction regarding marriage; otherwise, they were men of honor and integrity. Several of the public officials have since reported that *"they did not find what they expected to find in Short Creek; that they were certain the people's marriage practices were a vital part of their religion."*

Here then is the paradox of all paradoxes; *honorable and upright parents have lost the custody of their children on the flimsy grounds that the children MIGHT be taught the principle of "Mormon Plural Marriage" if left in their original homes!* (We wonder what the morals of these children will be like, if they remain in the Custody of the State until they are 21?)

Is Governor Pyle and the State of Arizona seeking justice, or are they using these innocent children to break up the community of Short Creek? The answer

is obvious. *All thinking, liberty loving people should now solemnly protest this unchristianlike behavior on the part of some of the officials of the State of Arizona, and demand the return of these children to their parents "WHO ARE OF EXCELLENT CHARACTER"! The mothers and many fathers are accused of no crimes and have been exonerated by law. Then where is the law, human or divine, that would uphold this unrighteous, prejudiced and heart-breaking Juvenile judgment? Save it be the SHADES OF PHARAOH—KING-DEVIL OF MOBOCRATS!*

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In Praise of Little Children.

In praise of little children I will say
God first made man, then found
A better way for woman, but His third
Way was the best. Of all created
Things, the loveliest and most divine
Are children. Nothing here can be
To us more gracious or more dear.
And though, when God saw all His
Works were good, there was no rosy
flower of babyhood.
'Twas said of children in a later day
That none could enter heaven save
Such as they. The earth, which feels the
flowering of a thorn, was glad,
O little child, when you were born;
The earth, which thrills when skylarks
Scale the blue, soared up itself in
God's own heaven in you;
And heaven, which loves to lean down
And to glass its beauty in each
Dewdrop on the grass—Heaven laughed to
Find your face so pure and fair,
And left, O little child, its reflex there.

—John Hartlet.

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▲▲ Never acknowledge failure until you have made your last attempt;
And never make your last attempt until you have succeeded. ▲▲

PURPOSE OF TRIALS.

It is no doubt a wise provision upon the part of the Lord to cause His people to pass through the circumstances which are giving them their present schooling. If our young people did not have an opportunity of learning the difference between the sweet and the bitter, between the good and the evil, how could they ever become the people which the Prophets have described? It is true, exposed in this way, some may succumb to evil; Satan's allurements may have more attractions for them than the righteousness of the Lord. But in what other way can the desired end be reached? How else can the gold be separated from the dross? For a people to attain to the state of perfection which we hope to reach, they must be tried and proved, and show that they cannot be swerved from the right faith by any temptation however attractive. They must be such pure gold that neither the fire of persecution nor the heat and sunshine of prosperity can have any effect upon them.

Until the Kingdom of God has more power and Babylon's dominion is greatly lessened, we may be assured that every man in position among us will have all that he can do if he employs himself in checking and counteracting the mischief which the vices of Babylon are designed to bring about. But the day will come when a great change will take place. The government of God will have power. Then its happy influence will be felt and exhibited in the manners and habits and all the ways of the people. Until that shall come we must work and wait with patience and untiring zeal. The great and joyous consolation is that, as sure as God lives, that day will come.

George Q. Cannon.
Juvenile Instructor, Vol. 24:516

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I have scratched the word "can't" out of my vocabulary long since.—John Taylor

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.

A CONFESSION

General Hall, of Missouri, who was at that time somewhat distinguished for his prowess in knocking down the doorkeeper of the Democratic National Convention, at Cincinnati, for refusing admittance to the delegation of the Benton Wing of the Missouri Democracy, raised a new and somewhat novel objection to our admission while canvassing the subject with a company of gentlemen at the National Hotel in Washington, he declared it would never do to admit Deseret, for it would recognize polygamy, and that would ruin all the houses of ill-fame in the country, in a short time. Why, said he, no woman would ever consent to become a prostitute if she could have a husband, who would honor and protect her, and maintain and educate her children; and under this new arrangement every woman could obtain such a husband and protector, **AND EVERY HOUSE OF ASSIGNATION WOULD BE CLOSED, AND THE GENTLEMEN OF THE COUNTRY UNDONE.**

—Geo. A. Smith, J. of D., 9:263.

THANK YOU!

We are not able to acknowledge personally the many holiday greetings we are receiving, nor the intimate expressions of good will coming from our numerous friends throughout the country. However, we take this means and occasion to express our thanks and deep gratitude for such contributions of love and felicitations. We wish to all of our readers the compliments of the season with a liberal share of the goods of life to add to their comfort and happiness. May the years to come prove better years for everyone who is seeking to serve the Lord; and may our feet be firmly planted upon the foundation of truth and righteousness.

TRUTH greets you with love and confidence.

REFLECTIONS ON THE MANIFESTO

(Submitted)

There is one feature of this persecution from the United States Government, and the consequent Manifesto recently issued by the Presidency of the Church, which has received some laughing comment from numbers of people, but only once or twice have I heard the matter spoken of in the grave and serious manner which it assuredly deserves.

I have not the statistics of this territory beside me at this moment, but it is a well known fact that there is a preponderance of females over the male population of Territory of Utah. Now, just add to that fact, the number of miners, roughs, adventurers and dissolute men generally which have entered into the count, then remember that as a people we have rarely among us a young man over the age of twenty-six unmarried, and there is something in the matter to set our girls, their mothers and fathers to thinking.

Go into any settlement of this territory, visit the meetings, the places of amusement, parties, theatres, or any like gathering, and you will at once notice the great preponderance of girls over boys, young women over young men. Then, subtract, if you are acquainted with the people present, the young men who are not as respectable as they might be, those whom you would object to have your own daughter or sister marry, and the result is something startling. It may well cause you to ask where are all these nice and really beautiful young women going to find husbands and homes?

Heretofore there has rarely been seen among us such a thing as an old maid; but wait ten years! If the present order of things prevail here then that does now, you will find some of these girls whose unbridled dispositions have led them to accept sin rather than remain old maids, and then, after that I believe I am safe in asserting that at least one-third of the remaining girls will have faded into a hopeless, helpless old maidenhood.

"Oh", exclaims one of my bright young readers, "I thought this manifesto made the men feel bad. I didn't think I had anything to do with the matter!" You didn't? Well, just wait ten years, and then see if this manifesto hasn't as much significance for you sitting at home with your empty dreams, as it has for the young married man, who has had his choice from a surplus of girls as good and good-looking as you are, and who now has, at least, the comforts of home, with one wife and a growing family of children.

If you are inclined to philosophize, your reflections will run something

after this strain: 'What, then, have I done to the United States Government, that I am denied the privilege of a husband and home of my own? Am I not more than willing to take a lesser share of a good man's time, but all of his affection, and is not my neighbor ready to give me a portion of his home and maintenance, while his wife stands ready to share all this with me for her present good and eternal welfare? Why must I dwell forever alone to please public opinion?''

Then, again will come the more serious side of the reflection! You will say, ''What right had the government to demand that I should never have while an earth the privilege of living the highest law of God? The law that crucifies the flesh that it may sanctify the spirit; the law that marks the way to eternal progression?'' While your neighbor is saying to himself, and his wife is telling him that sorry was the day when men undertook to **crush what God had planted here upon the earth.**

This is no fancy picture of what might well happen in the course of ten years, but what I most particularly wish to call your attention to now, is this fact! That you, as young women of Zion, have as much interest in this matter as do your mothers and fathers. See to it that not one word of foolish, silly rejoicing passes your lips for what has been done. If you speak of it at all. let it be in the most solemn and sacred spirit. Beware how you treat lightly the things of the Kingdom, for there will come a time when your words will be known and you will be held accountable for them Let your hearts rather be lifted up in earnest prayer for the God of heaven to come out of His hiding place and give to His people the succor and help they so sorely need. I can venture to make one more prediction before closing this article:

Before the Saints receive again the privilege of celestial marriage, there will be a far higher veneration and respect for that sacred order than has existed in the past. Husbands will appreciate their faithful and devoted wives, wives will have more charity and respect for their husbands, while wives will not make for themselves and each other so many unnecessary burdens.

And to close, young girls will find that not all the advantage of plural marriage belong to the married men. Blessed are they that mourn, for they will be comforted!—Young Woman's Journal, Vol. II, March, 1891. Written by the Editor.

ITEMS OF SPECIAL INTEREST

Covenants: ''Life, property, wives, children, friends, and all that God has given me are on the altar.''

* * * * *

''Satan cannot imitate the voice of God's messengers and deceive the Priesthood.''

* * * * *

In the early fifties Brigham Young said: ''After me will come a man to lead this people who will die a martyr. He will give his life for the same principle that Joseph Smith did; and after his time, men will be raised up who will offer their lives for the same principle and they will become martyrs, they may live to see the second coming of Christ.''

* * * * *

''Brethren, this church will be led onto the very brink of hell by the leaders of this people, then God will send the one mighty and strong to save and redeem this Church.''—Brigham Young at Provo, 1867.

* * * * *

''But behold, verily I say unto you that there are many who have been **ordained** among **you whom I have called**, but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day.''—D. & C., 95:5, 6.

IN EXILE.

By Homespun.

She held the letter in her hand–
  "Twas wet with many a tear–
It told of those in that far land
  She'd left for one long year;
'Twas penned by one she dearly loved:
  Her husband's other wife;
Their lives had in one channel moved
  For nearly half a life.
* * * *

"Your little Georgie's grown so big–
  He struts about in pants–
And looks so cute in such a rig:
  He's spoiled by both his aunts:
He often comes and questions me
  In such a curious way;
My answers are not very free–
  I don't know what to say.

" 'Dear auntie, when will mamma come
  To us, no more to part?
A year ago she left our home
  To comfort papa's heart.
And what does mamma look like now?
  And does she love me yet?
Why don't she come and teach me how
  To tame my rabbit pet?

" 'Say, auntie, why does papa roam?
  Why does he have to go
And leave behind his happy home,
  And us who love him so?
Where can the devil find such men
  To make this awful raid?
My papa is the bestest man
  The Lord has ever made.

"Why didn't papa come right home
  When auntie's Robin died?
He surely would if he had known
  How hard Aunt Nennie cried.
And who will tell him how we laid
  Our robin in the ground,
So close to Albert, 'neath the shade
  Of trees right o'er the mound?

" 'And do they know that auntie's left
  Without a baby-boy?
Could papa send one in the mail
  Just like he sent my toy?'
I caught him up then in my arms
  And held him up to me;
'Say, auntie, I can 'member once
  I sat on mamma's knee.' "
* * * *

She could not read another word
  Her heart was crushed with pain:
She longed to take her Georgie to
  Her aching heart again.
She saw her face was growing dim,
  To those sweet baby eyes,
She felt she echoed with a pang
  His childish questions wise.

What have they done that they must live
  Exiled from friends and home?
When would the voice of God cry out
  When would His justice come?
But sweet and low the whispering voice
  God breathed in her heart–
"The end soon comes, thy care must be
  To nobly bear thy part."

Y Y Y Y

LIFE'S SYMPHONY.

"O Master, I would play the violin!
Pray try me. I am really not unskilled."
The Master with a patient gesture stilled
The ardent voice. "The music must begin.
Seest thou, for violins I have no need.
Back to the woodwinds. Take thine own
  bassoon,
And play thy part." The strings were
  all in tune,
The brasses ready, still the voice
  did plead:
"O Master, I play only three short bars."
"Thou playest the bassoon well. No
  more entreat.
Thy three short bars are needed to
  complete
The music that shall lift men to the
  stars."
O, Soul, play well the few notes given
  thee.
The Master needs them for
  Life's symphony.

B. Y. Williams.

TRUTH

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

VOL. 19. FEBRUARY, 1954 NO. 9.

CHILDREN versus CATTLE

(Editor's note: Among the many groups responsible for the recent "Arizona crusade" against the peaceful Short Creek community, are the Utah cattlemen who run vast herds of stock on the Arizona grasslands, known as the "STRIP". These stockmen reside mostly in Utah, but graze their stock in Arizona. Because of the population increase of Short Creek, necessitating increased taxes for the development and upkeep of the free public school there, these cattlemen have been greatly agitated. Although they have denied any complicity in the recent "crusade" to wipe out the citizens of Short Creek, the informed person is well aware of their attitude and labors towards the dissolution of the Short Creek free public school system. Recently, because the crusade failed to close the school down, the leading cattlemen signed their names to an injunction suit to finish the job, thus indicating their complicity in the whole "conspiracy" and their desire and determination to see the school closed.

The following explanation of the tax system and the approximate taxes the stockmen have to pay will prove enlightening to our readers. We conclude this article with a caustic accusation written by Jonreed Lauritzen, also an Arizona taxpayer, whose children have been students of the Short Creek school.)

The Short Creek citizens are well aware that the initial instigation for the persecution which the State of Arizona has imposed upon them was partially motivated by Utah stockmen who reap the benefits of the vast Arizona Strip grasslands. The Governor's speech and "planted" press statements carried verbatim quotes of statements made by the stockmen at school budget meetings. All these accusations, confessions and denials have been confusing the public as to the real purpose and intents behind the recent "Short Creek crusade."

It appears that settlers, homesteaders, or even prospectors are not very welcome on the "Strip" as they may possibly present a threat to the "public lands" monopoly which a few men hold.

"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."

Assistants from the Attorney General's office of both Arizona and Utah have made statements indicating the real source of agitation arising among Southern Utah cattlemen who pay taxes in the Short Creek school district.

The Arizona Education Association considers the children of Short Creek entitled to free public education as are all American children, but these stockmen who have prospered unhampered and practically untaxed for many years do not feel that public education should be so broad as to include children of polygamists (if they have to pay any taxes to help support the school) despite the fact that these same stockmen, through the Taylor Grazing Law, have made their livelihood and become wealthy on grazing land, the maior portion of which belongs to the public.

The Short Creek School district is very small in assessed valuation, less than one fifth the amount of property per child in school as the Mohave County average and only one fiftieth the amount per child as the highest district in the county. In other words it would require a tax rate fifty times as high in Short Creek district to raise one dollar per child in school as it would in the wealthiest district of the county. It is the lowest in valuation per student within the county and nearly the lowest district of the whole state. But even in the face of these inequalities, and repeated attempts toward a more equitable re-arranging of district boundaries, the County Supervisors and County School Superintendent have refused to remedy the condition which is within their power, but have instead, within the last year with openly demonstrated prejudice, increased the inequalities against the Short Creek School despite petitions of explanation and overwhelming evidence of an unjust burden.

The stockmen have made practically no effort to have the district expanded, but seem to be obsessed with the idea that the problem is not a small district but just "TOO MANY CHILDREN."

This fall after it became apparent that the July "raid" did not completely crush the people, nor leave the community without a school the cattlemen placed their names on record as intending to finish the job and crush the school by filing a suit against the school board in an effort to stop payments to teachers and force the few children left, out to other communities for schooling. *Included in the suit were false accusations and a declaration concerning the religious beliefs of the people of Short Creek, quite afield from public school matters. The feeble attempt to sound objective was nearly inaudable by the tremendous thundering of bitter prejudices.*

Much has been said about the high tax rate in the district, but little has been said about the great amount of untaxed land and the inadequate means of counting stock for tax purposes. For each acre of taxable land the stockmen average approximately nine acres of public grazing land to their exclusive use. *It is significant to note here that the county assessor cannot, according to his own confession, count all the cattle for taxing so the stockman's word is considered sufficient as to the number of cattle assessed.* It is also significant to note that a full grown cow is assessed at $35.00 per head (it was only $25.00 until recently), that calves under a year old are not even assessed. It may also be interesting to note that much of the improvements made to provide cattle watering reservoirs etc., is reimbursibly financed by public funds through the Soil Conservation. Or in other words, of the $7000.00 special assessment, about fifty stockmen pay approximately $6000.00 or $120.00 average per year; the cost of one poor cow.

The high tax rate on the patented land and reported cattle does not tell the full story because of all the untaxable assets and inadequate tax methods.

The school tax in the Short Creek district has not exceeded 6¢ per dollar of assessed evaluation. It would require the ownership of three full grown cows to cost a stockman $6.00 in support of the Short Creek school, although those cows and their tax free calves could sell for at least five hundred dollars and much more than that until this year.

That is approximately 1% tax of the real value on the cows themselves which probably grew fat on tax free public land.

The total cost of the special school fund* for the Short Creek school which is spread over all the taxpayers has been about $7000.00 per year the last few years and was practically nothing at all before 1950. In 1949 the Short Creek school levy required a tax of less than ½ of 1% on the assessed valuation. This means a full grown cow, raised on public land, if counted, would be assessed at $25.00 and would be taxed 12½¢ although it would sell for $200.00. There are neighboring districts on the Strip with large enough valuation and few enough children in school that the school tax even now is only about 1/6 of 1% of assessed valuation. (The vast difference between assessed valuation and real values for stockmen, having federal grazing allotments, demands detailed explanation to be understood.)

At the same time as the Utah stockmen have been complaining so loud about the high cost school some of them have been able to raise from insignificance to great financial prominence, with wealth produced on the "Arizona Strip".

The Short Creek schools annual cost has never been more than the median amount for Arizona schools rated according to the number of children in attendance and it has usually been in the lowest 10% for costs.

The community patrons have donated and contributed most of the improvements and construction for the school. The district has never been bonded. Although a new building has been needed for twenty years. The Short Creek school has been under continual bombardment of false accusations of misuse and mis-appropriation of school funds and facilities, of being an indoctrination instrument of religious philosophy, etc. All of these accusations are typical of those made by prejudiced minds. The school has been highly complimented by the State Curriculum Directors and other prominent people in education as well as travelers, even from Europe, Australia and many points in the U. S.; and also has been visited by the State School Superintendents, supervisors, state school board members and other officials of Utah and Arizona, all of whom declare that there is a great deal of effort being put forth to provide a good education for the children of Short Creek; but also a great need for better facilities, which would cost the taxpayers more money. The teachers are all certified and usually spend their summers in school to keep abreast of the trends in Education.

One state official has emphatically declared that the children of the Short Creek community are 100% non-delinquent, a percentage no other community in Arizona could show. This indicates a wholesome constructive and cooperative program between the parents and the school for the benefit of the children. None of the Short Creek parents (even though not affiliated with the fundamentalists) who have had children in school feel the tax burden too heavy for educational purposes. They pay their proportionate percentage of taxes and have no free use of public lands.

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* *The special school fund is that portion of the local school cost above the amount received from state school equalization funds; this special school levy is raised by exclusive taxation within the local district. Arizona has 255 small districts all of which have to raise some of their school costs through a special levy.*

This Short Creek persecution has not only been an attack against the "Freedom of Religion" but also against the "Free Public School System", a "child of freedom" reared in the fertile soil of American democracy and is America's unique contribution to humanity. **We see evidence of thinking which would restrict public supported education from children of stigmatized parents.**

Short Creek children are American children entitled to Public Education even though non-resident taxpayers are required to help pay the costs the same as is required to educate other children in America.

The causes of the "Short Creek" raid are multiple, some of the same type of opposition as that which ousted Dr. Goslin in the Pasedena incident has displaced the children of Short Creek but the opposition conspired in a more subtle plan in that the prejudices against an unpopular religion were accentuated and magnified in the public mind and what was actually a tax problem was made to appear as a moral problem. People, not interested in morals, were loud to declare that the Short Creek people have too many children and are therefore immoral and have no business living on the Arizona Strip. On the other hand when it has not cost them any taxes they have quickly acknowledged the people of Short Creek to be honest, industrious and morally clean.

The ideal of educating all the children of all the people whether rich or poor, black or white, from cabin or castle, is philosophically accepted by nearly all Americans but when put to the test in such specific cases our philosophies too often do not go deep enough to tap our pocketbooks.

Many of the basic pillars of freedom are at stake in the crusade against the Fundamentalist Mormons. All Americans should take notice for the freedoms involved are the same as our patriot grandfathers and pioneer fathers gave their energies and their lives to establish and now we see them crumbling at the base. This is happening in freedom loving America where our tax supported public schools are a heritage of patriots, the pride of all Americans, and have been our hopes for a better, more intelligent society for our children.

THE PYLE AND FAULKNER SHOW.

By Jonreed Lauritzen

From the SOUTHERN UTAH NEWS

We who have sat unwilling and embarrassed in the bleachers of the Short Creek arena have been bewildered by the difference between what we saw and what we heard on the loud speakers. First the Governor's radio speech the morning of the raid puzzled me, for he seemed to be reading from the wrong script. He was not talking at all about the characters we knew in the show. Then after the thunderous overture and fanfare the show began to fall apart. The players seemed not to know quite what to do next. Who ever had the script seemed to have disappeared in the confusion and there was nobody to do any prompting.

A lot of people began wondering who tricked them into buying a ticket for the affair anyhow. Recently came voices from the South (Arizona Daily Star, Nov. 8) saying that Governor Pyle was not responsible for the show after all; that it was Mohave County's Judge Faulkner's idea. This put the Judge in the peculiar position (in democratic courts) of presiding as judge over the destinies of children whose parents he had accused of crimes. Then it began to appear as if the Judge had used mostly hearsay evidence as the basis for his complaints; that some of that evidence definitely would be proved false, and this would throw a shadow of doubt over all the evidence, and put the Judge in a very bad spot, indeed.

However, fortunately for Judge Faulkner, the true originators of the whole show made their appearance in the nick of time. Into the arena paraded thirty-six cowpunchers in dusty Cadillacs and shabby $75 Stetsons, pleading poverty, and shouting, "Hey! this is our show! We thought it up. You got to see it through if this costs you every cent in your pockets."

To get down to earthy facts, 36 cattlemen, most of them Utah residents, are suing to close down the Short Creek school. If they can't get every man, woman and child in Short Creek put in jail at least they want the school closed. Anyway, they've put the Short Creek episode out in the open where anyone can see that not so much a moral issue was involved as a little matter of taxes.

The gist of the matter is that about seventy taxpayers, of which the writer is one, are paying an average of something over a hundred dollars each year to maintain the Short Creek school. This is on livestock, improvements, and patented land, and does not include the vast acreage of federal land used by stockmen, taxfree. To relieve Utah stockmen of this expense the people of Arizona are going to have to pay all the bill for educating the Short Creek children. We pay the immense cost of the raid, the trials. We will also have our share of bill to pay for the support of the Short Creek families for years to come on public welfare.

Whatever the check amounts to, finally, we who pay it will have the satisfaction of knowing we did the boys in Utah a good turn. We just hope they don't have any more bright ideas till we get this one paid for.

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.

No man is good enough to govern another man without that other's consent.

GEMS OF TRUTH.

If you possess the light of the Holy Spirit, you can see clearly that trials in the flesh are actually necessary.

Brigham Young
J. o. D., Vol. 2, p. 8.

Every son and daughter of God is expected to obey with a willing heart every word which the Lord has spoken, and which He will in the future speak to us. It is expected that we hearken to the revelations of His will, and adhere to them, cleave to them with all our might; for this is salvation, and anything short of this clips the salvation and the glory of the Saints. Brigham Young.
J. o. D., Vol. 2, p. 82.

When the Priesthood of God is upon the earth, then the priesthood of the devil may be seen operating, for he has got one. When the kingdom of God is on the earth, you may expect to see a special display or manifestation of the opposite to the gospel of the kingdom, or of the Priesthood of God. Jedediah M. Grant.
J. o. D., Vol. 2, p. 11.

The Priesthood is a power we should respect, reverence and obey, no matter in whose hands it is.

Jedediah M. Grant.
J. o. D., Vol. 2, p. 15.

I wish my sons to far exceed me in goodness and virtue. This is my earnest desire concerning my children, and that they not only walk in the footsteps of their father, but take a course to enjoy life, health and vigor while they live, and the spirit of intelligence from God, that they may far outstrip their father in long life, and in the good they will perform in their day. What I say of my children I apply to all. Brigham Young.
J. o. D., Vol. 2, p. 17.

If you wish to be great in the kingdom of God, you must be good.

Brigham Young.
J. o. D., Vol. 2, p. 18.

PLURAL MARRIAGE, as taught and practiced by the Mormon Priesthood can in no way interfere with the legitimate rights of others. Neither man nor woman is compelled to enter the law. Agency is given full freedom. If two women of proper age and normal mentality shall mutually choose to be the wives of the same man, he being in harmony with the arrangement, such a compact can in no wise encroach upon the rights of those preferring the monogamic or bacheloric systems. Under Mormon theology marriage is necessary to a complete salvation yet the Church has no right to interfere with the catholic celibacy. It is the right of the Catholic church as well as individuals outside of the church to believe in and practice celibacy and no less the right of the Mormon people to practice plural marriage.

J. W. Musser.

DID JESUS MARRY, AND DID HE LIVE THE PATRIARCHAL LAW?

Concluding Chapter on

The Scriptural Challenge of Polygamy

(The following article on the Patriarchal Law of Marriage, and proving Jesus' acceptance of the law, was written by Joseph W. Musser, long a champion of the "Celestial Law of Marriage". It has always been our conception that Jesus, in his lifetime, not only availed himself of the marriage rite, but that, in accordance with his teachings in the present dispensation (D. C., Sec. 132), he became the husband of several worthy and beautiful women, and the father of a number of children. Although this treatise was published before, in Vol. 14, page 197, of TRUTH, we feel justified in closing our present series with the same; the former issues being exhausted long since.—Editors.)

Doubtless, "because of the plain and most precious parts of the Gospel of the Lamb", as spoken of by Nephi (1 Nephi 13:32), having been taken from the Jewish scriptures, this subject as pertaining to the life of the Savior has been shrouded, more or less, in mystery. The law of celibacy as practiced by the clergy in the Roman Catholic church has had its part in impressing a large portion of the so-called Christian world that marriage, while legal and proper as an indulgence to be enjoyed by the laity, yet strict piety on the part of the clergy and the great responsibility resting upon this group, render marriage not only undesirable for them but a sacrament forbidden.

Some of Paul's sayings as recorded in the New Testament, have been erroneously construed to imply that Paul did not enter into marriage, and that he taught not to marry rendered men and women more capable of serving the Lord and spreading the truths of the Gospel.

"I say therefore to the unmarried and widows, it is good for them if they abide even as I, but if they cannot abide let them marry: for it is better to marry than that they should commit sin." (I Cor. 7:8, 9. I. T.). Without a clear understanding of the context and the special point Paul sought to drive home, the statement, as quoted, is taken by many as a disapproval by Paul of the marriage state as a high and glorious principle, and therefore the Savior, being without sin, perfect and having full power over his emotions, naturally would not indulge in

such a human practice. While to mortal and sinful man, subject to the weaknesses of the flesh, the indulgence of marriage is permitted as a means of providing a legitimate outlet for their physical and sexual emotons; yet it were better for them to entirely subdue such emotions, turning their energies into more useful channels. And around this myth of sophistry and human reasoning, men have built a high wall as around a legendary castle wherein the Savior of mankind dwells and into which castle there must not enter the thought of sex or any indulgence of an earthly nature.

But, what of the law? Did not Jesus say, "Behold I am the law and the light. Look unto me and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life. Behold I have given unto you the commandments; therefore keep my commandments."—Nephi 15:9, 10.

Jesus being the lawgiver could not be a lawbreaker. He that makes and promulgates the law must not break it, but shall all the more be law-abiding. It was obedience to the law that made it possible for God to become God. Let Him break the eternal laws and He must needs surrender His godship—a God dethroned would be the result.

"Jesus Christ", said the Prophet Joseph F. Smith, **"Never omitted the fulfillment of a single law that God has made known for the salvation of the children of men.** It would not have done for him to have come and obeyed one law and neglected or rejected another. He could not consistently do that and then say to mankind, 'Follow me.'" A part of his schooling in mortality was to bring himself in subjection to all the laws that his Father had instituted for the salvation of mankind.

> **There is a law, irrevocably decreed in heaven before the foundation of the 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.—D. &C., 130:20-21.**

The law of Baptism is an example. That law is eternal and irrevocable. Only through compliance with it can man enter the kingdom of Heaven. Jesus could not evade that law. "Suffer it to be so now", said he, when John, because of a feeling of inferiority hesitated, "for thus it becometh us to fulfill all righteousness." Baptism is an ordinance administered primarily for the remission of sins. Jesus was said to be without sin, and yet he could not fulfill the law of righteousness without submitting to baptism, as every other man and woman are forced to do in order to obtain salvation. This law is eternal; it applies to all worlds that have ever been created or that ever will be created. The earth itself, as well as all Gods and Saviors, together with their offspring, **must** accept this law or forfeit salvation.

There is a law of procreation just as eternal and as fixed in its demands and consequences, as the law of Baptism. God himself is obliged to render obedience to this law; indeed it is directly through the operation of this divine law that makes godship possible—without it there could be no God as rational beings comprehend Him.

After placing Adam and Eve on earth, God's first commandment to them was to "be fruitful and multiply and replenish the earth and subdue it." Surely, if the indulgence of the marriage state be immodest and not in accord with the highest ideals of chastity and godliness, the Lord would not have introduced the subject to and commanded its practice by His immortal children, making it a solemn duty to engage in the marriage relation. Adam and Eve were immortal beings. They had been created perfect. The earth was perfect. Perfection breathed its life into every flower and shrub and animal. Certainly God would not introduce among them a principle tend-

ing to degrade, and demand its practice.

Through the power of Lucifer earth became corrupted to the point where God found it necessary to destroy all life except a few chosen specimens spared to replenish the earth after its baptism by water. After the deluge, the commandment was re-given to the Prophet Noah and his family:

> **Bring forth with thee every living thing that is with thee, of all flesh, both of fowl and of cattle, and every creeping thing that creepeth upon the earth; that they may BREED ABUNDANTLY in the earth and be FRUITFUL AND MULTIPLY upon the earth—and a commandment I give unto you (Noah), be ye FRUITFUL and MULTIPLY; bring forth ABUNDANTLY on the earth and MULTIPLY therein. (Gen. 9:2, 8, 14 I. T.).**

Thus was the word of God and the law of the universe irrevocably refixed in the hearts of human kind. It was fixed by divine command and its application was to be universal and unending. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."—Ps. 19:7.

Why build an earth, a home for the children of God, unless it is to be inhabited? Would a man build a great mansion with no expectation of its being occupied? The mating instinct for the purpose of bringing forth offspring is as much a part of the divine plan as was the atonement of Christ. Indeed the Savior announced the law in latter days, leaving no possible room for doubt as to its meaning. The Prophet of this dispensation, Joseph Smith, made inquiry of the Lord with reference to His justification of His servants Abraham, Isaac and Jacob, Moses and others, touching the doctrine of their having many wives and concubines. The Savior answered thus:

> **Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God. * * *.—D. & C., 132:2-6.**

Mark you, the Lord is answering His servant relative to the principle of marriage as practiced by His ancient worthies. And so important did God deem the subject and opportune the occasion, that He reiterated an ancient covenant and gave it forth to this dispensation as a NEW AND EVERLASTING COVENANT. Did Jesus Christ our Lord view marriage as a "principle of mere inclination and indulgence" to be permitted mankind, but too noisome and coarse in its nature to become a part of his life? Let us consider his words further:

> **When they (referring to those who have lived in mortality and died without being sealed in marriage by divine sanction), are out of the world they neither marry nor are given in marriage but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding and an eternal weight of glory.**
>
> **For these angels did not abide my law (of marriage and procreation while on earth); wherefore they cannot BE ENLARGED, but remain SEPARATELY and SINGLY, WITHOUT EXALTATION, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God forever and ever. * * ***
>
> **Go ye, therefore, and do the works of Abraham; enter ye into my law (the law of Patriarchal marriage—polygamy) and ye shall be saved. But if ye enter not into my law ye cannot receive the promise of my Father, which He made unto Abraham. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because THIS WAS THE LAW. * * ***

Was Abraham therefore under condemnation? Verily I say unto you nay; for I, the Lord, COMMANDED IT.—D. & C., 132:2-6, 16, 17, 32, 35.

A word from Apostle Orson Hyde on the marriage question:

JESUS OBEYED MARRIAGE LAW

I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on Marriage, at our last Conference, that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children.

All that I have to say in reply to that charge is this—they worship a Savior that is too pure and holy to fulfil the commands of his Father. I worship one that is just pure and holy enough "to fulfil all righteousness"; not only the righteous law of baptism, but the still more righteous and important law "to multiply and replenish the earth." Startle not at this! for even the Father himself honored that law by coming down to Mary, without a natural body, and begetting a son; and if Jesus begat children, he only "did that which he had seen his Father do."—J. of D., Vol. 2:210.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred and feathered, and rode, not on an ass, but on a rail. What did the old Prophet mean when he said (speaking of Christ), "He shall see his seed, prolong his days, etc.?" Did Jesus consider it necessary to fulfill every righteous command or requirement of his Father? He most certainly did. * * * He came to fulfill. Did he multiply, and did he see his seed? Did he honor his Father's law by complying with it, or did he not? (to multiply and replenish the earth). Others may do as they like, but I will not charge our Savior with neglect or transgression in this or any other duty.—J. of D., 4:259-260.

In the face of such a clear exposition of the law and of its fixed purposes and endurance, as expounded by the lawmaker Himself, no system of logic may be devised excusing the full acceptance and the literal living of the law by the Lord himself. Indeed he could make no greater claim to virtue and perfection than his Father—Himself having married and obeyed the law of procreation—Christ being His royal Son, begotten in the flesh. And to this end man and woman were born. Paul understood the principle. Said he:

But I would have you know (addressing the Corinthian Saints), that the head of every man is Christ; and that the head of the woman is the man; and the head of Christ is God. * * * 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. * * * Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.—I Cor. 11:3, 8, 11.

They (man and woman) are one and must necessarily operate together as one (husband and wife) or they are not perfect.

We glean from an article published in TRUTH 13:249, by M. Zvi Udley, Th. M., Ph. D., whom we understand is a profound Hebrew scholar, the following:

Jesus said once that he came to fulfill the law: the first positive commandment of the Bible, according to rabbinic understanding (Maimonides Minyan ha Mitzvet, 212) is that dealing with the propagation of the human race (Gen. 1:28); thus it has been considered the duty of every member of the House of Israel to marry at an early age. The late rabbis set eighteen as the age for marriage (Ab. v. 24): and anyone, they maintained, who remained after twenty without marrying was cursed by God Himself.

"But", says the critic, "can you produce no proof of these marriages? Are you founded on simple exegesis?" Indeed not! But first, let us recall the two other passages of Scripture that prophesy of a married Messiah: Psalms 45:9, King's daughters are among thy honorable women (Benoth melekim bikrotheka); even more clearly than the English does the Hebrew show this to mean an amorous association, for the word is more correctly translated

"sweethearts"—with a definite implication that a marriage has been performed! Further in Isaiah 53:10, it is plainly recorded that "he shall see his seed", by what is meant that at his crucifixion he shall see one, at least, of his own children present: some old accounts of the crucifixion plainly record that one of the women at the cross carried in her arms a child. Was this not his? * * * What does old Celsus say, who was a physician during the first century, whose medical works are esteemed very highly at the present time? His works on theology were burned with fire by the Catholics, they were so shocked by what they call their impiety. Celsus was a heathen philosopher; and what does he say on the subject of Christ and the Apostles, and their belief? He says, "The grand reason why the Gentiles and Philosophers of his school persecuted Jesus Christ was, because he had so many wives; there were Elizabeth and Mary, and a host of others that followed him." However, we can say that the wives of Jesus were: Mary Magdalena, Martha, Mary, Elizabeth, Quetzalpetlatl.

Did Jesus have children? There seems to be evidence that such was the case: In 1873 M. Clermont-Ganneau discovered near Bethany on the Mount of Offence certain sarcephagi of extremely ancient times. On these were small crosses, but none of the usual symbols of Jewish burials, "which leaves no doubt of the religion of the persons whose remains were preserved in them." M. Clermont-Ganneau, writing of these discoveries in the PALESTINE EXPLORATION FUND QUARTERLY, 1874, pp. 7-10, notes the following to have been buried there: Salome, wife of Judah; Judah, son of Eleazar (Lazarus); Eleazar, the son of Nathan; Martha, daughter of Pesach; SIMEON, SON OF JESUS; Salomzion, daughter of Simeon. Other sarcephagi had been destroyed earlier. Concerning them writes Cleremant-Ganneau: "By singular coincidence, which from the first struck me very forcibly, these inscriptions, found close to the Bethany road, and very near the site of the village, contain nearly all the names of the personages in the Gospel scene which belonged to the place: Eleazar (Lazarus), Simon, Martha . . . a host of other coincidences occur at the sight of all these evangelical names * * *"

The "Simeon son of Jesus" was called in one of the inscriptions "the Priest" (Ha-Kohan), and M. Clermont-Ganneau concluded: " * * * this Simeon might very well be the second Bishop of Jerusalem. But then would arise * * * the grave question of the marriage of Christian priests, since Simeon has a daughter named Salamsion". M. Clermont-Ganneau's French name suggests him to be Catholic, and bound to the doctrines of celibacy; however, the first 15 Bishops of Jerusalem were circumcised Jews, and the earlier ones, at least, certainly obeyed the marriage commandments! It seems the only reason Clermont-Ganneau did not candidly state his beliefs was the question of a married clergy, for throughout his article he suggests this Simeon to have been the Bishop of Jerusalem. He promised to write a complete paper on the subject when he had more carefully examined all the find. It was an important find from the standpoint of archaeology, for it was the first actual discovery of the name "Martha", which "would alone be sufficient to make this collection important from an exegetic point of view"; yet, his promised paper was never published! Why? Was it because a full study of the find disclosed that this "Simeon the Son of Jesus" was the Bishop of Jerusalem? I fully believe this to be the case. Orthodox Christians have purposely destroyed valuable historical evidences which would prove embarrassing to them; that such was probably the case here is suggested by the fact that several ancient writers imply that Simeon the Bishop of Jerusalem, and President of the Church, (died c. 106 A. D.), was of the family of Jesus. It would be only natural for Jesus' son, when he was old enough, to succeed James, the brother of the Lord, on his death, to the Presidency of the Church. In all probability Simeon was a son of Jesus and Martha, and was that child who appeared at the crucifixion.

Speaking on the subject of Christ and his apostles and their belief, Celsus says:

The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth and Mary, and a host of others that followed him.

Commenting on the above, Elder Jedediah M. Grant stated:

The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who arose in that age. A belief in the doctrine of a

plurality of wives caused the persecution of Jesus and his followers.—J. of D., 1:345-6.

Then Jesus, being the great lawgiver to this earth, and having announced the law of procreation under the relationship of the Patriarchal order of Marriage, must of necessity have entered into the law himself. Proof that he did so is not lacking even in the Jewish scriptures, meager as they are in their recording of sacred events pertaining to the life and ministry of the Lord and especially to the domestic life of not only Himself but many other noted historical characters. This may be accounted for, at least in part, by the fact that among the Jews in that day the universality of the marriage practice was commonplace in the minds of the people, so much so that little attention to the functions and operations of the law was given by the historians. For Jesus, the supposed son of Joseph the Carpenter, to have entered into marriage would, in the very nature of things, have excited no unusual attention; he would have been regarded an oddity had he not done so.

Jesus was begotten and born in the usual way. He grew to perfect manhood, possessed of full physical powers. Tall and comely with ruddy countenance; well balanced, of even temperament, strong and intellectual; "whose personal form was perfect in proportion and beauty", said Brigham Young. He was a leader of men, fearless but kind and gentle, and devoted to all things righteous. In him was deep and abiding sympathy for the down-trodden, charity toward the weak and erring, while he gave no quarter to the defamer, the hypocrite or the debaucher. He was the literal Son of God, sired under perfect connubial conditions. His mother had received the birth and rearing that made for perfect motherhood. History records that Joachim and Anna were the parents of Mary the mother of Christ; that Anna, as Hannah of old, was barren and she, with her husband, grieved much because of their misfortune. In response to prayer an angel visited Joachim and said:

> **Be not afraid, Joachim, nor troubled at the sight of me, for I am an angel of the Lord sent by Him to you, that I might inform you that your prayers are heard, and your alms ascended in the sight of God. For He has surely seen your shame, and heard you unjustly reproached for not having children: for God is the avenger of sin, and not of nature; and so when He shuts the womb of any person, He does it for this reason, that He may in a more wonderful manner again open it, and that which is born appear to be not the product of lust, but the gift of God. * * * Therefore, Anna, your wife, shall bring you a daughter, and you shall call her name Mary; she shall, according to your vow, be devoted to the**
>
> **Lord from her infancy, and be filled with the Holy Ghost from her mother's womb; * * * So in the process of her years, as she shall be in a miraculous manner born of one that was barren, so she shall, while yet a virgin, in a way unparalled, bring forth the Son of the Most High God, who shall be called Jesus, and, according to the signification of his name, be the Savior of all nations.—Book of Mary—Lost Books of Bible, Chapter 2.**

The circumstances of the conception and birth of Christ therefore, gave him the heritage of a perfect body and mind. He was no weakling, this man Jesus. In the great council of the Gods before the world was formed, he successfully contended with the adversary of light—Lucifer, a son of the Morning—and won! It was a battle of giants with Christ the victor! And yet so natural and commonplace were his mortal environments—his growth and manners—that those knowing his kinsfolks refused to impute to his birth and life a divine conception and mission. They said:

> **Is not this the carpenter's son? Is not his mother called Mary; and his brethren James and Joses, and Simon and Judas? and his sisters, are they not all with us? Whence then hath this man all these things, and they were offended in him.**

For to their finite minds it was inconceivable that a God could come from the womb of mortal Mary. And though

born the Son of God, he grew up as a natural man, possessed of human strength and mortal tendencies.

> **Though he were a son (of God), said Paul, yet learned he obedience by the things which he suffered, and being made perfect (through such suffering), became the author of eternal salvation unto all those who obey him.—Heb. 5:8, 9.**

The boy Jesus grew to manhood under a training and environment perfect as mortal conditions could provide and, reaching maturity, his princely attractions doubtless drew unto him those charming women whom heaven had prepared to become his nuptial mates. It was easy, and natural, too. for such women to fall in love with Jesus.

Among his early acquaintances, no doubt, were Lazarus, his devoted friend, and Martha and Mary, the sisters of Lazarus. One would naturally assume that in the home of this friendly trio Jesus found solace and comfort, and that he repaired to that haven of rest as often as circumstances permitted. Nor would such visits furnish reason for criticism by the neighbors at Bethany, for the friendly relationship, though it should later bloom into courtship and marriage, would be looked upon merely as commonplace in the light of Jewish customs and beliefs of the day. No doubt, as time went on, the acquaintance, at first but casual and friendly, grew serious.

"Now Jesus loved Martha and her sister (Mary) and Lazarus", was the simple statement made by one of his biographers, John, known later as the "beloved disciple".

What meant that love? Was it not an affection reaching the innermost precincts of the heart? And pointing to the great event as mentioned by the Prophet Isaiah, "When thou shalt make his soul an offering for sin he shall see his seed." (Isa. 53:10). How could he see his seed (children) save he first sired them? He must needs marry and fulfill that eternal law which he himself had enunciated and through the operations of which he was given a body. And that these charming maidens did become the wives of Jesus, in the light of their mutual association following the early acquaintance spoken of, must be admitted. Commenting on this phase of the subject, Prof. Orson Pratt, the great scriptorian, once wrote:

> **The Psalmist David prophesies in particular concerning the wives of the Son of God (Psalms 45). We quote from the English version of the Bible, translated about 350 years ago (or about the year 1500): "All thy garments smell of myrrh and aloes, and cassia when thou comest out of the ivory palaces where they have made thee glad. King's daughters were among thy honorable wives: upon thy right hand did stand the queen in a vesture of gold."**

That the Master had taken wives from among the daughters of kings as well as from those of more humble birth—all of royal birth in the sight of God—is to be assumed as most likely; and doubtless the Psalmist sang that masterful song under the inspiration of the Holy Spirit.

But let us return to the maidens, Mary and Martha:

Martha, by temperament was born to serve. She was the housekeeper, the home manager. She found pleasure and took pride in this, her special gift and calling. Mary was more contemplative and given to spiritual meditation. While Martha was preparing the meal or making their home ready for their royal husband, it was Mary's wont to sit at the feet of her Master and receive his counsel and the meditations of his soul. On one such occasion, it is related that **"Martha was cumbered about much serving and came to him, and said, Lord dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."** (Luke 10:40). How like a wife of Martha's nature and disposition to vent such a plaint. And here note: that

no mere friend would venture a like criticism in company of so noted a guest. Had Jesus been a visitor only what right had he to bid Mary to assist Martha? It was the voice of a displeased wife to her husband. Had such a relationship not existed, such faultfinding, in the very nature of things, would have been deferred at least until after the guest's departure and the sisters were alone. But in the relationship of husband and wives the mask of conventionality is torn aside and the truth is spoken. Hence Martha's mild complaint. She felt imposed upon and, much like the wife of today, hesitated not to register her feelings. But Mary was being ruled by deeper emotions. She "sat at Jesus' feet and heard his words."

Doubtless the meaning of his life was opening unto her deeper understanding. She was beginning to learn his true mission and the nature of his impending sacrifice. Little did she care for meat and drink to sate the physical body, for she was now drinking in divine revelry from the fountain of life and from such a draught one can never thirst. Her spiritual eyes were opening and, who knows, perhaps the event of coming motherhood was strangely and deeply thrilling her soul.

Martha, Martha, thou art careful (filled with care) and troubled about many things; said the husband, but one thing is needful and Mary hath chosen that good part, which shall not be taken away from her.—Luke 10: 41-42.

The clearer meaning of Mary's mission was unfolding. She was learning of the great sacrificial event to come and of her hero King's final triumph! The hour came. Six days before the passover when the stage was set for Jesus' betrayal and crucifixion, it is related he came to Bethany to the home of Martha and Mary. How natural that he should go to their home and spend with them the few precious moments before his death!

There they made him a supper; and Martha served. * * * Then took Mary a pound of ointment of spikenard, very costly, and anointed both the head and feet of Jesus and wiped his feet with her hair.—Mk. 14:3, 4, 6. John 12:2, 3.

At the seeming extravagance of Mary, it is related, that Judas Iscariot complained and characterized the act a wanton waste, as he stated the precious ointment could much better have been sold and the means devoted to the poor, but Jesus said: "Let her alone; for she hath preserved this ointment until now, that she might anoint me in token of my burial."—John 12:7, I. T.

And who, let us ask, among all the women of the village, could have been better qualified to thus anoint the Master than a devoted wife to whom he had so tenderly taught the significance of his coming death, burial and resurrection? Who among all the women, but a wife, would have license to rest on the bosom of the Lord, anoint his body and wipe his feet with her hair?

In the sickness, death and healing of Lazarus, another example of wifely confidence and devotion is shown by Martha and Mary, who sent—not for the doctor or High Priest, but for Jesus, their Lord and husband, although he was a long distance away. Others had been healed by the Savior from a distance without personal contact, but in this case Jesus preferred to be with those who, by relationship, had a higher claim on his cheering presence, and he journeyed to them. "Lord, behold he whom thou lovest is sick", was the message of the sisters, brief but sufficient in the circumstances. Martha met him as he approached the village, uttering in sadness: "Lord, if thou hadst been here my brother had not died." Jesus, giving comforting assurance, tenderly inquired after Mary, as a loving husband would naturally do. "And when Mary heard that Jesus was come she arose

quickly and came unto Him", and reaching him, "she fell down at his feet"—and a customary salutation on the part of a wife in that day, "saying unto Him, if thou hadst been here my brother had not died."

The same sweet confidence shown as when later these loving companions entertained and anointed their Lord! How much unlike a mere friendship or respect for priestly gown are such actions. They breathe close relationship and a familiarity belonging only to the sacred ties of husband and wives. The two sisters had become the wives of Jesus—He was their husband. To him and him only they looked for comfort, and they looked not in vain. He was their stay and staff. Understanding the true order as later expressed by Paul—"that the head of every man is Christ and the head of every woman is man"—they appealed to their head, their husband, with the faith and confidence born of a perfect love.

Another Mary entered into the life of Jesus. She was known as the Magdalene. She had been sorely vexed by the power of Satan. Jesus, by his superior authority, had healed her and cast out from her, as the scriptures state, "seven devils". Praising God, she followed him. From that time she became a part of his life and participated in every major event thereof.

Something of the touching romance that brought the lives of the two—Jesus and Mary Magdalene—together, resulting in a beautiful courtship and final marriage, as we must assume from the circumstances, is told in records discovered in recent years.

According to these records the father of the Magdalene was a wealthy merchant, an importer of spices and perfumes from Arabia, his residence being in Magdala. As a child Mary experienced poor health and in young womanhood she became subject to epileptic fits, in consequence of which, her father sent her to a sanitarium and nunnery, where she spent long hours in study, prayer and meditation. She was finally released and with many servants and great wealth at her command, she moved to Bethany, where she established residence. Though naturally a pampered and spoiled child, because of her ill health, as she grew up she became possessed of many charms of beauty and grace; she was intelligent and grew to command great respect and matronly influence. Many charitable acts were credited to her life.

One day in June, while walking out, accompanied by servants, she espied a man crossing a wheat field, and was immediately attracted by his youthful and kindly mien. Inquiring of her Egyptian servant regarding the identity of this man, she was informed that he was Jesus, of whom all had heard so much. She waved her hand at him and he, the Christ, ignored the salutation and proceeded meditatively on his journey; at which rebuff the woman was stung and in anger asked: **"Who is he, to be so bold as to slight the great Mary Magdalena?"** She threatened to make him pay for the insult.

That night "she dreamed a vision"; she saw the Christ on a celestial throne surrounded by a great retinue of Princes and officers. She visioned his future greatness, and the scorn she had felt was changed to veneration. She relates the vision to her maid servant and ponders its meaning. The first week in August she retires to her garden and finds Jesus sitting under a sycamore tree. "This time", she mused, "he will not refuse my invitation." She bids him enter her house for a drink of choice wine. The Master, with characteristic gentility and dignity, declines the proffered drink, adding, however, —and his kingly countenance softened with a smile of tender affection—"Mary, I love thee!"

Mary, subdued and thoroughly contrite, falls and weeps at the feet of her lover. His true self is revealed unto

her. All her days following this touching incident she attended the Christ, administering to his needs. With her wealth she keeps and sustains him and his apostles in all their doings, completely foregoing her previous social activites. She was first to be at the tomb and to find it empty on that sacred Sabbath morn; seeing this she weeps bitterly; confronted by one whom she supposes to be an attendant, she demands to know where the body has been removed so that she might retrieve it and place it in a suitable sepulcher. Then Christ reveals his identity, saying, "Mary, why weepest thou?" bidding her to go and inform the apostles of the great triumph over death.

In this interesting item of history the healing of Mary by the Christ is not mentioned, but doubtless that event had much to do with the woman falling at his feet in worship. Her soul was deeply touched and that which might be expected to result in a mere worldly love was suddenly turned into a devotion—a wifely worship—that has sung its strength and tenderness down through the ages.

At the crucifixion of Jesus, Mary Magdalene was foremost among the women watching and she was prepared to administer unto him "for his burial" —among which was Mary Magdalene and Mary, mother of (Jesus and) James and Joses; "and there was Mary Magdalene and the other Mary sitting over against the sepulcher"; "and when the Sabbath was passed Mary Magdalene and Mary the mother of James and Salome, had brought sweet spices that they might come and anoint him". (Mary the sister of Martha had previously anointed him for his burial.)

"And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Now, when Jesus was risen the first day of the week, he appeared first to MARY MAGDALENE (Mark 16:1). It is related that Mary had been to the sepulchre early in the morning and discovered it to be empty. She naturally turned away weeping because the body of her Lord was missing. She sought whom she supposed to be the gardner for direction, and when this personage addressed her familiarly as "Mary", she turned herself and said unto him, Rabboni, which is to say, Master (or husband). And here let me digress briefly to say that the term "Lord", "Master", or "Rabboni", were common salutations of wives to their husbands in that day. The terms "Lord" and "Master" are still used by wives in England and other European countries. So when Mary addressed Jesus as Master, it is fair to assume she was addressing her husband. But to continue: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father, but go to thy brethren, and say unto them, I ascend to my Father, and your Father, and to my God, and your God."—John 20:1-28.

Now, who would be most apt to be sitting over against the sepulcher waiting for the dawn of morning, in such a tragedy? Would it be the casual friend or disciple, or would it be the mother and the wife? To whom would one expect a devoted husband to appear first,—a casual friend or his wife who bore with him many of the burdens of the heat of the days before his crucifixion? The natural and proper thing happened. Mary Magdalene, one of the wives of Jesus, was at the tomb at daybreak on the first day of the week, at the earliest hour the grave could be visited according to Jewish custom and law. He appeared unto her first and gave her a divine message. Through her his apostles were informed of the resurrection event, and through her, his devoted wife, his resurrection was glorified.

Retrospecting briefly, there was the marriage feast in Cana of Galilee: "And the mother of Jesus was there".

"And Jesus was called, and his disciples, to the marriage." (John 2:1, 2). And when an additional supply of wine was needed, Jesus was appealed to and he produced it, turning, as the record states, water into wine, thereby performing what is recorded as his first miracle.

Now, it was said to be a Jewish custom at weddings for the bridegroom to furnish the wine, or such other cheer producing beverage as might be selected for the occasion. On this occasion it appears that the normal supply had been depleted and the mother, being in charge of the arrangements, informed her son of the fact, and Jesus, performing a double service, provided a superior wine, unlike that which was partaken of during the first part of the festivities, and "manifested forth his glory", through the miracle, thereby strengthening the faith of his disciples in him.

If this was not the wedding of Jesus, whose wedding was it? If it was not his wedding, why request him to furnish wine? Had Jesus been a guest only—and a distinguished guest, he would certainly have been—it is unthinkable that he would be called upon, in the midst of the festivities, to augment the wine supply; for what should an invited guest have to do with bearing the expense of part of the wedding supper? Could such a breach of etiquette happen in polite society in this day? Only on the theory that he himself was the bridegroom, and that it was his place to do so, can the incident be explained. And in the light of the fact that the marriage took place in Galilee, where Mary Magdalene evidently lived (see Matt. 27:55, 56), it needs no great stretch of imagination and does no violence to reason, to assume the bride on the occasion was that same Mary from whom Christ had previously cast seven devils, and to whom the revelation of the resurrection of her Lord was later to be given.

Jesus understood the law; he announced it as a governing law to earth's inhabitants, the principle of which was later proclaimed by the inspired Paul—"Man is not without the woman, nor the woman without the man in the Lord."

In the beginning God created man in His own image, male and female created He them; not one individual, but two. The man, Adam, was not complete, nor ever could be, until his counterpart, Eve, was added to the creation. They two became perfect in the Lord. And in order to go on in perfection to eternal lives, they must be fruitful and multiply and replenish the earth, their home and coming kingdom.

As our Father Adam found it necessary to a complete salvation and exaltation to multiply and replenish the earth, so naturally Jesus, appointed to come forth in the meridian of time, had just as perfect understanding with reference to his duties in parenthood. Jesus was born to be Christ, but worlds without end he could not have attained that high station and become a joint heir with his Father, without first doing that which his Father had done before him. "He that hath seen me hath seen the Father", he told his apostles. Why? Because he was in the express image of the Father, was a partner with him, and had done what his Father had done before him. "Verily, verily, I say unto you, the Son can do nothing of himself but what he hath seen the Father do; for what thing soever He doeth, these also doeth the son likewise. For the Father loveth the son. and showeth him all things that himself doeth."

Could anything be more natural than for the Father to teach the Son both by precept and example, as Abraham doubtless taught Isaac, and as Isaac taught Jacob, etc.? Like father like son. The Father had married and had sired children. Jesus was one of them. He taught Jesus the law of procreation and Jesus, learning from his Father, followed in the footsteps thereof,

for the "Son can do nothing of himself, but what he hath seen the Father do." They were one in thought and action; they motivated alike and, to be literally like his Father, Jesus must needs become a father. It is through the law of procreation that holy men become Lord of lords, King of kings, or father of fathers. It was Jesus' right to so become and he embraced the fulness of that right.

Then, too, it was the son's place to bring glory unto the Father that he might in turn receive glory from the Father. This was accomplished in part through the posterity of the Son—his sons and daughters—which greatly added to the Father's kingdom, thereby tending to glorify the Father. Jesus was glorified in being permitted to sire offspring; thus they glorfied each other.

"Father, the hour has come; glorify thy Son that thy Son may also glorify thee: * * * I HAVE GLORIFIED THEE ON THE EARTH: I have finished the work which thou gavest me to do." (John 17:1, 4). These were no idle words Jesus spoke unto his Father. "I have glorified thee on the earth", and he might have added—"by, among other things, fulfilling the law of procreation, thereby raising up seed to thy name's honor and glory", for "Lo, children are an heritage of the Lord; and the fruits of the womb is his reward. As arrows are in the hands of a mighty man; so are children of the youth."—Psalms 127:3 4).

Of what greater blessings can a man conceive than a heritage of numerous and honorable posterity, which is an essential element in and the very foundation of godship? In this, as well as in other details, did Christ fulfill the law.

Jesus not only became a married man, but he lived the fulness of the Patriarchal order of marriage. Martha, Mary her sister, Mary Magdalene, Phoebe, Sarah, Rebecca, Josephine and others might have been members of his royal household. Certainly, at least some of them, did so become, and he, like his Father before him, became a father;

> **For they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they might bear the souls of men; for HEREIN is the work of my Father continued, that HE** MIGHT BE GLORIFIED.—D. & C., 132:63

Jesus Christ had a natural birth; he had lived a natural life and, in fulfillment of the prediction of the Prophet Isaiah that he should see his own seed, he became a father. He beheld with mortal eyes his children and he blessed them that their fruitfulness should continue. "And who shall declare his generation?" said Isaiah. The posterity of Jesus Christ has been carefully nurtured and preserved through all the years following his crucifixion and today that seed is manifested in many of the faithful sons and daughters of God who have laid their all on the altar for the building up of God's Kingdom on earth. His seed is among us and the sublime faith—the determination and courage exhibited in their lives today do honor to the Royal Progenitor.

In the great sacrifice, agonizing as it was, the Son of God did not flinch nor falter. Power was in him to both lay down his life and take it up again. As the first fruits of the resurrection his body came forth from the tomb not having seen corruption, and he—a father—ascended to his Father clothed upon with glory, immortality and eternal lives, inheriting thrones, dominions, principalities, powers and exaltations, and possessing in fulness, the blessings of his progenitors, Abraham, Isaac and Jacob. He has gone to prepare a place for not only his own posterity, but also for those who, like himself, have accepted, or will do so, the fulness of the Gospel plan, including the eternal principle of marriage

in the Patriarchal order; and who, with their numerous wives and children, through their faithfulness, will take up their eternal abode in the Celestial kingdom of God and, with the matchless conqueror and King—Jesus Christ—become "Priests and Kings, receiving of the fulness of His glory" and joint heirs with him to all the Father hath.

AN INCIDENT OF ZION'S CAMP.

AS WITNESSED BY BR. ZERA COLE.

Brother Cole was in "Zion's Camp" that traveled from Kirtland to Jackson County, Missouri, in 1834.

The company had traveled in wagons upon the bleak prairies many days, where seldom a house was seen, and they knew very little or nothing of the road; and but occasionally a person was seen who could give correct information of the roads and "by roads." They sometimes camped for a night in a place where comforts were few—such as wood, water and provisions for men; as for feed for their teams, there was plenty every where.

One hot day in June, after an unusually long, hard day's travel, over a rolling prairie, without sufficient water laid in for the men and no water encountered for the teams, they made camp on a prairie, the end of which it was impossible to reach or even see.

After tents were pitched and the teams turned out a strong guard had to be placed to keep the animals.

Men were very quietly complaining of the location, the lack of wood, and no water to cook with, even if they had plenty of wood. Some teams were about "give-out" and a thousand other little troubles acted out if not spoken of.

The Prophet sat in his tent door watching and listening to all that could be seen or heard. At last he quietly asked for a spade.

There was no noise, no bustle, no show of greatness or power about this man who had seen the Creator of heaven and earth and had received from Him at different times unmeasured power only in keeping with circumstances, and as the spade was handed him he measured the extend of the camp with his eye and in the most convenient place for all he commenced to dig in the earth. There was no rock to split open, as with Moses of old, or he could have done that more easily and quickly. But he quietly dug a well only a few feet deep and then left it.

Presently the water began to come in, and it kept rising in the well until the mules and horses came and drank therefrom, as the water was so near the surface.

The Prophet went and sat in the door of his tent and witnessed the joy of all, even of the animals, as they quenched their thirst in this God–given supply. There was no wonder or proclamation over the matter, as Brother Cole stated it, and perhaps not a dozen in the camp witnessed it as he, Brother Cole, witnessed it, and he looked upon it as one of the greatest miracles ever performed by man as an instrument in the hands of the Great Creator.

I think that Brother Cole was an attache at the tent, and, probably, brought the spade, for he seemed to have as fresh a recollection of so many little incidents in detail that took place upon that memorable journey that I have no more doubt of his truthfulness in this matter than I have that his name was "Zera Cole."

Oliver B. Huntington, Sen.

The Juvenile Instructor, Vol. 37:20.

Time waits for no man. Okay! Tit for tat! Let no man wait for time!

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

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EDITORIAL THOUGHT

When the Constitution of the United States was framed and adopted, those high contracting parties did positively agree that they would not interfere with religious affairs. Now, if our marital relations are not religious, what is? This ordinance of marriage was a direct revelation to us through Joseph Smith the Prophet. You may not know it, but I know that this is a revelation from God and a command to His people, and therefore it is my religion. I do not believe that the Supreme Court of the United States has any right to interfere with my religious views, and in doing it they are violating their most sacred obligations.—John Taylor.

TRUTH AND PRINCIPLE

During the past nineteen years the publishers of TRUTH have often been asked to father and publish articles that in their judgment amount to personal abuse of individuals, among whom more particularly are leaders of the dominant church. We find that such articles are often of a slanderous nature and calculated to harm rather than benefit the cause they assay to support.

The publishers at this time are deluged with much material of a derogatory nature which persons desire to have published. Although TRUTH appreciates the interest many people take in their desire to have published their personal writings, we desire to again make clear our policy in this matter. We will continue to appreciate articles and information sent us by our readers, but they must understand that the Editors reserve the right to withhold publication of the same, if in their judgment they would not serve the purpose the magazine is dedicated to.

On previous occasions we have expressed our policy in this respect and desire now to repeat it: *TRUTH is waging NO PERSONAL FIGHT.* We are contending for principle alone. Our mission is to sustain and assist in re-establishing the basic principles of the Gospel, including, of course, the social and economic orders of heaven. Men may differ on fundamentals—they frequently do—and still be honest. Paul withstood Peter to his face, and likewise John Taylor withstood Brigham Young; yet these were all good men and they devoted their lives to the building up of the kingdom of God. These men did not call names but doubt-

less did, in due time, arrive at a unity of the faith. Human reasoning is often faulty. Men seeking knowledge from human sources must learn to sift the wheat from the chaff, and should be sufficiently broad-minded to extend the rights of reason and conscience to their opponents as they themselves wish to enjoy them. Abuse is not reason; billingsgate is not logic; the calling of names settles no controversies.

Too often men are prompted to run before they are sent, and to sit in the judgment seat without authority. While it may be fundamentally true, *"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"*, yet such judgment, to be acceptable to heaven *MUST* be righteous; otherwise the judge may be in greater error than the judged. Then again, to vilify men and call them unbecoming names is no proof that they are not "apostles or prophets". Let men be earnest advocates of their positions, but gentlemanly; forceful, but considerate; courageous, even to the point of differing with those in high positions, yet remaining friendly and kind.

We are living in tragic times; stern realities confront all; painful readjustments are under way; much distress and sorrow are in the offing; both civil and religious rights are being assailed, and bitter feelings are arising among men, both in and out of the Church. In these circumstances men guided by strong convictions may be led to contend for the same with almost brutal frankness, but let us remember that conviction is not a license to abuse character. Mudslinging is strong evidence of a weak cause.

That the "House of God" is out of order must be obvious to all thinking Saints, including many of their leaders; and the wisdom of man cannot set it back in order. And in justice we must admit that no particular man or set of men are entirely responsible for its being out of order. Only the Almighty, through the agency He may choose, can right the sad situation and this He has graciouslv promised to do. (D. & C. 85). Anticipating this great and glorious event each individual should all do possible to set himself with his household in order.

The policy of *TRUTH* will continue to be to fight for the right as we conceive the right to be, contending for basic principles and, as far as possible, avoiding personalities. One man with God is a majority. Let all Latter-day Saints be consistent, tolerant, moderate, and determined to be and remain on the Lord's side.

OUR CALLING

No people in the world, of whom we know anything, have such an extended field of labor and usefulness before them as the Latter-day Saints. A great contest is in progress between right and wrong, between freedom and tyranny and between truth and error. The Latter-day Saints are compelled to take part in this contest, much against their will generally, in order to live. They are constantly struck at, and they must either defend themselves and ward off these blows or sink before them. This has been our position now for fifty years. Men and women who were young at the beginning of that time have either gone hence or are very aged; children who were not born at that time are now in their mature manhood and womanhood; and an almost entirely new generation is engaged in the work. In a few years more those who are now juveniles, * * * will be active men and women, If they should be true to their religion, as we sincerely trust they will be, they will have to take part in the struggle.

One of the great questions over which the struggle is being made is, "Shall the Latter-day Saints be permitted to worship

God int their own way, or shall they worship Him in the way that others say it must be done?" This just now is a very important question for us. But it is not important to us alone. At present we are in the front. We are looked at and made the object of attack. Suppose, however, that such a thing were possible as that we should be overthrown (which the Lord has promised shall not be, if we do right) then other unpopular people would be attacked. If the majority have the right to attack us because we are in the minority, they have the right to attack others who may be in the minority. If we can be forced to worship as others tell us, because we are weak, we are not the only weak ones, and somebody else can be forced to worship as others stronger and more numerous than they shall require. So you see it is for liberty we are struggling—liberty for ourselves and for everybody else.

To explain to you more fully what we mean, let us suppose a case. Suppose that in one of our settlements where the Latter-day Saints live there should come a number of Catholics and build a chapel, or building where they could worship. In this they should put shrines and pictures of the virgin Mary and persons whom they call saints, and bow down before them and plead with them to intercede with Jesus in their behalf. Besides these, suppose there should be confessionals where men, women and children would go to confess their sins to the priests and obtain forgiveness for them. Now the Latter-day Saints of that settlement would not believe in such a system of worship; they would think it improper and contrary to the requirements of heaven; but if these Catholics should not molest any one and should not interfere with other people's rights who did not believe as they did, would their neighbors be justified in asking them to forsake their religion and change their mode of worship under penalty of being driven away from their homes? Certainly not. If these people were dealt with in this way it would be a clear violation of the principles of liberty.

This was the liberty which was had in a republic established by Mosiah, among the Nephites, which we read about in the Book of Mormon. In the Book of Alma (xxx., 7-11) it is said: "Now there was no law against a man's belief; for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds. For thus saith the scripture, Choose ye this day whom ye will serve. Now if a man desired to serve God, it was his privilege, or rather if he believed in God, it was his privilege to serve him; but if he did not believe in him, there was no law to punish him. But if he murdered, he was punished unto death; and if he robbed, he was also punished; and if he stole, he was also punished; and if he committed adultery, he was also punished; yea, for all this wickedness they were punished; for there was a law, that men should be judged according to their crimes. Nevertheless, there was no law against a man's belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on equal grounds."

There would be perfect liberty of religion in a country where *"a man was punished only for the crimes which he had done."* But though it is said there is that kind of liberty in our republic, it is so only in name; for the Latter-day Saints were treated cruelly, worse than criminals are treated, in the States of Missouri and Illinois, and were driven away from their homes and property; the Prophet Joseph and his brother Hyrum, the Patriarch, were murdered as well as many more; and all these were guilty of no crime. People were not pleased with their belief, and they treated them in this way because they would not change it. We fled into the mountains to obtain peace and to enjoy the worship of our God without being abused for it; but even there the same spirit of persecution follows us.

Many would destroy us if they could. We We do them no harm. We do not force our religion upon them. We do not even threaten them. But they are offended, or pretend to be, because of our belief and methods of worship, and would, if they could, treat us as criminals. We have this to contend against. We cannot give up our religion. We cannot change our methods of worship. Therefore, unless they kill us all, we must contend for our rights. And this is the duty which devolves upon parents and upon children of the Latter-day Saints. We must have these privileges for ourselves. But not for ourselves alone, we want them for every one else.

Whenever Latter-day Saints can get the power in this land, there will be no such thing as religious persecution. We shall continue to reason with and endeavor to persuade men to adopt our religion; but to use force to this end, to punish men, or even to threaten them with any kind of violence, would be contrary to the principles of liberty as we believe them. If we have a religion and methods of worship better than those of other people, as we know we have, let us show them to the world in word and action. Our example will tell the story. Men do not "gather grapes of thorns, or figs of thistles." Jesus gave the rule: "by their fruits ye shall know them." Our fruits men will be able to see. But if we are willing that men shall believe and worship as they please so long as they do no harm to others, shall we not have the same privilege? This, some would refuse to us. They want liberty, but they want it for themselves alone. They want to worship as they please; and they would like to force us to do the same—that is to worship as *they* please. As a people, we must not, we cannot rest till perfect liberty in these matters is obtained for ourselves and for everybody else. The children of this Church, as they grow up must join their parents in struggling and contending for this freedom of belief and worship. We must destroy all oppression and tyranny. Our land must be made a free land—so that from north to south, from east to west, throughout all our valleys, every man and woman shall be free and equal, not to believe alone, as officials sent from Washington would have them, but to do everything their conscience shall dictate, so long as others shall not be harmed thereby.

The manner in which the Book of Mormon states the principle is so strong and to the point that everyone must admire it—*a man shall be punished only for the crimes which he shall do.* This gives to every one perfect liberty and equality, and preserves to him his agency. If he sins against God but does not break the law and commit crime, God alone has the right to punish him; but if, by committing wrong, he sins against the law, then he is punished by the law.

The day will come when this will be the rule of action wherever we live. But now it is not. Drunkenness, adulteries, blasphemies, divisions, quarrelings and strifes are encouraged by many of those who come here. They want vice to flourish among us, because they know it will destroy those who practice it. But righteousness they would like to banish. They would, if they had the power, punish righteous men and women and children. This must be changed. One of the labors before us is to make this change. For this we must contend. The time must and will come when it will no longer be a question as to whether Latter-day Saints shall be permitted to worship God in their own way. It will be their absolute and unquestioned right to do so. For that we must pray and work with that true faith and courage which will bring the grand result.

George Q. Cannon

The Juvenile Instructor, Vol. 16:18.

Cut your coat according to your cloth.

EDITORIAL THOUGHTS.

From the Juvenile Instructor Vol. 18:72

Most fortunate are we who now live and are members of the Church of Jesus Christ of Latter-day Saints in having the word of the Lord in the Book of Mormon and book of Doctrine and Covenants, as well as in the Bible. Having these three books, the testimony to the truths which they teach becomes very strong. The Bible contains the principles taught by the authority of heaven to the people in the eastern hemisphere. The Book of Mormon contains those taught to the people by the same authority in the western hemisphere. And the book of Doctrine and Covenants contains the revelations of God to the people of the earth in our day.

Though these three books are the records of the Lord's dealings with distinct peoples and races, each one of them sustains and agrees with the other two. If the people on the eastern and western hemispheres, whose records the Bible and the Book of Mormon are, could have been brought together, they would have been one people in faith, in hope, in church government and organization, and in everything necessary to true spiritual unity.

Let us illustrate this idea.

Suppose that the Jaredites, when they had prophets of the Lord among them, and were living according to their teachings, had been visited by people from the eastern hemisphere, who also had true prophets among them whose teachings they obeyed; would they have disagreed concerning the character of God, or the great, cardinal truths of heaven? Most assuredly not. They, being taught of God, and having His Spirit, would have understood those truths alike.

Suppose again, that a few of the Nephites had succeeded in reaching Jerusalem, a few years after the crucifixion of the Lord, and had attended a meeting of the apostles and saints there; would they have had difficulty in believing what Peter, James or John taught? Certainly not; for the best of all reasons: they had received the Holy Ghost, as the apostles and saints at Jerusalem had. That Spirit teaches nothing but the truth, whether in America or Asia, whether in the year of our Lord 33, or in the year of our Lord 1883.

If, therefore, some of the Nephites and the Jewish saints were to visit the Saints who are now living, and see their ordinances administered and hear their teachings, they would recognize them instantly as the same ordinances and the same doctrines which they had obeyed when they were in the flesh at Jerusalem or at the land Bountiful. There would be no difference.

Let us take an example from our own times. Elders have gone to various peoples to preach the gospel. Though speaking different languages, those who embrace the truth and gather to Zion, drop into their places and mingle with the people as though they had been taught together for years. The more they have of the Spirit of God, the more they appear to be of one faith and one heart and mind with those already gathered.

The church of Christ, therefore, among the Jews at Jerusalem, among the Nephites in South America, and among the people who now live, is the same church in every minute particular. The organization is alike, the officers are alike, the ordinances are alike and the doctrines are alike. The truths of God are eternal. They do not wear out or become *changed by the lapse of time. Whatever it required to save a man in the kingdom of God 1850 years ago, it requires to-day.* Those who will be so fortunate as to get into the presence of God and the Lamb, will not reach there by means of faiths and ordinances differing one from the other.

One apostle or prophet cannot say: "I did not believe in the atonement of the Son of God when I was in the flesh, and yet, you see, I am here among the redeemed."

Another cannot say: "I did not believe in the ordinances of baptism in water for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, and yet the Lord has admitted me into His presence."

Another cannot say: "When I was on the earth I did not have revelation from God or any of the gifts of the Holy Ghost, for I did not believe He would bestow these upon men in my day; yet he has permitted me to enter His glory with you."

Another cannot say: *"You, old prophets and apostles, were very unfortunate to be persecuted and killed as you were. It was not necessary. Why did you offend the people by finding fault with their doctrines and modes of worship? I never made them angry about these matters. I advocated doctrines which were popular. I sought the favor and applause of men; and I am just as well off now as you are."*

If such persons as these were there it would not be heaven. There would be strife and contention, just as there is here on earth. Each would say his doctrines and his methods were the best.

But the redeemed who will dwell in the presence of God and the Lamb will be of one heart and of one mind. They will be those *who have obeyed every law and ordinance of God,* which he has given for man's salvation, and entire harmony will prevail.

George Q. Cannon.

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What is justice?—To give every man his own.

Life has no security to those who live regardless of law.

A Danger foreseen is half avoided.

THY NAME IS PUBLIC OPINION.

Strange are the ways of Public Opinion! In her varying moods she stands a savior of mankind and a destroyer of that which by her own workings she has saved.

Today a vampire, tomorrow a saint; a Trojan in her demands for what today is heralded as right, as fickle as Cleopatra when tomorrow's multitudes declare that right was not right.

Brave as a roaring lion and yet as cowardly as a skulking wolf which has been separated from the pack.

Virtue-laden when Puritanic idealism possesses the land, she turns chameleon when that idealism takes wings and vanishes away. Intolerant and yet a persecutor of the intolerant. Such is Public Opinion.

She wears a halo to light her path to the light of truth and then destroys the very path on which she found her way to the light. She is no respector of persons, or of truth, or of fact, or of historical revelation, or of prophetic vision; lover of truth and hater of the application of truth.

She struggles through the years for the accomplishment of a great ideal, then in a day deserts the ideal and sees her own followers suffer the agonies which are certain to result from her popularly-endorsed folly.

Today she leads an army in a righteous cause; tomorrow she has turned traitor to the cause and enrolls in the battle lines of her erstwhile foe. Today she is mobilized to construct, tomorrow to destroy. She murders a Ceasar on the ides of March, and on the morrow follows a Marc Anthony from the funeral to destroy those who obeyed her demands for Ceasar's blood.

She burns Joan of Arc as a witch, and then sanctifies her in the incense of the smoking ashes. She talks "peace on earth," but at the sound of rolling drums plunges into a world war with peace-preaching Christian murdering peace-preaching Christian. Such is Public Opinion.

In a year of popular demand she capitalizes on the teachings of a century and passes laws for the preservation of those teachings; in another day of popular demand, with a flash, she destroys the very laws which were formed for her own protection.

She knows no constitution if that constitution blocks the way to her desire. She is a builder of governments and a destroyer of civilization; a defender of constitutional rights and a defamer of the very constitutions which protect those rights; a hero and a deserter; a thinker today, a careless follower of uncertain doctrines tomorrow.

Dr. Jekyll and Mr. Hyde: Thy name is PUBLIC OPINION.

—L. W. Robinson.

The Meaning of THE LAW OF CELESTIAL MARRIAGE

By
PRESIDENT
JOSEPH F. SMITH

Among the "Stalwarts of Mormondom" few men will rank higher in his day than President Joseph F. Smith. We take the following short biography from "The Presidents of the Church", by Nibley.

"Following the death of President Lorenzo Snow, Joseph F. Smith became the sixth President of the Church. This action took place on October 17, 1901. He presided until 1918.

"Joseph F. Smith knew intimately the fruits of anti-Mormon persecution. He was born at Far West, Missouri, November 13, 1838, the son of Hyrum Smith and Mary Fielding Smith. At the time of his birth, his father was imprisoned and the Latter-day Saints were being plundered by mobs. When he was four months of age his sick mother was forced to flee from Missouri in the great Mormon exodus from that state. They traveled east to Illinois.

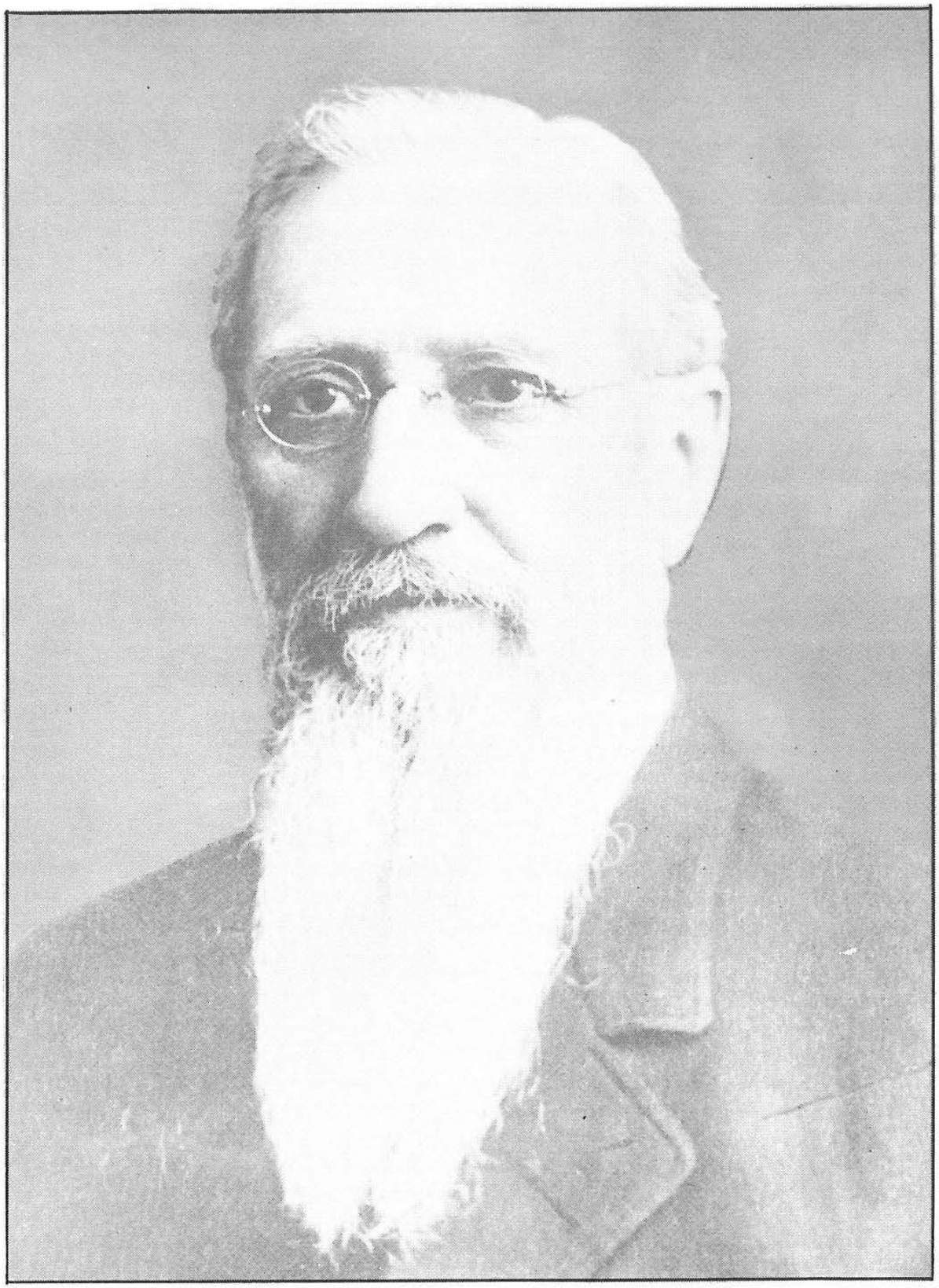
"In June of 1844, when he was a child of five, he watched his father and his Uncle Joseph Smith leave Nauvoo for Carthage, Illinois. They had been arrested on false charges. The father picked up the small boy and kissed him, and that was the last time that Joseph F. Smith ever saw his father in life, for Hyrum and Joseph Smith were killed a few days later by the Carthage mob. He remembered throughout his life the night when a man knocked on his mother's window and said, 'Sister Smith, your husband has been killed.'

"Two years later the widow and her children left Nauvoo for the West. They paused at Winter Quarters until 1848, when they set out for Salt Lake City. The boy Joseph was then nine years of age, and he drove the oxen much of the way over the plains and mountains. Four years later his mother died, worn out from the strenuous life she had lived, and the boy was left an orphan.

"At the age of fifteen he was called to go on a mission to the Hawaiian Islands. On July 1, 1866 he was ordained an apostle by Brigham Young, and approximately one year later he became a member of the Council of the Twelve Apostles."

President Joseph F. Smith married several wives in the holy "Celestial Order of Plural Marriage". He became the point of focus for much criticism and persecution. He was often heard to remark, *"Our hope of salvation must be founded on the TRUTH—the whole TRUTH, and nothing but the TRUTH."* Speaking on the necessity of all men obeying the commandments of God, he said: *"Jesus Christ never omitted the fulfillment of a single law that God has made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. He would not consistently do that and then say to mankind "Follow me."'"* Mill. Star 62:97.

At the height of the anti-polygamy crusade, President Smith was outspoken in his denunciation of the anti-polygamy laws and the action of the United States Supreme Court in the matter. No one can infer from the following remarks that he understood the decision of the Supreme Court pertaining to Plural Marriage to be



JOSEPH F. SMITH

constitutional. Said he:

*"If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution, where is the law, human or divine, which binds me, as an individual to outwardly and openly proclaim my acceptance of their acts? I firmly believe that the only way in which we can be sustained in regard to these matters by God our Heavenly Father, is by following the illustrious examples we find in Holy Writ (Daniel and the three Hebrew Saints); and while we regret and look with sorrow upon the acts of men who seek to bring us into bondage and to oppress us, we must obey God, for He has commanded us to do so; and at the same time He has declared that in obeying the laws which He has given us, we will not necessarily break the constitutional laws of the land. * * * * We intend to be law-abiding so far as the constitutional law of the land is concerned; and we expect to meet the consequences of our obedience to the laws and commandments of God, like men." Gospel Doctrine, page 510.*

The above sentiments reflect President Smith's attitude upon the question of law obedience. If further proof needed to be offered, it was clearly shown when he was arrested November 23, 1906, pleaded guilty and paid a fine of $300.00 for breaking the LAW OF THE LAND and the LAW OF THE CHURCH regarding plural marriage. The saints should fully realize that he and his predecessors in office claimed the anti-polygamy laws and the decisions of the Supreme Court were unconstitutional.

Much has been said regarding the "meaning of the law of Celestial Marriage". Of late years (particularly since June 17, 1933) the saints have been led to believe that "Celestial Marriage" and "Plural Marriage" are not synonymous terms; but that a sealing in the Temple of one women to a man satisfies the full "Celestial Law".

Of the many inspired men of this dispensation who fully explained the meaning of the law as well as the requirements to enter into it, Joseph F. Smith, in his most unequivocal manner, together with the beauty and simplicity which was characteristic of his language, defined the subject so well that even an ....ADDENDA!.... would fail to make void his words. Let all the saints read and ponder over the following statement, in order that they might not be misled, and thwart the purposes of God in their own behalf.

*"Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation of mankind. In other words, some of the Saints have said and believe that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I WISH HERE TO ENTER MY SOLEMN PROTEST AGAINST THIS IDEA FOR I KNOW IT IS FALSE. * * * The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God is a fulfillment of the celestial law of marriage in Part * * * But this is only the beginning of the law, not the whole of it. Therefore, WHOEVER HAS IMAGINED THAT HE COULD OBTAIN THE FULNESS OF THE BLESSING PERTAINING TO THIS CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS, HAS DECEIVED HIMSELF. HE CANNOT DO IT. * * * Man cannot receive the fulness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptised without the laying on of hands by proper authority, or the remission of sins without baptism,*

*though he may repent in sackcloth and ashes. * * **

*I understand the law of celestial marriage to mean that EVERY MAN IN THIS CHURCH who has the ability to obey and practice it in righteousness, and will not, SHALL BE DAMNED. I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. * * *— J. of D., 20:28.*

PERTINENT COUNSEL APPLICABLE TO OUR TIME.

By President John Taylor.

Having said so much on this subject, let me now address a few words to the Saints.

You made the roads, killed the snakes, built the bridges, redeemed their sterile desert country and made it "blossom as the rose." And where the poor Digger Indians shivered and the wolf prowled, now exist productive farms, pleasant orchards, beautiful gardens, and you exhibit an example of thrift, industry, virtue, honesty and integrity that others would do well to imitate. Your factories, your railroads, your cities and villages, erected and redeemed by your industry from a howling wilderness, are now oases on the desert; while your social enjoyments, your theaters, your ballrooms, your social parties, your excellent music, your jubilant songs, and your shouts of hosannah make it an Eden to the pure and virtuous.

But these very beauties and excellencies are your danger. Corrupt men look upon your possessions with greedy eyes, and, like vultures, are ready to pounce upon their prey. They want your houses and lands, your orchards, gardens and farms, your mills, factories and mines; and these parties profess to be shocked at your lasciviousness and would rob you by the grace of God.

The lamb is drinking below, the wolf is fouling the water above. The big boy is strutting about with a chip on his shoulder daring you to knock it off. Some pretext is needed. Don't give it to them. They want a pretext to plunder you; their programme is to pillage, rob, ravage, lay waste and destroy. They want your farms, and although very virtuous, would like to ravish your wives and daughters. Don't give them an opportunity. Let the same wisdom that has governed your acts hitherto still be continued. They want a cause of quarrel that they may rob and pillage according to law. Don't give it to them. They would like to provoke a riot, bloodshed, sedition and revolt, that they may have a pretext to destroy you. Don't work into their hands.

Let them pack juries fresh from houses of ill fame to try you on virtue. Never mind; it is their virtue that suffers, not yours. Let them try you for living with and protecting your wives and providing for your children; fidelity and virtue are not crimes in the eyes of the Almighty, only in theirs. Rotten and corrupt themselves, this clique would like to reduce you to their level. Their aim is to strangle virtue, purity and sobriety, introduce gambling hells, drunkenness and dens of prostitution, infamy and vice. No matter, still be quiet.

"But they are accusing some of our best and most honorable men of murder!" What of that? Who have they suborned as their accusers? They themselves call them by the mild name of assassins, these are their fellow pirates, with whom they hob-nob and associate. Be quiet! "But other aggressions are contemplated; they are bent on provoking a quarrel and mischief." No matter, it takes two to make a quarrel, don't you be one of them. "They offer themselves to be kicked." Don't do it, have some respect for your boots. "But they insult us on every hand."

What! they insult you! Nature has provided for many animals and insects a certain species of aggression and defense. Some snakes crush their victims in their folds; others carry poison in their teeth; the wasp and scorpion sting you; the ant poisons with its bite; the vampire sucks your blood, while the pole-cat protects itself by its insufferable odor.

"Their power to hurt each little creature feels,
Bulls use their horns and asses use their heels."

Now, who would consider himself insulted by the hissing of a snake, the attack of a wasp, or the odor of a skunk? You would simply avoid them; it is not in their power to insult you. The mules in the stable below may bray in response to the clamor above; let them manage the exhibition in the menagerie in their own way in that delectable stable; still let them alone. But don't let us be dull and dumpish and careless; watch every point, note every action, keep a record of every event, exhibit every falsehood, expose every wrong, watch and avoid them as you would the leprosy; be vigilant in everything and every where; watch their morality and their manipulation of mines; follow them to their secret dens; keep a true record of all their acts, and the time is approaching when their stench will sicken the nation; they and their paramours may be protected for a while, but the covering will fall, their pretentious purity be exposed and their acts be bruited through the land. Keep quiet and don't be caught napping; "fear God and keep your powder dry"; but keep quiet.

Don't allow them to insult you; they can't do it. If they take you to the stable, close your nostrils on the stench. If they can stand it always, you can for a short time. If your ears are offended at their ribald exordiums, put cotton in them. If they send you to prison unjustly, rejoice. Let them have their full swing, and they will hang themselves. Keep quiet, but let every man in Israel make a common cause and provide for and pay the expenses of and sustain his brothers. It is the cause of right and justice, against wrong and oppression; it is our cause, the cause of liberty, the cause of humanity, the cause of God.

They found a people contended, virtuous, comfortable, prosperous and happy, and have introduced suspicion, strife, corruption and distrust, and have unsettled all our commercial prosperity. They have started a game on the political chess-board, are a miserable coterie of carpet-baggers, and have nothing at stake. You stake your property, your homes, your houses, your lands, your flocks and herds, your virtue, your honor, your wives and children, freedom, the inalienable rights of man, and the Kingdom of God. The stakes are unequal. Keep quiet. *Our Heavenly Father has committed to our trust everlasting, eternal truths; maintain them inviolate. Let the living fire burn in your bosom and guard vigilantly the sacred truths that the great Eloheim has committed to your trust. Utter not their shibboleth, nor bow to their rotten, contemptible shrine.*

Be men among men; but don't play into their hands. Let them alone! "But they may put more of our friends in prison." Let them do it. There are scores of thousands of men and women in these valleys, who, when they have a mind to, are ready to acknowledge that they are as lascivious as the man who was imprisoned for living with his wife, without any judicial farce being enacted on them. It will take a big prison to hold them all, we shall have lots of company; keep quiet!

"But they may place us under military rule." All the better, the military are much more honorable than the judiciary. The donkey told its master it could not carry two pair of panniers. There is no law which they can place us under that we cannot obey. We must live above all law, and nothing can harm us, "If we be

followers of that which is good", so keep quiet! "But it interferes with our material prosperity, with our trade and commerce, our mines and industries." No matter, if others can stand it, we can; keep quiet!

There is something heroic in being able calmly to view with firm nerves and unblanched cheek, the acts of your petty tormentors. In former ages a body of philosophical stoics prided themselves very much on their stoicism. Even our Indians boast of this quality, and when a captive brave is tied to a tree, and they are plucking off his nails, breaking his bones, and tearing off his flesh by piecemeal, he laughs at his tormentors, and tells them they don't know how to do it. But you stand in another position. Filled with the light of eternal truth, rejoicing in the possession of the favor of God, "having the promise of the life that now is, and of that which is to come", standing on a more exalted platform, you can smile with complacency on their feeble attacks, and

"Like Moses' bush ascend the higher,
And flourish unconsumed in fire."

But independent of this, it is our very best policy to be quiet. The court can proceed, yet the sun will rise and set, the earth will roll on its axis, potatoes and corn will grow irrespective of the decrees of courts. Hitherto you have been subject to the misrepresentations and manufactured lies from the small fry of this coterie, little whelps who lick the hands of their master, and vomit their lies by wholesale, to pervert public opinion; but they are found out. They have run their erratic race. You have no fear from them. Your cause is before the public. The eyes of the great American nation are now upon you, and men of honor, probity and position represent your acts. And to their honor be it spoken, the intelligent press, irrespective of party, denounce your prosecutors. This clique are not representatives of American sentiment. The majority of strangers in our midst repudiate them; and there are hundreds of thousands of honest, high-minded, honorable men throughout the land, who despise as much as you do these infamous acts.

We live in the most liberal and enlightened nation in the world; if there are evils, they can be corrected; but the undercurrent, the vital, strong, living sentiment of America is fair play, justice for all, equal rights, liberty, equality and brotherhood; they are opposed to hypocrisy, fraud, injustice and piracy, and will sustain republicanism, democracy, equity and the inalienable rights of man. Men of standing and position are now noting your acts, and they will report them truly and correctly; therefore keep quiet, and do not play into your enemies' hands. *For they war not only against you, but against the liberal, enlightened sentiment of the nation, against the time-honored principles of republicanism and equal rights.* If others can stand these outrages, we can. *If the nation can afford to see the rights of one hundred thousand American citizens wantonly assailed, we can.* If they can afford to have republican institutions trodden under foot, we can. If they can afford a religious crusade, we can. If they can afford a direct attack upon liberty and the rights of man, we can.

Keep quiet! Let them have full swing, and if I am not mistaken in the American nation, there is enough of the spirit of '76, of the spirit of justice and equal rights, which, if once aroused, will speak in thundertones and reverberate through the land; and while ignominiously your prosecutors will hang higher than Haman, they will be buried in the shades of everlasting infamy, or if remembered, only to be execrated from generation to generation. All right, therefore, live your religion, maintain your integrity, be "still and see the salvation of God."

—Millennial Star, Vol. 33, pg. 801-803.

December 12, 1871.

DEDICATED TO THE NOBLE WOMEN OF SHORT CREEK.

MY DEAR FRIENDS–

Too many of us say we want, above all else, to do GOD'S will, and then by our actions we say– "Of course God, unless Thy will is something that I do not want to do–something that is hard to do and the world may persecute me for". Yes, it is hard to live a Celestial Law in a Telestial world and may God give us the strength and the courage to do so.

To those who are truly sincere, I want to give you this poem, my sincere testimony.

Sincerely, One who wants to be one with you.

KNOW YE, I'M YOUR FRIEND.

For years I felt myself secure
With Husband, Church and Friend,
Then with Life's ever changing hand
It was all soon to end.

My soul was sorely bleeding,
For the one who'd been to me
A Husband dear and sweetheart
Someone fairer now did see.

I felt that things would straighten out
If I would wait and pray,
But Satan hard was working
To tempt the one who'd stray.

Yes! Satan now does rule the earth
With all iniquity,
He did his work so very well
My companion now was free.

We weaklings in this mortal flesh
Are put here to be tried,
And God will be our "Light House"
But WE our Ships must guide.

"Oh God," I said, "Thy will be done"
Be ever by my side.
Dear Lord, I know without Thy help
I truly would have died."

"Oh, hear Thy humble servant
And God please let me show it,
Each day I'll try to do Thy will
Dear Lord, if I but know it."

Yes, God was near to hear my prayer
In numerous ways He showed,
He'd heal my wounds and bless me much
He'd show me the right road.

I thought the road would be the one
That ALL would want to tread,
But the blessings of THIS path I found
Through Eternity THEY led.

I was taught "Celestial Marriage"
By the one "GOD" led to me;
I was thrilled yet sort of frightened
"Is this right for me to do?"

With a battle strong inside me
And my flesh was wordly weak,
I know I SAID I'D do His will
But an easier path I seek.

This law must be for someone else
It's surely not for me.
But through His patient guiding hand,
God finally made me see.

I've accepted now, this Holy Law
But each day I'm being tried
By the worldly powers of Satan
And his very wordly pride.

When I think of those before me
All those of WORTHY name.
Then think of all my weakness,
It makes me bow with shame.

To all who live this sacred law
My friendship I extend,
And may we all, with Gods good grace,
Live faithful to the end.

For all those who have this law revealed unto them MUST OBEY THE SAME.

JUST FOR A COW

As they look at their herds,
Rich cattlemen drool.
"But we're losing our money
On Short Creek's school.
We'll put a stop to that
Right now!
We can't let those children
Damage our cows."

So they went to a Judge
Who was bitter and cold.
"Faulkner's fought Short Creek
From the beginning," we're told.
"He can do something,
And will do it now.
We'll have to do something
To save on our cows."

The Judge sent a letter
To the Governor of the State.
"In Short Creek an insurrection
Doth wait.
To ruin the name
Of America so free.
Besides it's a chance
For publicity."

"We cannot let it go
Too long,
For their population
Is growing too strong.
We must do away
With it right now.
For before very long
There'll be no room for a cow."

So, bold-hearted Pyle
Soon took up the matter,
And decided the worst thing to do
Was to scatter
The children, and do it
Right now.
Any longer delay might mean
The loss of a cow.

Early in the morn
Of the 26th of July
It was dark now
From an eclipse in the sky.
Raiders came in
From both ends of town,
With red lights flashing,
While their sirens they sound.

Taking anything they wanted
Or of value they found,
They were soon in command
Of everyone in the town.
Well, no more need be said,
Except, the children's gone now.
Yes, they hauled off our children
To move in more cows.

—by a Short Creek Juvenile,
Age 15.

WHAT MAKES LIFE?

Not length of days nor span of years;
Not vain regrets nor hopeless tears;
Not faint heart when a storm appears—
These make not life.

Not easy drifting with the tide;
Not halting when the visions ride;
Not mourning for the gifts denied—
These make not life.

To fill the time with thought and deed;
To find in faith the joyous creed;
To lose oneself in other's need—
These make life.

To strive when adverse currents hold;
To make our dreams their truths unfold;
To smile at fate with courage bold—
These make life.

—Charles E. Whelan.

Most folks are unhappy because they do not get what they want. The happy folks are those who do not always get what they want, but are happy over whatever good they get.

Whatever it is you want, you can reach it, if you will combine your heart, your backbone, your faith, and your common sense,

AND THEN STRETCH!

TRUTH

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

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Legal Aspects of Polygamy

Since the first anti-polygamy statute was framed in 1862, the Latter-Day Saint people have been persecuted and driven because of their belief in the practice of Plural Marriage. The anti-polygamy laws, though declared constitutional by the United States Supreme Court, were always considered unconstitutional by the former leaders of the Church. Such men as Presidents Brigham Young, John Taylor, Wilford Woodruff, etc., consistently affirmed that the law makers had violated their oaths, and their decisions regarding Plural Marriage were not binding upon the Latter-Day Saint people.

The first extended crusade since 1890, against those believing in "Mormon Plural Marriage" was started in 1944, and has finally culminated in the recent raid on the people of Short Creek, Arizona, by Church and civil authorities.

In years past these authorities have always confined their raids against the practice of the principle rather than the mere belief in it. Not so with the present crusade. Many families not involved in the practice of this principle now find themselves penalized for a belief in it, and are faced with an ultimatum to either agree by affidavit to never again believe in it or have their children adopted into the homes of strangers.

In view of this recent action we feel justified in publishing in serial form a comprehensive treatment of this subject. The able writer Joseph W. Musser prepared and published this work some years ago in the book entitled "Celestial or Plural Marriage." Because of the present opposition by both State and Nation to allow people to freely believe, even without practice, we feel the need of exposing the present attitude of the authorities so that all Americans may know that though we Americans believe that **"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof";** That though we Americans regard FREEDOM OF RELIGION as axiomatic—experience has taught us that **RELIGIOUS BELIEF AND PRACTICE ARE FORBIDDEN!** (Editors).

We now consider the legal aspects of polygamy, or, more correctly speaking, Celestial or plural marriage, practiced as a religious rite by the Priesthood of the Mormon people. On this phase of the subject much has been written and lively discussions had; bitterness has been aroused between members and non-members of the

"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."

Church, as also, in late years, between members of families in the Church. From its inception the Church has taught law obedience. It is a fundamental concept of Mormonism that the Constitution of the United States was inspired of heaven (TRUTH 6:41; also D. & C., 101:11; 109:54) God and not man is the author of the Constitution. True, the document is not a perfect expression of human rights. (1) but it is as perfect as its promoters were prepared to receive at the time. Its sponsors had fled Europe in quest of religious liberty. In their native homes these early pioneers had been persecuted for their religious notions. They braved the perils of the deep to reach a land where their consciences could enjoy free expression. This was the land of America.

We shall pass over the Declaration of Independence, July 4, 1776, and the Articles of Confederation, Dec. 15, 1777, to the Constitution of the United States, adopted September 17, 1787, to be in effect on and after March 4, 1789. Among other rights the document provided that **"no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States."**

Not content with this provision for religious liberty — doubtless actuated by experiences of the past—and under the inspiration of the Lord, Article One of the first ten amendments to the Constitution, called the "Bill of Rights", provided:

> **Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; * * ***

It was this provision in political economy that the Saints have clung to as a palladium of religious liberty. In their worship they have asked for no more than their constitutional rights, but have, in earlier days, insisted upon that much.

The founders of the United States, for the most part, were believers in the Bible, their highest conception of government was based on the teachings of the Bible. To them the cannon of revelation was closed and a sufficient guide was given them in that sacred book.

We have shown that the Bible champions plural marriage in no uncertain terms; that in instances the Lord is credited with giving plural wives to His servants (2), and in other instances He revealed laws that under some circumstances compelled the practice of the principle. (3).

This being true it would seem there is no place in the Government of the United States for anti-polygamy legislation as the principle involves a religious belief. The leaders of the Mormon Church have always advocated obedience to laws founded upon and not in conflict with the Constitution. They have, however, insisted that God's interpretation of that sacred document, and not man's, shall be the deciding factor. Backing this position we not only have the Bible which all Christians accept as authoritative and binding, (and this is supposed to be a Chris-

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(1) Joseph Smith said: "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. * * *

The Constitution should contain a provision that every officer of the Government who should neglect or refuse to extend the protection guaranted in the Constitution should be subject to capital punishment; and then the President of the United States would not say, "Your cause is just, but I can do nothing for you", (The reply of Martin Van Buren to the Prophet Joseph Smith. He said further, "If I take up for you I shall lose the votes of Missouri."—Whitney History of Utah 1:174) a governor issue exterminating orders, or judges say, "The men ought to have the protection of 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.—Teachings of Joseph Smith, pp. 326-7. Also His. of Ch. 6:57.

(2) For a concrete example see 2 Samuel 12:8.

(3) See Deut. 25:5-6.

tian nation), but in Mormon theology the Bible, insofar as it is translated correctly, is fortified by modern revelation. It, moreover, is modern revelation and not the Bible that furnishes justification to the Mormon Priesthood in practicing plural marriage in the present dispensation. The principle, of course, is right per se, but may only be practiced and the fulness of its benefits reaped, under direct permission from the Lord. "For if I will, saith the Lord of Hosts, raise up seed unto me, **I will command my people;** otherwise they shall harken unto these things." (Jacob 2:30.)

Quoting from the late President B. H. Roberts:

> **Subsequently Joseph Smith received a commandment from the Lord to introduce that order (the plural order) of marriage into the Church, and on the strength of that revelation, and not by reason of anything that is written in the Jewish scriptures, the Latter-day Saints practiced plural marriage.—Improvement Era 1:473.**

Brigham Young said:

> **Why do we believe in and practice polygamy? Because the Lord introduced it to His servants in a revelation given to Joseph Smith, and the Lord's servants have always practiced it.—J of D 9: 322; TRUTH 5: 39.**

Concerning the eternal element involved in the principle, the Lord revealed:

> **I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as WAS ORDAINED BY ME AND MY FATHER BEFORE THE WORLD WAS. —D & C 132: 28. (Then follows the law pertaining to plural marriage.)**

Then to all true Latter-day Saints the principle of plural marriage, or the Patriarchal order, known as the Law of Abraham, is fundamental, its practice being a necessity to all reaching out for the highest exaltation in the Celestial Glory—a place in the presence of the Father with the privilege of becoming a joint heir with Him and the Son.

With this conception none can rightfully maintain that in Mormon theology the principle of plural marriage is not a religious principle and a proper church rite; and as such it must come under the protection of the constitutional provision quoted. True, the practice may not conform to modern social ethics, it may be repugnant to the prevailing standards of human conduct, yet it is the religion of a people and as such is entitled to protection. Other religious conceptions, distasteful to Christendom, may be fostered by minority groups in the United States yet these groups must receive full protection under the law, so long as their actions do not infringe the rights of others, else the Constitution is meaningless.

Plural Marriage, as taught and practiced by the Mormon Priesthood can in no way interfere with the legitimate rights of others. Neither man nor woman is compelled to enter the law. Agency is given full freedom. If two women of proper age and normal mentality shall mutually choose to be the wives of the same man, he being in harmony with the arrangement, such a compact can in no wise encroach upon the rights of those preferring the monogamic or bacheloric systems. Under Mormon theology marriage is necessary to a complete salvation yet the Church has no right to interfere with catholic celibacy. It is the right of the Catholic church as well as individuals outside of the church to believe in and practice celibacy and no less the right of the Mormon people to practice plural marriage.

The Constitution of the United States carries no restrictions in the matter of marriage. August 29, 1852, the Church of Jesus Christ of Latter-day Saints, in the exercise of its rights, adopted as a tenet the Patriarchal principle of marriage as revealed by the Lord to Joseph Smith. (1)

(1) **Doctrine and Covenants, Section 132.**

This Revelation, while not reduced to writing until July 12, 1843, was received as early as 1831. The Prophet was taught the law at that time and later he was commanded to enter into the principle and establish it. This he did, himself taking twenty-seven plural wives (Historical Record, p. 233-4.) The principle was taught to those of his associates in the Priesthood whom the Prophet felt to trust, it not being deemed wise to attempt to publicize the law at that time among a people not prepared to receive it. As it was, the public, aroused by intimations of the fact, became fiendishly hostile, resulting in the martyrdom of Joseph and Hyrum Smith, June 27, 1844, Satan not only aroused his following to acts of atrociousness against the Saints, but prompted the enactment of laws—wholly unconstitutional in their character—prohibiting this form of marriage. Under Satan's gospel monogamy is the marriage system with bachelorhood the ideal and sexual promiscuity the rule.

The first legislation against plural marriage was enacted in 1862. The law is known as the Morrill measure and reads as follows:

AN ACT to punish and prevent the practice of Polygamy in the Territories of the United States and other places and disapproving and annulling certain acts of the Legislative assembly of the Territory of Utah. BE IT ENACTED BY THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA IN CONGRESS ASSEMBLED.

That every person having a husband or wife living who shall marry any other person, whether married or single, in a territory of the United States or other place over which the United States have exclusive jurisdiction, shall, except in the cases specified in the proviso to this section, be judged guilty of Bigamy and, upon conviction thereof, shall be punished by a fine not exceeding five hundred dollars, and by imprisonment for a term not exceeding five years; Provided, nevertheless, that this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage shall have been absent for five successive years without being known to such person within that time to be living; nor to any person by reason of any former marriage which shall have been dissolved by the decree of a competent court, nor to any person by reason of any former marriage which shall have been annulled or pronounced void by the sentence or decree of a competent court on the ground of the nullity of the marriage contract.

Sec. 2. And be it further enacted, That the following ordinance of the Provisional government of the State of Deseret, so called, namely: An ordinance incorporating the Church of Jesus Christ of Latter-day Saints, "passed February eight, in the year eighteen hundred and fifty-one, and adopted, re-enacted and made valid by the Governor and Legislative assembly of the Territory of Utah, by an act passed January nineteen, in the year eighteen hundred and fifty-five, entitled "An act in relation to the compilation and revision of the laws and resolutions in force in Utah Territory, their publication and distribution", and all other acts and parts of acts heretofore passed by the said legislative assembly of the Territory of Utah, which etablished support maintain, shield or countenance Polygamy, be and the same hereby are disapproved an annulled; Provided, That this act shall be so limited and construed as not to affect or interfere with the right of property legally acquired under the ordinance heretofore mentioned, nor with the right "to worship God according to the dictates of conscience", but only to annul all acts and laws which establish, maintain, protect, or countenance the practice of Polygamy, evasively called spiritual marriage, however disguised by legal or ecclesiastical solemnities, saeraments, ceremonies consecrations or other contrivances.

Sec. 3. And be it further enacted, That it shall not be lawful for any corporation or association for religious or charitable purposes to acquire or hold real estate in any Territory of the United States during the existence of the territorial government of a greater value than fifty thousand dollars: and all real estate acquired or held by any such corporation or association contrary to the provisions of this act shall be forfeited and escheat to the United States; Provided, That existing vested rights in real

estate shall not be impaired by the provisions of this section.

(Sig.) Galusha A. Grow,
Speaker of the House of Representatives
(Sig.) Solomon Foot
President of the Senate Protempore
Approved, July 1, 1862

(Sig.) Abraham Lincoln.

I certify that this act originated in the House of Representatives.

Attest,
(Sig.) Em: Etheridge, Clerk.

(1)

This law was declared constitutional by the Supreme Court of the United States (in Reynolds' case) January 6, 1879.

As previously stated, law obedience is a fundamental requirement of Latter-day Saints. An article of Faith promulgated by the Prophet Joseph Smith, reads:

> We believe in being subject to kings, rulers, and magistrates, in obeying, honoring, and sustaining the law. (Twelfth Article of Faith.) (2)

In a Revelation of the Lord which is in this day frequently quoted to prove that the Church is bound by **All** law—good or bad, constitutional or unconstitutional—the Lord states:

> Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. —D. & C. 58:21.

This command was given August 1, 1831, more than thirty years before the first anti-polygamy measure was enacted. However, in further interpreting the meaning of the term "laws of the land", the Lord on August 6, 1833, said:

> And now, verily I say unto you concerning the LAWS OF THE LAND, it is my will that my people should observe to do all things whatsoever I command them. And that law of the land WHICH IS CONSTITUTIONAL, supprting that principle of freedom in maintaining rights and privileges, belongs to ALL MANKIND, and IS JUSTIFIABLE before me. Therefore, I, the Lord, JUSTIFY YOU, and your brethren of my Church, in befriending that law which is the CONSTITUTIONAL LAW OF THE LAND; and as pertaining to law of man, whatsoever is more or less than this cometh of evil. I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free. Nevertheless, when the wicked rule the people mourn.—D. & C. 98:4-9.

This measure, then absolves the Saints from obeying unconstitutional laws—laws enacted by men conflicting with natural rights. If further proof of this fact is required, we need but refer to the command of the Lord given in 1882—some three years after the Morrill anti-polygamy law, enacted by Congress in 1862, was declared constitutional by the United States Supreme Court—that Seymour B. Young enter into plural marriage. This is the Revelation calling Heber J. Grant and George Teasdale into the Quorum of the Twelve. The Lord here completely ignores the law of the land concerning the plural marriage principle. This

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(1) For the benefit of the record we here give data of other measures subsequently passed by Congress relating to this question:

The Edmunds Bill became law March 22, 1882, and was declared constitutional March 23, 1885. This law included prohibitions against cohabitation with more than one woman, as wives; that either the practice of or belief in the principle disqualified a person from jury service, also disqualifying citizens from voting; it vacated all registration and election laws of the Territory of Utah, the work being placed in a "board of five members" to be appointed by the President of the United States.

The Edmunds-Tucker Law became operative March 3, 1887 (without the signature of the President, Grover Cleveland). It was declared constitutional May 19, 1890. Among other things it provided that the husband and wife might testify against each other in polygamous cases; marriages to be made a public record; all property of the Church, over a certain value, to be forfeit and escheated to the Government; the Church disincorporated; the Perpetual Emigrating Fund Company dissolved, also the Territorial Superintendent of district schools, female suffrage, Nauvoo Legion and the militia laws; also provided as a qualification to vote and hold public office, the subscribing to an oath to obey all anti-polygamy laws, promising not to teach, aid, or advise to the contrary.—Condensed from Whitney's Popular History of Utah.

(2) This Article, to be sound, must, of course, be attached to and interpreted in connection with the Eleventh Article, reading: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." In harmony with this statement and in harmony with the Revelation of the Lord defining the kind of laws the Saints are in duty bound to sustain (D. & C. 98:4-6.) Article Twelve must be interpreted as meaning: "* * * in obeying, honoring, and sustaining the constitutional law"—laws not in contravention of the laws of Heaven.

measure places the Latter-day Saints in like category with the ancient Saints, such as Abraham refusing to worship at the shrine of his apostate father; of the three Hebrews rejecting the law of Nebuchadnezzar, and Daniel spurning the law of Darius. Such were the laws of the land in the days mentioned, being, according to human reasoning, the constitutional laws of the land, yet they opposed the laws of heaven and were not binding upon the true Saints of God.

Another revelation from the Lord relied upon by those in the Church opposing the present practice of plural marriage, and which, at the time, was claimed to be the basis for the Woodruff Manifesto of 1890, abandoning plural marriage within church jurisdiction, contains the following provision:

> **Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.—D. & C. 124:49.**

It will be noted that this proviso in the Revelation is specific on two points:

1. A commandment to do a certain **work.**

2. Before being absolved from that commandment men must "go with all their might and with all they have to perform that work, and **cease not their diligence."**

In this Revelation the Lord specifically released His servants from "building a city and a house" (Temple) unto His name in Jackson County, Missouri, being hindered as they were and driven out of that County by the enemy. However, the release applied to a certain **"Work"** and not to the maintenance of an eternal principle or law. The work of building a city could wait. The time will come when a "city and house" will be built at the place designated, while in the meantime the principle involved in such building—and which is fundamental—will live on. No Latter-day Saint can conceive, for instance, of an edict of the Lord changing the necessity for or the form of baptism to conform to the laws of man. For many years in certain European countries, it has been unlawful for the Elders to perform baptisms, but this did not excuse them from complying with the request of converts for baptism, nor does it excuse the converts from being baptized. Baptism is an eternal law, while the building of a city may be delayed in accordance with circumstances. Likewise Celestial or plural marriage is an eternal law. Men are not excused by social laws or customs from entering the principle, hence the exemption provided by the Lord, as quoted, is not applicable here. This fact was fully and clearly set forth by the early leaders of the Church in various writings, of which the following is a sample:

> **Influences are at work whose object is to create an impression in favor of the renunciation or temporary suspension of the law of CELESTIAL MARRIAGE, (Plural marriage). Arguments are being used to that end, in a semi-private way, with a view to gaining converts to that idea.**
>
> **Perhaps such pleadings may influence a few people who are not in the habit of probing subjects to the bottom and are not particularly gifted with the power to analyze the motives by which men are actuated. GOOD LATTER-DAY SAINTS, however, who have within themselves that needful reason for the hope that inspires them are not affected by the SHALLOW PRETEXTS OF SEMI-APOSTATES.**

Then after introducing the claim of some of the Saints, that the Lord had absolved them from further upholding this order of marriage, the article continues:

> **But they should not be so inconsistent as to put forth the FLIMSY CLAIM that their course is sustained by the revela-**

tions of the Almighty. They had better acknowledge that their faith in revelation has dwindled to a fine point, IF IT EVER EXISTED in their breasts at all, until it is scarcely discernable. They should at once proclaim themselves as UNBELIEVERS in the claim that the revelation on CELESTIAL MARRIAGE is of divine origin, or else admit that they do not POSSESS THE COURAGE OF THEIR CONVICTIONS.

But we are not yet through with treating upon the quotations sometimes referred to by the WEAK-BACKED WHO NEED A RAMROD FASTENED PARALLEL WITH THEIR SPINAL COLUMN, and occasionally manifest a desire to see the stiffening taken out of others. A favorite passage used by such will be found on page 435 (D. & C. 124:49).

It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving the people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation DOES NOT APPLY EVEN REMOTELY to the present situation. — Ballard-Jenson Correspondence, pp. 71-3.—Editorial in Deseret News, June 5, 1885.

The second provision, men shall "go **with all their might and with all they have to perform that work, and cease not their diligence**", while not, as we have shown, germane to the present discussion, may be dismissed with the one suggestion, that even were it pertinent, there is no evidence that the Saints did go forth with **their might** and with all **diligence,** to live the law since only two or three per cent entered the principle, while the great majority treated it with contempt, finally joining in measures looking to its nullification. The answer as quoted from the Deseret News is scriptual, logical and sound.

If greater evidence be required to show that eternal laws are irrevocable, we quote from the Revelation of the Lord to John Taylor, September, 1886:

How can I revoke an everlasting covenant, for I the Lord, am everlasting, and my everlasting covenants cannot be abrogated nor done away with, but they STAND FOREVER. * * * I, the Lord, do not change, and my word and my covenants and my law do not. * * * I have not revoked this law (Plural marriage), NOR WILL I, for it is everlasting, and those who will enter into my glory MUST obey the conditions thereof.—

We have shown that Celestial or plural marriage as practiced by the Priesthood of God, is a religious sacrament, and as such is not subject to the whims of either federal or state legislators. The principle has to do only with conscience.

We formerly taught to our people that polygamy or celestial marriage, as commanded by God through Joseph Smith was right; that it was a NECESSITY to man's highest exaltation in the life to come. (1)

On this point the Catholic Church affirms:

To take away from man the natural and primeval right of marriage, to circumscribe IN ANY WAY the principle ends of marriage laid down in the beginning by God himself in the words "INCREASE and MULTIPLY," is BEYOND THE POWER OF ANY HUMAN LAW— (2)

While not directed specifically to the sacrament of marriage, yet the principle enunciated by Martin Luther in his defense before the Pope's Council is germane here. He said:

I cannot submit my faith either to the Pope or to the Council because it is as clear as the day that they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the testimony of scripture, or by the clearest reasoning—unless I am pursuaded by means of the passages I have quoted—and unless they thus render my conscience bound by the word of God, I cannot and will not retract for it is unsafe for a Christian TO SPEAK AGAINST HIS CONSCIENCE. Here I stand, I can do no other; MAY GOD HELP ME; Amen. (3)

(1) Petition for Amnesty signed by the First Presidency and members of the Quorum of Twelve, December 19, 1891.
(2) Four Great Encyclicals, pp. 75-6; TRUTH 2:68.
(3) Outlines of Ecclesiastical History, Roberts, p. 241; TRUTH 3:116.

The principle of marriage—either monogamic or Abrahamic—may thus be a religious rite that becomes an affair of conscience and not of the state.

CHAPTER TWO

We have shown that the American Government is the outgrowth of the efforts of men to enjoy freedom of conscience, unmolested by legal enactments or religious fanaticism. Arguing this point Col. William J. Donovan, one time Assistant to the Attorney General of the United States, in a Radio address voiced the following:

> **This republic came into being as a concrete expression of the political philosophy which had been developing in Europe for centuries, and which was based on the belief that PERSONAL LIBERTY is not only the most priceless possession of man, but the greatest stimulant to human progress. (1)**

Thomas Jefferson, author of the Declaration of Independence and a champion of human liberty made this revealing statement:

> **The rights of conscience we never submitted, we could not submit; we are answerable for them TO OUR GOD. (2)**

Blackstone, the great English jurist stated:

> **If ever the laws of God and men are at variance, the FORMER are to be obeyed in derogation of the latter. (2)**

And this position is sustained by the Catholic Church in the present day. In a letter from the Catholic Bishops recently drafted at Fulda, charging the German Government with violating the Berlin-Vatican concordat, this expression is employed:

> **But when the laws of the state conflict with the natural laws and God's commands, then God must be obeyed more than man. The letter, according to the dispatch, orders the faithful to follow the gospel and the commandments rather than man-made laws whenever the two conflict. (3)**

Peter and his associate Apostles were teaching doctrines contrary to the laws and order of their day. They were commanded by the High Priests and other apostate leaders to desist, which brought forth the following fundamental truth:

> **But Peter and John answered and said unto them, whether it be right in the sight of God to harken unto you more than unto God, judge ye.**

And being further pressed, the Apostles answered in boldness: "**We ought to obey God rather than man!**"

Echoing these fundamental truths a short time since, President Franklin D. Roosevelt made this statement:

> **In the United States we regard it as axiomatic that every person shall ENJOY THE FREE EXERCISE OF HIS RELIGION according to the dictates of his conscience. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of religious freedom and equality before the law; and these concepts are deeply ingrained in our national character.**
>
> **It is true that other nations may, as they do, enforce contrary rules of conscience and conduct. It is true that policies that may be pursued under flags other than our own are beyond our jurisdiction. Yet in our inner individual lives we can never be indifferent, and we assert for ourselves COMPLETE FREEDOM to EMBRACE, to PROFESS and to OBSERVE the principles for which our flag has so long been the lofty symbol. As it was so well said by James Madison: "WE HOLD IT FOR A FUNDAMENTAL AND INALIENABLE TRUTH THAT RELIGION AND THE MANNER OF DISCHARGING IT CAN BE DIRECTED ONLY BY REASON AND CONVICTION, NOT BY FORCE OR VIOLENCE." (4)**

In view of the facts presented one must ponder the question:

> **Why, then, did the Supreme Court of the United States decide the anti-polygamy laws (measures calculated to hinder the Saints from the enjoyment of their religious rights) constitutional, and why were men and women imprisoned, some of them losing their lives, for daring to insist upon the rights of conscience; and this, too, in a free country of America under the broad and God-inspired Constitution of human rights?**

In the Reynold's case a decision was rendered against George Reynolds

(1) Vital Speeches, April, 1936; TRUTH 2:70.
(2) TRUTH 2:81.
(3) TRUTH 1:61.
(4) TRUTH 1:80.

inhibiting the practice of plural marriage. This was a test case voluntarily submitted to by Elder Reynolds, under sanction of the leadership of the Church, in order to test the constitutionality of the anti-polygamy law of 1862 directed against the Mormon faith. Reviewing the case, the Court recited the following facts:

> On the trial, the plaintiff in error, the accused, proved that at the time of his alleged second marriage he was, and for many years before had been, a member of the Church of Jesus Christ of Latter-day Saints, commonly called the Mormon Church, and a believer in its doctrines; that it was an accepted doctrine of that church "that it was the duty of male members of said church, circumstances permitting, to practice polygamy; * * * that this duty was enjoined by different books which the members of said church believed to be of divine origin, and among others the Holy Bible, and also that the members of the church believed that the practice of polygamy was directly enjoined upon the male members thereof by the Almighty God, in a revelation to Joseph Smith, the founder and prophet of said church; that the failing or refusing to practice polygamy by such male members of said church, when circumstances would admit, would be punished, and that the penalty for such failure and refusal would be damnation in the life to come." He also proved "that he had received permission from the recognized authorities in said church to enter into polygamous marriages; * * * that Daniel H. Wells, one having authority in said church to perform the marriage ceremony, married the said defendant on or about the time the crime is alleged to have been committed, to some woman by the name of Schofield, and that such marriage ceremony was performed under and pursuant to the doctrines of said church."
>
> Upon this proof he asked the court to instruct the jury that if they found from the evidence that he was married as charged—if he was married in pursuance of and in conformity with what he believed at the time to be a religious duty, that the verdict must be "not guilty." This request was refused, and the court did charge "that there must have been a criminal intent, but that if the defendant, under the influence of a religious belief that it was right—under an inspiration, if you please, that it was right—deliberately married a second time, having a first wife living, the want of consciousness of evil intent—the want of understanding on his part that he was committing a crime—did not excuse him; but the law inexorably in such cases implies the criminal intent." (1)

The Court made the following comments:

> Upon this charge and refusal to charge the question is raised whether religious belief can be accepted as a justification of an overt act made criminal by the law of the land. The inquiry is not as to the power of Congress to prescribe criminal laws for the territories, but as to the guilt of one who knowingly violates a law which has been properly enacted, if he entertains a religious belief that the law is wrong.
>
> Congress cannot pass a law for the government of the territories which shall prohibit the free exercise of religion. The first amendment to the Constitution expressly forbids such legislation. Religious freedom is guaranteed everywhere throughout the United States, so far as congressional interference is concerned. The question to be determined is whether the law now under consideration comes within this prohibition.
>
> The word "religion" is not defined in the Constitution. We must go elsewhere, therefore, to ascertain its meaning, and nowhere more appropriately, we think, than to the history of the times in the midst of which the provision was adopted. The precise point of the inquiry is what is the religious freedom which has been guaranteed.
>
> Before the adoption of the Constitution attempts were made in some of the colonies and States to legislate, not only in respect to the establishment of religion, but in respect to its doctrines and precepts as well. The people were taxed against their will for the support of religion, and sometimes for the support of particular sects to whose tenets they could not and did no subscribe. Punishments were prescribed for a failure to attend upon public worship, and sometimes for entertaining heretical opinions. The controversy upon this general subject was animated in many of the States, but seemed at last to culminate in Virginia. In 1784 the house of delegates of that State, having under consideration "a bill establishing provision for teachers of the Christian religion", postponed it until the next session, and directed that the bill be published and distributed, and that the people be requested "to signify their opinion respect-

(1) A Review of the Decision of the Supreme Court of the United States in the Case of George Reynolds by George Q. Cannon, p. 53.

ing the adoption of such a bill at the next session of assembly."

This brought out a determined opposition. Amongst others, Mr. Madison prepared a "Memorial and Remonstrance," which was widely circulated and signed and in which he demonstrated "that religion, or the duty we owe the Creator", was not within the cognizance of civil government. (Semple's Virginia Baptists, Appendix.) At the next session the proposed bill was not only defeated, but another "for establishing religious freedom," drafted by Mr. Jefferson (1 Jeff. Works, 45; 2 Howison's Hist. of Va., 298), passed. In the preamble of this act, (12 Hening's Stat., 84) religious freedom is defined, and after a recital "that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty," it is declared "that it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order." In these two sentences is found the true distinction between what properly belongs to the church and what to the state.

* * * Said Mr. Jefferson afterwards, in reply to an address to him by a committee of the Danbury Baptist Association, (8 Jeff. Works, 113):

"Believing with you, that religion is a matter which lies solely between a man and his God that he owes account to none other for his faith or his worship, that the legislative powers of the Government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establishment of religion or prohibiting the free exercise thereof,' thus building a wall of separation between church and state. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights, convinced he has no natural right in opposition to his social duties." Coming as this does from an acknowledged leader of the advocates of the measure, it may be accepted almost as an authoritative declaration of the scope and effect of the amendment thus secured. Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order.

* * * In our opinion, the statute immediately under consideration is within the legislative power of Congress. It is constitutional and valid as prescribing a rule of action for all those residing in the Territories, and in places over which the United States have exclusive control. This being so, the only question which remains is, whether those who make polygamy a part of their religion are excepted from the operation of the statute. If they are, then those who do not make polygamy a part of ther religious belief may be found guilty and punished, while those who do must be acquitted and go free. This would be introducing a new element into criminal law. Laws are made for the government of actions, and, while they cannot interfere with mere religious belief and opinions, they may with practices. Suppose one religiously believed that human sacrifices were a necessary part of religious worship, would it be seriously contended that the civil government under which he lived could not interfere to prevent a sacrifice? Or, if a wife religiously believed it was her duty to burn herself upon the funeral pile of her dead husband, would it be beyond the power of the civil government to prevent her carrying her belief into practice?

So here, as a law of the organization of society, under the exclusive dominion of the United States, it has been prescribed that plural marriages shall not be allowed. Can a man excuse his practices to the contrary because of his religious belief? To permit this, would be to make the professed doctrines of religious belief superior to the law of the land, and, in effect, to permit every citizen to become a law unto himself. Government could exist only in name under such circumstances. (1)

It is here seen that the Court holds that while the Constitution upholds the right of "mere opinion", the courts are given the right to regulate action, be that action the result of a religion belief or not; in other words, one may **think** with impunty but may not **act** when such action is adjudged contrary to the majority. And this, by the Supreme Court of the United States, is called RELIGIOUS LIBERTY!

The reaction of the Mormon people to this extraordinary decision is clearly outlined in an interview between John Taylor, then the President of

(1) Ibid, pp. 53-56.

the Quorum of Twelve and likewise the leader of the Church (Brigham Young having died), and Col. O. J. Hollister, United States Revenue Collector for Utah, recorded in Whitney's Popular His. of Utah, (pp 318-20). As follows:

A few days after the decision was rendered, a notable interview took place between President John Taylor, the head of the "Mormon" Church and Colonel O. J. Hollister, United States Revenue collector for Utah:

The meeting, which had been solicited by Colonel Hollister as correspondent of the New York Tribune, was at the President's Office; a number of prominent men, in addition to the two principles taking part were present. Asked as to whether he disagreed with Judge Waite's statement of the scope and effect of the Constitutional guarantee of religious freedom, President Taylor answered in the affirmative, and added: "A religious faith amounts to nothing unless we are permitted to carry it into effect.* * * They will allow us to think—what an unspeakable privilege that is!—But they will not allow us the free exercise of that faith, which the Constitution guarantees." Of the extended conversation that ensued, the following is a sufficient digest:

Colonel Hollister: "Is it not true that marriage is the basis of society; that out of it spring the social relations, obligations, and duties with which governments must necessarily concern themselves? And is it not therefore within the legitimate scope of the power of every civil government to determine whether marriage shall be polygamous or monogamous under its dominion?

President Taylor: "When the Constitution of the United States was framed and adopted, those high contracting parties did positively agree that they would not interfere with religious affairs. Now, if our marital relations are not religious, what is? This ordinance of marriage was a direct revelation to us through Joseph Smith the Prophet. You may not know it, but I know that this is a revelation from God and a command to His people, and therefore it is my religion. I do not believe that the Supreme Court of the United States has any right to interfere with my religious views, and in doing it they are violating their most sacred obligations."

Colonel Hollister: "If marriage can be legitimately called religion, what human relation or pursuit may not be so called? And if everything is religion, and the State is prohibited from interfering with it, what place is there left for the State?"

Elder Charles W. Penrose: "That is easily answered. When one's religion presumes to interfere with the rights and liberties of others."

Colonel Hollister: "I think it (polygamy) interferes with the rights of men and women, because when a man marries a second woman, some other man must do without any. The sexes are born in about equal numbers."

President Taylor: "It is well known that there are scores of thousands of women in these United States who cannot obtain husbands, and the same also in England and other Christian countries. And, furthermore, we regard the plural order of marriage as being voluntary, both on the part of the man and the woman. If there should be any disparity such as you refer to—if there should not be two wives for one man, why then he could not get them."

Colonel Hollister: "Do you regard polygamy as worthy of perpetuation at the cost of perpetual antagonism between your people and their countrymen?"

President Taylor: "We are not the parties who produce this antagonism. Our revelation, given in August, 1831, specifically states that if we keep the laws of God we need not break the laws of the land. Congress has since, by its act, placed us in antagonism to what we term an unconstitutional law. Congress, indeed, can pass laws, and the Supreme Court can sanction those laws; but while they have the power, being in the majority, the justice of those laws is another matter."

Colonel Hollister: "Do you regard polygamy as superior to monogamy, as the form or law of marriage, and if so wherein?"

President Taylor: "I regard it as altogether superior to the law of monogamy, in a great many particulars. There is in all monogamic countries, the United States not excepted, a terrible state of things arising from the practice of monogamy. We acknowledge our children; we acknowledge our wives; we have no mistresses. We had no prostitution until it was introduced by monogamy. Polygamy is not a crime per se (in itself); it was the action of Congress that made polygamy a crime. The British Government allows one hundred and eighty millions of their people to practice it, and by the law protects them in it. It is very unfortunate that our republican government cannot be as generous to its provinces as

a monarchial government can be to its colonies."

Colonel Hollister: "You hold, then that the condemnation of polygamy by all Christian nations is without reason and wisdom, and contrary to the spirit of revelation?"

President Taylor: "We most assuredly do."

Colonel Hollister: "Is not, in fact, what you call revelation the expression of the crystallized public sentiment of your people; and if a majority of them should desire to abandon polygamy, would what is called revelation deter them from doing so?"

Elder Joseph F. Smith: "It is very unfair in you, Mr. Hollister, to even think that a people who have suffered as we have for our faith, having been driven FIVE DIFFERENT TIMES FROM OUR HOMES and suffered even to martyrdom, should be insincere in our belief. Questions you have asked here repeatedly imply that we could get up revelations to suit ourselves."

Colonel Hollister: "What effect, on the whole, do you apprehend Chief Justice Waite's decision will have on the question?"

President Taylor: "I DON'T KNOW THAT IT WILL HAVE ANY EFFECT, EXCEPT TO UNITE US AND CONFIRM AND STRENGTHEN US IN OUR FAITH."

Reviewing the action of the Supreme Court in the George Reynolds case in which the decision of the lower court finding the defendant guilty of a crime was affirmed, the Hon. George Q. Cannon, at the time Utah's Representative in Congress, said:

When this decision was rendered, I was disappointed. When I had the opportunity of reading it, my disappointwas increased. I had hoped that the Court would give to this question—one of the most important that has ever been submitted to it—the most calm, profound and unprejudiced attention: that they would examine it thoroughly and exhaustively, and render a decision that would be read with interest and delight by every lover of freedom and the rights of man. No grander opportunity was ever offered to a court to do this than the Reynolds case afforded. But one has only to read the document to perceive that the Court failed to grasp the magnitude of the question, or to rise to its proper conception. I venture to say that no constitutional lawyer—and in fact no layman who has given the questions involved in this case any consideration whatever—who takes pride in the reputation of the Court, can help having a feeling of regret in reading the decision. It is superficial careless and immature. It reads more like the plea of an advocate than the well-considered, thoroughly weighed and ripe decision of great judges upon an important and long agitated constitutional question. Such a decision upon a case involving a few thousands of dollars, though open to dissent and perhaps censure, might be excused upon the plea of a pressure of current business; but upon a case of this magnitude, affecting, as it does, the rights of conscience and religious liberty of a large and important society, who form the bulk of the population of one Territory, and important communities in other Territories, far-reaching, too, in its effects upon those rights and that liberty in the nation at large, such treatment of the question is utterly out of keeping with the character of this Supreme earthly tribunal. * * *

Early in my life I was taught that the founders of our Government were raised up by the Almighty to perform the work which they accomplished. I was taught to look upon the experience which the colonies underwent in the suffering of wrongs, in the endurance of oppression, in the struggles for religious and political liberty, as a preparatory training to enable them to value, contend for and achieve independence. I was taught that the firmness, valor and undaunted cheerfulness, hope and confidence of Washington, and the heroic men who shared with him the perils of the battle-fields of the Revolution, the wisdom and skill and moral courage in council of the Adamses, Franklin, Jefferson and Madison, and the mighty patriots, their compeers, were due to the direct blessing and inspiration of Heaven bestowed upon them. I was taught to view the Declaration of Independence and the Constitution of the United States as instruments designed by the Almighty for the establishment and protection upon this land of the most perfect and happy liberty to which mankind could attain in this mortal existence. * * *

Believing that the Lord had led the framers of the Constitution to make it sufficiently broad and comprehensive for all His purposes, and that He had commanded us to receive the old marriage practiced by the patriarchs, the decision of the Supreme Court placed us in a quandary. If, as is undoubtedly true, the

> Lord had a perfect knowledge of the Constitution and its powers and limits when He required us to obey the commandment referred to, how came this decision of the Supreme Court? Cerainly He had not left the charter of our liberties in so imperfect a condition that Congress could, by its authority, make a law by which we should be fined, imprisoned and degraded for obeying Him. Such a thought was repugnant to every feeling of my nature. Was it possible, then, that the Supreme Court had made a wrong decision? Reluctant as I was to let this thought enter my mind, it was my only alternative. Here was the Supreme Court of the United States on one side and the Lord upon the other. One, the Supreme earthly tribunal, the other, the Supreme Ruler of Heaven and earth. There could be no hesitation in concluding which was right. But to merely assert it was unworthy of the cause and the tremendous issues involved. * * * —A review of the decision of the Supreme Court of the U. S. in the case of George Reynolds vs. the United States, by George Q. Cannon, pp 4-6.

Going back of the Constitution and as a step towards its birth, we find James Madison, a member of the Virginia Assembly and later the fourth President of the United States, assisting in the adoption in the Virginia Assembly of a "Declaration of Rights", as follows:

> That religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other.—Ib p. 8-9.

To this measure it is said that Col. George Mason offered an amendment that in effect cast doubt on the meaning of Mr. Madison's clause. To meet this objection Mr. Madison "proposed an amendment which asserted the inherent and indefeasible right, by nature, to **freedom of religion**", and declared that "all men are equally entitled to the full and free exercise of religion, according to the dictates of conscience." To close the door more effectually against the abuse of authority by the civil magistrate under the clause of exception drafted by Col. Mason, Mr. Madison's amendment added that "no man, or class of men, ought, on account of religion, to be invested with peculiar emoluments or privileges, nor subject to any penalties or disabilities, unless, under color of religion, the preservation of equal liberty and the existence of the State are manifestly endangered."

Commenting further Mr. Cannon states:

> Here we have Mr. Madison's exact idea as to the power of the civil magistrate, or the government, over religion. It is well to note it as we pass. No man to be subjected, on account of religion, to any penalties or disabilities, unless, under color of religion, the preservation of equal liberty and the existence of the State are manifestly endangered. Here was a well-defined limit, beyond which Government could not pass without trespassing upon the rights of the citizen. His faith, his worship, his religious practices, as his conscience might dictate them to him, are his own. His fellowman has no right to interfere with them. He is responsible for them to his Creator. Government has no authority to interfere with them, unless—mark the exception—the preservation of equal liberty and the existence of the State are manifestly endangered.—Ib pp 9-10.

Regarding the Act establishing religious freedom, Howison, in his History of Virginia, sets forth the steps taken by the Presbytery of Hanover. This religious body elicited the assistance of Thomas Jefferson, who, though at the time regarded an "infidel" in his opinions, is said to have "followed the highest reason in his views of religious liberty." It is claimed that no less than five memorials were presented by the Presbytery to the General Assembly, in which the relation of church and state was discussed. Needless to say these memorials, largely the work of Jefferson, had an important influence in shaping legislation pertaining to religious freedom. It is shown that the Baptists also presented petitions on the same subject. These Memorials, Mr. Cannon explains, "with few alterations, would cover the Latter-day

Saints' case almost entirely. They are much alike in tone. They are the cry of humanity, which is not peculiar to any age, race, tongue, or creed, where ever restrictions upon the rights of conscience exists, or attempts are made to enact them. The dissenters did not want a religion established by law. They wanted ALL denominations to be free."

The Memorials of the Hanover Presbytery furnish evidence of the intended "breadth and scope of the Act establishing religious freedom." They say:

> That every argument for civil liberty gains additional strength when applied to liberty in concerns of religion, and that there is no argument in favor of establishing the Christian religion but what may be pleaded for establishing the Alcoran. * * * That they humbly represent that the only proper objects of tenets of Mahomet by those who believe civil government are the happiness and protection of men in the present state of existence, the security of the life, liberty and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual; but that the duty they owe their Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the Universal Judge.
>
> If the Assembly have a right to determine the preference between Christianity and the other systems of religion that prevail in the world, they may also, at a convenient time, give a preference to some favored sect among Christians. * * *
>
> The Memorial contains the following remarkable sentence: "Who do not see that the same authority which can establish Christianity in exclusion of all other religions, may establish with the same ease, any particular sect of Christians, in exclusion of all other sects?" * * *
>
> The Act which these Memorials called into existence Mr. Madison speaks of (Madison's Works, vol. 3, p. 526) as "a permanent barrier against future attempts on the rights of conscience, as declared in the great charter prefixed to the Constitution of the State." At another time he said: (Ibid, vol. 1, p. 216) "The enacting clause passed without a single alteration, and, I flatter myself, in this country extinguished forever that ambitious hope of making laws for the human mind.—Ib. pp 11-13.

Concerning Mr. Jefferson's part in having religious freedom incorporated in the Virginia "Act," he states in his autobiography:

> The bill for establishing religious freedom, the principle of which had, to a certain degree, been enacted before, I had drawn in all the latitude of reason and right. It still met with opposition; but, with some mutilation in the preamble, it was finally passed; and a singular proposition proved that its protection of opinion was universal. Where the preamble declares that coercion is a departure from the plan of the holy author of our religion, an amendment was proposed, by inserting the words "Jesus Christ," so that it should read, "a departure from the plan of Jesus Christ, the holy author of our religion"; the insertion was rejected by a great majority, in proof that they meant to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and the Mohammedan, the Hindoo and Infidel of every denomination.—Ib. pp. 15-16.

This statement of Mr. Jefferson is of especial interest in the present discussion, since in the decision of the Supreme Court referred to Thomas Jefferson was mentioned as authority on the subject of religious freedom. On this point John Locke said:

> Those that are seditious, murderers, thieves, robbers, adulterers, slanderers, etc., of whatsoever church, ought to be punished and suppressed. But those whose doctrine is peaceable, and whose manners are pure and blameless, ought to be upon equal terms with their fellow-subjects. Thus, if solemn assemblies, observations of festivals, public worship, be permitted to any sort of professors, all these things ought to be permitted to the Presbyterians, Independents, Anabaptists, Armenians, Quakers and others with the same liberty. Nay, if we may openly speak the truth, and as becomes one man to another, neither Pagan, nor Mohammedan, nor Jew, ought to be excluded from the civil rights of the commonwealth, because of his religion. The Gospel commands no such thing.—Ib. p. 16.

Back in 1663, Rhode Island obtained a charter from Charles II of England, in which it is provided:

> That no person within the said colony at any time hereafter shall be any wise molested, punished, disquieted, or called in question for any differences in opinion in matters of religion, who do not actually disturb the civil peace of our said colony, but all and every person and persons may from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of religious concernments, they behaving themselves peaceably and quietly, and not using this liberty to licentiousnees and profaneness, nor to the civil injury nor outward disturbance of others.—Ib. p. 17.

Again we quote Blackstone, a "dyed in the wool Monarchist" upon this right of religious liberty:

> If ever the laws of God and men are at variance, the former are to be obeyed in derogation of the latter; that the law of God is, under all circumstances, superior in obligation to that of man.—(1 Black. Com. 16th ed., 58, N. (6).)—Ib.

Coming down to Washington's day, we find that great leader adamant in his views on the rights of conscience. He said:

> Happy, thrice happy shall they be pronounced hereafter, who shall have contributed anything, who shall have performed even the meanest office in erecting this stupendous fabric and empire on the broad basis of independency, who shall have assisted in protecting the rights of human nature and establishing AN ASYLUM FOR THE POOR AND OPPRESSED OF ALL NATIONS AND RELIGIONS.—Ib. p. 18.

Again referring to the definition of Jefferson on the legitimate powers of the Government pertaining to religions. In his notes on Virginia he says:

> The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such actions only as are injurious to others. * * * Constraint may make him worse by making him a hypocrite, but will never make him a truer man. It may fix him obstinately in his errors, but will not cure them. Reason and free enquiry are the only effectual agents against error.—Ib. p. 19.

We have briefly rehearsed vital steps leading to the establishment of religious freedom on the western continent designated by the Lord as the "Land of Zion". Such a freedom was foreign to the religious concept of the people of Europe; but God prepared a race to colonize this land having, at least in some degree, the American concept of freedom. Agency was the vital issue in heaven. On this issue earths are created, populated and the principle of Godhood established. Short of freedom in the exercise of Agency mankind would forever be barred from a re-entrance into the presence of the Creator, with assurance of eternal lives. It was for this reason that the Almighty inspired lovers of freedom to establish their homes on the western hemisphere, where, as the Lord said:

> And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.
>
> And I will fortify this land against all other nations.
>
> And he that fighteth against Zion shall perish, saith God.
>
> For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.—2 Nephi 10:11-14.

Over one hundred years before the writing of the Declaration of Independence, the Hon. Samuel Eddy, Secretary of State of Rhode Island, being requested by the Hon. James Burrill, Jr., a Senator in the Federal Congress, to make research into the records of Rhode Island with a view to the solution of Roger Williams' views on "unlimited toleration" reported the wording of a militia law passed in May, 1677, the following words:

> And that no person inhabiting within this jurisdiction shall be in any wise molested, punished, disquieted or called in question for any difference in opinion in matters of religion, who do not actually disturb the civil peace of the colony.

George Q. Cannon reciting the above in his review of the case, (page 22) comments as follows:

This was two hundred years ago—one hundred and one years before our Declaration of Independence! "Mormon" as I am, I could live under such a law as that. I never, to my knowledge, disturbed the civil peace of anybody. But how that law stands out in contrast with the law of Congress of July 1st, 1862!

I cannot quote from the other laws for want of space, but I give the concluding paragraph of Mr. Eddy's letter:

"There is one trait", says he, "in the laws of the first settlers of this colony, which places them, as advocates for the equal rights of all men in matters of religion, on an elevation above their contemporaries. The liberality of the most liberal of the latter is confined to Christians, believers in Jesus' holy Church; that of the former is extended to all men of civil conversation, without regard to their opinions, whether Christians or Jews, believers in Moses, or Jesus, or Mohammed, or neither. The life only, being of competent estates, furnished to the former evidence of the fitness to be freemen. Chalmers justly contends for the equal rights of the Roman Catholics with other Christians, and he ought, for the same reasons, to have contended for the equal rights of Jews, Mohammedans and all others, whether believers or not believers; for their natural rights are certainly equal."—p. 23.

Brevity compelling, we close this phase of our comments with the words of Justinian, Emperor of the Roman Empire, stating "as the whole doctrine of law:"

That we should live honestly, should hurt nobody, and should render to every one his due. Who, then, art thou, vain dust and ashes! by whatever name thou art called, whether a king, a bishop, a church, or a state, a parliament or anything else, that obtrudest thine insignificance between the soul of man and his Maker? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believeth, and there is no earthly power can determine between you. —Ib. p. 19.

Thus it is seen that not only the Mormon people considered the anti-polygamy legislation, aimed directly at them, as unconstitutional, but these views were shared in by the foremost thinkers of the world.

(To be continued)

AN INTERESTING ITEM.

(Friday, Dec. 25, 1874, at a meeting held in the basement of the St. George Tabernacle, Pres. George A. Smith, presiding.)

* * * He spoke of the Solemn Assembly which convened in Kirtland nearly forty years ago, and of the great blessings poured out by the Lord on that occasion. He felt glad to see present here to day perhaps forty witnesses of what then took place. He alluded to councils which had been held in Nauvoo, and to the fact of the Prophet Joseph calling the Twelve together, and, at a meeting called for that purpose, of Joseph and Hyrum the Patriarch administering to Brigham Young, then President of the Twelve Apostles, what is known as the Second Anointing, and instructing him to administer in like manner to his brethren of the Twelve, which he did to the nine of the Twelve who were then at home. He stated that the Twelve were then instructed to administer in the ordinances of the Gospel for the dead, beginning with baptism and the laying on of hands. This work was at once commenced. It soon became apparent that some had long records of their dead, for whom they wished to administer. This was seen to be but the beginning of an immense work, and that to administer all the ordinances of the Gospel to the hosts of the dead was no light task. The Twelve asked Joseph if there could not be some shorter method of administering for so many. Joseph in effect replied—*"The laws of the Lord are immutable, we must act in perfect compliance with what is revealed to us. We need not expect to do this vast work for the dead in a short time. I expect it will take at least a thousand years."*

Brother George A. Smith, in the foregoing recital, incidentally remarked that Elder Sidney Rigdon had never received the Second Anointing, nor the keys pertaining to baptism for the dead. * * *

Millennial Star, 37:66.

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

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EDITORIAL THOUGHT

Spiritual Darkness

"Consider for a moment, brethren, the fulfillment of the words of the prophet; for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof—that crimes of every description are increasing among men—vices of great enormity are practiced—the rising generation growing up in the fulness of pride and arrogance—the aged losing every sense of conviction, and seemingly banishing every thought of a day of retribution—intemperance, immorality, extravagance, pride, blindness of heart, idolatry, the loss of natural affection; the love of this world, and indifference toward the things of eternity increasing among those who profess a belief in the religion of heaven, and infidelity spreading itself in consequence of the same—men giving themselves up to commit acts of the foulest kind, and deeds of the blackest dye, blaspheming, defrauding, blasting the reputation of neighbors, stealing, robbing, murdering; advocating error and opposing the truth, forsaking the covenant of heaven, and denying the faith of Jesus—and in the midst of all this, the day of the Lord fast approaching when none except those who have won the wedding garment will be permitted to eat and drink in the presence of the Bridegroom, the Prince of Peace!"

—Joseph Smith.

Growing Like a Cancer

Under the above heading an editorial was printed in the Church section of the Deseret News for Saturday, January 16, 1954. We quote the entire article:

"Juvenile Delinquency in the United States last year increased five times faster than did the population of the nation. It so alarmed police, school and other officials that an immediate and careful study was made by a number of interested groups.

"Harvard Law School recently published the results of its study of this amazing condition. Here is what it found:

"1. Most of the difficulty was traced

to the home. Many apparently "unimportant" items in home routine contributed heavily to the downfall of the children of those homes.

"2. In 80 per cent of the cases of juvenile delinquency there was no team spirit in the home: the family never did things together, there never was no family recreation or other activity.

"3. Twice as many delinquents came from broken homes as from homes in which parents lived together.

"4. In 75 per cent of the cases there was no fixed routine in the home, no regular meals, no regular bedtime, no specified time for home work, mothers either were not at home or allowed the children to come and go and roam the streets as they pleased.

"5. In 75 per cent of the cases, the parents did not love each other.

"6. In 80 per cent of the cases the delinquents said their mothers did not care what they did, and in 75 per cent of the cases the youngsters said their fathers did not care either.

"7. In 80 per cent of the cases the parents took no interest in the kind of friends their children had.

"8. Seventy-five per cent said their parents were indifferent to them, that is, there was no parental love for the children.

"9. Lack of discipline of a corrective nature was widespread. The experts recommended more trips to the 'woodshed.'

"10. Liquor used by parents was a factor in more than 80 per cent of delinquency among children.

"11. Very little religious training was given in homes from which delinquents came, and very few members of those families ever went to church.

"12. Working mothers contributed materially to the downfall of their children by their absence from the home.

"There were of course other factors which added to the problem. But the studies indicated that because of the times in which we live, the uncertainty brought on by wars and their associated problems, environment, and emphasis on the dark side of life in reading and other material, an even greater effort must be made in the home to protect the child. Home recreation, co-operation, love and regular routine all contribute to fortification for a child against these outside influences.

"While the study showed this high increase in juvenile crime compared to the increase in the population, it also made it clear that the crimes were increasingly of a serious nature too. School age youngsters are now participating in every type of crime from gangsterism to dope, liquor, sex, and murder.

"The condition is frightening too, because it does not affect only the 'slum' type of homes. It reaches into middle class and well-to-do homes also.

"Only those are exempt, whether rich or poor, where the home is truly a home, and where those who live there do so as a family, doing things together, working, loving and playing as a family, and where there is a religious atmosphere.

"This exemption points up what the Latter-day Saints have been taught from the beginning about home training and family love and association.

"Is not this report sufficiently serious to make each of us look over the points listed above, and see how we measure up?

"A self-examination for each home pertaining to this problem might reveal the answers to many unhappy situations. On a yes or no basis, go down the list and see how you stand."

The following week the same paper

carried another editorial on the subject of juvenile delinquency pin pointing the blame for such conditions on the lack of true and perfect love in the home. We quote the concluding paragraphs:

"When there is no love between parents, can there be any love in the home? Can children grow up in an atmosphere of love and co-operation if the parents do not love each other?

"And can children have that necessary respect for parents if the parents have no love or respect for each other? And if the children do not respect their parents, will they either love or obey them? And if there is neither love nor respect of parents in the minds of the children, will those children have any desire to be with those parents, or will they be inclined to get out of the home—an unattractive place—and roam the streets and get into trouble? Lack of respect for parents will lead to lack of respect for home restraints. Lack of respect for home restraints leads to lack of respect for the law, which, in turn, breeds crime and delinquency.

"So the whole problem very largely comes back to love as between husband and wife. If we can have love there, we will have love in the whole family, and that love will bring the team spirit, co-operation, doing things together as a family. And it will bring love for God and his laws. The net result will be good children and good citizens."

We concur with the facts as above stated, and agree that Juvenile Delinquency is wide spread and now begins to rear its ugly form in what sober Christians consider the "best homes". Another frightening aspect of the whole matter is that too many Latter-day Saint homes are now being affected. Indeed, the writer in his travels has experienced a greater disregard for law among the Latter-day Saint people in some smaller communities than among the Gentiles. This condition should awaken the Latter-day Saints from their lethargy, that ere it is too late, parents of our esteemed Latter-day Saint offspring should mend their fences and bring to play in the lives of their young people the true and perfect principles of the restored gospel of Jesus Christ.

However, there is one aspect about living the gospel in its purity that is very frightening. *The saints have learned by sad experience that the Mormon Church and the people of the United States do not want, and will not tolerate a crime free home or community.* The recent raid by Church and civil authorities on the **crime free** village of Short Creek proves our contention. Here the pure and lofty principles contained in the gospel of Jesus Christ were practiced in their fulness. Here a community thrived spiritually and temporally. Church and civil authorities found to their dismay a community capable of looking after its spiritual and temporal needs to the satisfaction of its citizens. *They failed, after raiding private homes in the most unlawful and unchristianlike manner, to find one evidence of adult or juvenile crime or delinquency!*

Although our crusades against crime and juvenile delinquency are high sounding and commendable, *it is disheartening, to say the least, that after years of effort to bring a community to a perfect condition of being without crime, for it to be raided and the citizens forced to move into cities where adult and juvenile delinquency is raging at an all time high!*

The Deseret News editorial suggested that *"A self-examination for each home pertaining to this problem might reveal the answer to many unhappy situations. On a yes or no basis, go down the list and see how you stand."* This is a challenge to every Latter-day Saint home. Dare we answer them publicly as the exiled Short Creek people have been forced to do? There is not one point found by the Harvard Law School as con-

tributing to the delinquency of children to be found in any of the Short Creek homes.

Indeed, there were no unhappy situations to be found in their homes. The civil authorities have since marveled at the lack of juvenile delinquency, *but social behavior among the christian people of this nation prohibits the children and adults from returning to their crime free homes and community.* So well were these children trained, and so intense is their desire for law-keeping that even after they have been openly and maliciously abused, and forced to live in the most indecent communities, they still reflect the teachings of their nativity and are found to be the best citizens wherever they have been exiled.

It is hard to believe that in these United States, one State would be permitted to contribute to the delinquency of 263 children, by breaking up their once congenial and *crime free* homes to cast them upon an unwilling and ungrateful public; where they are forced to feed from the public purse, and bear the insults hurled at them from delinquent children, while their fathers are forced to live alone in the crime free habitation of the child's nativity. Shame! shame! to such a STATE of affairs. How can we expect to rid our society of juvenile and adult delinquency, while at the same moment we are trying to force innocent people into a condition of crime?

The authority reports: *"Tuice as many delinquents came from broken homes as from homes in which parents lived together."* Here, then, has been perpetrated in broad day light, to date with the consent of the public, a terrible rape upon the morals of a *crime free* community; forcing these people to live in cities where crime is at an all time high, and the Federal Government sits by, its back bent to the breaking point by juvenile delinquency, and the morals of its people compared with those of Sodom and Gomorrah, offering a world full of condolences, but not one ounce of defense. Here, let us note the contents of one such letter of condolence from the United States Government, wherein it is made known that *"your cause is just, but we can do nothing for you"*. And all this in the wake of special congressional investigations into national and state juvenile delinquency! The letter follows:

"Dear Mrs.————

"Your letter of December 24, 1953, to the President and the letters from your daughter, and the newspaper articles enclosed therewith have been referred to this Department.

"While we read your letter and the other material with much interest and appreciate your having written, we are sorry to have to advise you that we are without authority to intervene. The action taken by the State authorities against those at Short Creek involves only the jurisdiction of the State and not the Federal Government. While we understand your feelings in the matter, we regret to have to advise you that we are not able to be of assistance.

Sincerely,

WARREN OLNEY III
Assistant Attorney General
Criminal Division

By:
Arthur B. Caldwell
Chief, Civil Rights Section."

Another point of interest in these Short Creek cases. It has been stated by the civil authorities that their purpose in removing the children from Short Creek was to place them in communities where they would not be exposed to crime! What profound thinking! Taking the juveniles from a *crime free* village to a *crime filled* city so they would not be exposed to crime! How far afield can officialdom get and still not be committed to institutions?

The writer fully understands that the principle of "Mormon Plural Marriage" is being attacked in this crusade. Utah authorities are even extending their experiments further and, according to a recent newspaper report, have issued an ultimatum to the Utah Short Creek parents, demanding them to sign an affidavit that "they would forever desist from teaching their children that plural marriage should be practiced." If this affidavit is not forthcoming and the terms complied with, the court has threatened to take the children and place them for adoption.

Here, then, an honorable court of justice in the United States has asked the Utah Short Creek parents to burn the *Holy Bible, guard their children from all Latter-day Saint Church literature, from T. V. shows, education panels and the like, which might dwell on the subject of plural marriage,* and if they fail to do it, they must give their children up, to be adopted into crime filled homes, for, as the report stated: *"Juvenile delinquency in the United States last year increased five times faster than did the population of the nation."*

We might suggest to the Court that it commit these children to a *crime free* life in Short Creek, Arizona; *for to our present knowledge, Short Creek, Arizona, is the only crime free community in the United States!* But, alas! Short Creek has fled! And we devoutly pray—though dare we hope—that the beautiful, God given principles of American Justice has not fled with it! We close this writing with excerpts from the frightening story told by Bela Fabian and condensed in the Readers Digest.

THE TATTOOED CHILDREN

It is hard to make people in a free country realize what conditions really are behind the Iron Curtain. Perhaps I can do it best by telling you just one fact:

In my native Hungary today there is a boom in tattooing—not of grownups but of children.

Tattooing started in Budapest when the Communists began the deportation of "class aliens": persons regarded as socially dangerous. They are forced to leave the capital, and in many cases may not take with them any children under the age of ten. Instead, the youngsters are placed by the State in children's homes, to be brought up as 100 per cent Communists.

The same thing often happens to the children of mothers called up for military service or assigned to labor groups. The Communist agent convinces the mother with no relatives or friends that her child will be better off in a home.

The mothers know it is possible that the child will be recorded under a different name, and that all papers relating to his origin will be destroyed. Yet, secretly, these mothers believe that the Communist reign of terror is bound to come to an end. When it does, they hope to get their children back.

Before their final separation, mother and child have the same symbols tattooed on their arms—a characteristic sign known only to the family.

So widespread has the practice become that even the Party "faithful" are having their children tattooed. Thus the Hungarian Reds themselves confess their basic mistrust of Moscow. Not long ago a group of 300 children of high-ranking Communist functionaries was taken to the Soviet Union "for education in loyalty." Some of these "children of the faithful" were tattooed before they started their journey eastward!

It was no secret that they would never come back. The children would be held in Moscow as hostages to ensure their parents' loyalty.

No one in Hungary trusts the Russians —not even the traitorous few who work with them. The people believe that par-

ental love and family ties someday will prove stronger than the Iron Curtain. The tattooed children of Hungary are a grim pledge to that belief.

PLURAL MARRIAGE NOT SENSUAL

Why will so many writers for the press descant upon subjects of which they know next to nothing? They simply display their ignorance and accomplish no praiseworthy object. * * *

A sensual people, governed only by the baser passions of humanity could not have accomplished what has been done in Utah. Licentiousness brings physical and moral weakness. Lechery and labor are incompatible. The force, energy, skill, patience, perseverance, self-sacrifice, devotion and heroism exhibited by the "Mormon" people in all their travels, journeyings, colonizations, proselytism, temple building and works of love for the salvation of mankind, the living and the dead, have proven to the satisfaction of all reasoning people, who know anything of their history, that principle and not passion has been the power that has moved them forward to the successes they have achieved in the face of a world's opposition.

Yet there are many, being unacquainted with the facts and having read nothing upon the subject but such unjust strictures and gross misrepresentations,* * * who conscientiously think that sensuality and indulgence of passions are the chief characteristics of the "Mormon" creed. They measure us by their own standard. They cannot see in our marriage system anything but the gratification of carnal desire. Is not this because that is the prime motive which prompts them in their sexual relations?

A plurality of wives does not necessarily involve excess of lust. The facts do not bear it out. And if isolated cases can be cited which favor such a view of the subject, it cannot be shown that they are the consequence of our system of plural marriage. Its theory, teachings and influence are opposed to sensuality. They who revel in lust violate its rules, diverge from its path, and loose sight of its object. It inculcates self-control, enlarges those responsibilities which are a curb on animal appetites, surrounds the matrimonial condition with the sanctity of religious influences, restrictions and obligations, and places duty before inclination and regard for others above selfishness and individualism.

This is a delicate subject to handle in a public newspaper. * * * The truth is, lust governs the majority of mankind in their sexual associations. Listen to the remarks and jests of men in the world when any of their acquaintances contract matrimony. See the unnatural methods adopted so extensively in this Christian (?) land to avoid the consequences of cohabitation, to prevent that increase which is one of the primal objects of the institution of marriage. Consult physicians and physiologists on the nervous and other disorders to which women living in monogamic marriage are a prey, and get them to state truthfully the cause. Find out the secret patrons of the *maison de joie* and the haunt of the harlot, and learn that they are chiefly married man. Hear the great social curse of the country designated, generally, as "a necessary evil". Learn the nature and extent of those vices described by Fowler and regarded by social scientists as the great leakage of vital force, sapping the strength and vigor of the race. Travel through the world and feel the influence which surrounds the people of high and low degree, and say if the spirit of voluptuousness and sensuality does not enter into, breathe out of and pervade the body of humanity, particularly in the great cities of Christian civilization.

For this reason the truth in relation to "Mormon" plural marriage, its objects, its restraining principles, its self-sacri-

fice, its government of the passions, its diffusion of the benefits of marriage, in its most sacred sense, to that sex whose highest earthly joy is in the chaste delights of maternity, its cares and responsibilities, its enlargement of the affections and capacities to plan and manage for the comfort, improvement and happiness of others, with the necessities it creates for the exercise of the highest virtues of the immortal mind, cannot be reached by the world at large; for, the soul steeped in animalism cannot comprehend the purity of the system nor understand the motives of its votaries, but judges them by the feelings that prompt the lustful mass of humanity of which it is a component part. * *

Our plural marriage is at war with sensuality and opposed to lust. And while it does not attempt to pluck up "the roots of passion," it trains the plant which springs therefrom, cultivates its blossoms and puts its pleasures to legitimate uses. And if some erring mortals who have accepted its principles and adopted its practice wander into the lower path of lust and licentiousness, they descend to the level of general humanity, and their grossness is of the world instead of the system that receives the blame, and which God has revealed for the purification and exaltation of both sexes, whom it binds together with ties of love that are holy, heavenly and eternal.

Millennial Star, 39:789-790.

Many years ago, before President Young's death, President John Taylor advanced the idea, in the old Tabernacle, that every man carried within himself the means of registering his thoughts and words. He carried about in his own person the record of all that he had said and done.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

"OBEY THE LAW."

The Latter-day Saints are frequently reminded by contentious disputants, of the passage in the Doctrine and Covenants, page 145, section 5, (Sec. 58:21 current edition) "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land," &c., and are accused of living in open violation of the law of 1862 against polygamy. The revelation in which is contained the passage quoted, was given in 1831, and the revelation on *Celestial Marriage, in 1843.* The Latter-day Saints believe that the law of 1862 is a violation of the Constitution of the United States, which guarantees the full exercise of religion, and the federal agitators in Utah have hitherto carefully avoided the procuring of a single conviction under said law, fearing the opportunity for an appeal to the United States Supreme Court to test its constitutionality.

Good, wholesome laws, passed by unprejudiced and unbiased legislators for the regulation, government and well-being of a community,—laws which punish crime and immorality, and protect virtue and innocense, cannot possibly come in contact with any laws of God; but there are any number of precedents on record, in support of which we can quote the best authorities, showing how former-day Saints acted in open violation and defiance of laws that were proscriptive and prohibitory of the free worshiping of God and the increase of posterity.

First we will mention king Pharaoh's cruel edict, commanding all newly-born Hebrew male children to be cast into the River Nile. The idolatrous, luxurious, effiminate, but highly civilized Egyptians, (of whom Mrs. Potiphar is a specimen) could not beget such a numerous, healthy and vigorous offspring as the *patriarchal, polygamic, God-fearing and harduorking Hebrews,* hence the Egyptians became jealous and alarmed for the safety of their kingdom, and hence the "Special Legis-

lation for Goshen." The evasion of the Pharaohic law of '62, by the God-fearing midwives and such "disloyal" persons as the mother of Moses, were, no doubt, cases as flagrant in the eyes of Pharaoh as polygamy is in the sight of the pious McKean, (Judges Faulkner and Anderson and some Mormons,—brackets ours) who would have Abraham, Isaac and Jacob indicted, tried and convicted if they dared to become residents of Utah, (or Arizona, —brackets ours) and applicants for naturalization. Still all good Methodists (and Mormons—brackets ours) want to be naturalized citizens of Abraham's bosom.

The same spirit of jealousy and greed for office, actuated those members of the Babylonish Ring, who, by the same cunning and craft as their Utah prototypes, procured the passage of that ancient Poland Bill to "Aid in the execution of the laws in Babylon," and providing for the safe keeping of the law creating daring, daylight God worshipers, in a military camp of lions (Uncle Sam's boys in blue should learn a lesson in good taste and proper behavior from those lions).

The fate of Haman, the office-seeker and carpet-bagger, who was elevated upon his own gallows, the Babylonish Rings that were severally cast into the lions camp and fiery penitentiary prepared by themselves for their intended victims, ought to prove a warning to the lecherous, besotted, profane, bigoted, and blood-thirsty Mormon-eaters of today.

We further quote from the Law Authorities—King Ahab hired certain sons of Belial (a la Baker) to testify against the innocent but doomed man who would not sell his orchard. The Jews used their money to bribe the apostate to betray, and Bakerites to accuse the son of God, crying, "Away with him, crucify him," &c. When Pilate would fain acquit him by Roman law, the lawyers cried, "*We have a law, and by our lau he ought to die, because he made himself the Son of God.*" "Release unto us Barrabas. Now Barrabas was a robber." Whether a horse thief, a stage coach robber, a burglar, or a thieving Roman official, we are not told, but he was *habeas corpused,* and the Son of God put to death. The servant is no better than his master, and the peaceable, industrious, Bible believing Mormons who are accused of transgressing "Our laws" do not expect better treatment than their Lord and Master, his apostles and disciples received. The same powers are at work—the same means are employed, under the same *color of lau,* and the same God lives who can, and will, finally, deliver his children to-day as he did Daniel, Shadrach, Mesech and Abednego, and cause our enemies to fall into their own pits and to be caught in their own snares. How many mosquito generations of United States officials has Utah seen? Let us pray for our enemies.

W. S. L.

Millennial Star, Vol. 37:52, Jan. 1875.

A TESTIMONY.

Elder Lorenzo Snow said * * * We had never relinquished one principle of truth that God had revealed for our salvation, with the view of keeping off the frowns and persecutions of the world, or securing their favors. It is true we gave up our Temples, our houses and possessions for the time being, but we fully believed we should return again in some future time and retake possession of those things, and accomplish what God designed us to bring about in those sections of country. *We believed in celestial marriage. Joseph Smith told him personally, between tuenty and thirty years ago, that holy beings revealed that principle to him, giving him much instruction pertaining thereunto, and commanding him to practice it and make it known to the Church. He believed as strongly in that principle to-day as he did when Joseph first revealed it, and he could not compromise it under any circumstances.*

Millennial Star, 37:307-8.

The Meaning of THE LAW OF CELESTIAL MARRIAGE

By
PRESIDENT
WILFORD WOODRUFF

We glean the following concise biography of President Wilford Woodruff from histories of his life.

"When John Taylor died in 1887, he was succeeded as leader of the Church by Wilford Woodruff who was then eighty years of age. He was born March 1, 1807 at Farmington, Conn. It was a great responsibility that fell upon this elderly man. He became the fourth president of the Church on April 7, 1889.

"On January 29, 1833 missionaries preached the gospel in the community where Wilford Woodruff had made his home. He was so impressed with their message that he was baptized two days later in icy water. Thereafter he served as an active and faithful member of the Church. He labored as a missionary in the Southern and New England States. He was ordained to the apostleship on April 26, 1839 by Brigham Young, and then answered a call to go to England as a missionary. His labors there were probably the most successful of any missionary in the history of the Church. Hundreds of converts were brought into the Church through his labors.

"When in 1847 the Saints moved to the West, Wilford Woodruff traveled with Brigham Young. President Young was riding in the Woodruff wagon when they entered the Salt Lake Valley, and the President announced, "This is the place."

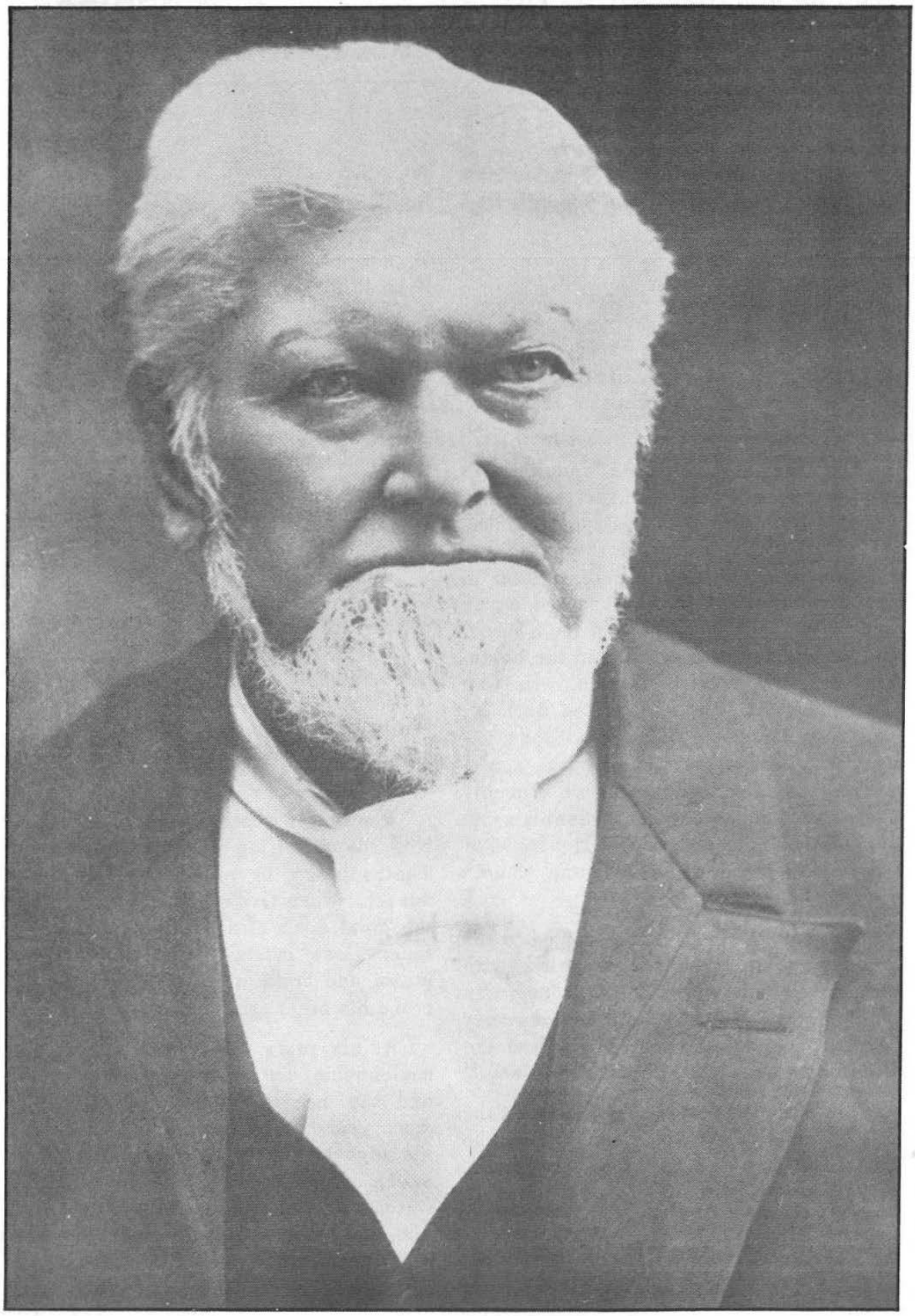
"They were likewise together when the President pointed out the site where the Salt Lake Temple was to be constructed, and Wilford Woodruff drove a stake to mark the spot.

"The years that followed were busy years for this Apostle of the Lord. He preached the gospel with power in various parts of the land, as well as in the western settlements. They were likewise difficult years for the Latter-day Saints who were severely persecuted. But in spite of his hard labors, President Woodruff lived to be ninety-one. He died September 2, 1898 in San Francisco, California.

"During his eventful life, President Woodruff met with a number of severe accidents, many of which would have killed an ordinary person. He frequently remarked that he had broken nearly every bone in his body except those of his spine and his neck. Because of his remarkable recovery from these disasters, he reached the conclusion that there were two powers seriously affecting his life—one engaged to destroy him, and the other to preserve him. He recognized in the latter the hand of divine Providence, protecting him for a wise purpose. The following chapter of accidents which befell him was prepared under his personal direction:

"When three years of age he fell into a cauldron of boiling water, and it was nine months before he was considered out of danger. When five years old he fell from the great beam of a barn, striking on his face; three months later he fell down stairs and broke an arm. Soon after, he broke his other arm.

"At six years old he was chased by a mad bovine, but he fell into a post-hole and the animal leaped over him. The same year he broke both bones of one of his legs in his father's saw mill. When seven years of age, a load of hay on which he was riding tipped over upon him, and he was nearly suffocated. When eight years old, a wagon in which he was riding was turned over upon him, but he was not seriously injured. When nine years old, he fell from an elm tree, through



WILFORD WOODRUFF

the breaking of a dry limb, fifteen feet to the ground, and was supposed to be dead, but he recovered.

"When twelve years old, he was drowned in Farmington River, Conn., but was brought up by a young man from thirty feet of water. He suffered greatly in his restoration to life. When thirteen years of age, he became benumbed with cold, while walking through the meadows, and went into the sleep of death, becoming insensible, but was found and was restored. When fourteen years old, he split his instep open with an axe, and was nine months getting well. At fifteen he was bitten in his left hand by a mad dog. At seventeen, he was thrown from an ill-tempered horse over the horse's head on a steep hill amid the rocks; he landed over the rocks on his feet about a rod ahead. It broke his left leg in two places and dislocated both his ankles. In eight weeks he was out of doors on crutches.

"In 1827, while attempting to clear the ice out of a water-wheel, a full head of water was turned on, his feet slipped into the wheel, but he plunged forward head first into three feet of water and escaped being crushed to death. In 1831 he was again caught in a wheel twenty feet in diameter, but leaped out against a jagged stone wall, and escaped with a few bruises. During the winter of that year he suffered severely from lung fever. In 1833, the day he was baptized, a horse, newly sharpshod, kicked a hat off his head, and ten minutes later he was thrown from a sleigh, without any box, on which he was driving, lighting between the horses, and was dragged with the sleigh on him to the bottom of a hill on a snow path, but escaped unharmed.

"In 1834 he narrowly escaped death twice from the discharge of fire arms, a rifle ball passing within a few inches of his breast, and a musket, heavily loaded, being snapped with the muzzle pointed at his breast. In April, 1839, in Rochester, Ill., while riding on the forward axle tree of a wagon, he was thrown so that his head and shoulders were dragging. His horses took fright and dragged him about half a mile till they ran into a high fence. He was bruised, but no bones were broken. While going to St. Louis, in July, 1842, he had a severe attack of bilious fever, and on returning to Nauvoo, in August, was confined to his bed for forty days, and appeared to be stricken with death, but he recovered by the manifestation of the power of God.

"September 12th, 1843, at 5 P. M., he left Boston on the Portland Express. Six miles south of Kennebuck, after dark, the train was wrecked, several cars were smashed to pieces, the engineer was killed, some of the passengers had bones broken, but he escaped unhurt. October 5th, 1846, when with the camp of the Saints on the west bank of the Missouri river, while cutting some timber, he was crushed by a falling tree, his breast bone and three ribs on the left side were broken, his left arm, hip and thigh were badly bruised, and he was internally injured, yet he rode two and a half miles over a rough road and was then carried to his wagon, when President Brigham Young and his Counselors laid hands upon him and rebuked his pain. He had no physician, was able to walk in twenty days, and in thirty days from the time he was hurt he was able to work again.

"On the 21st of April, 1856, while helping to move an ox that had died from poison and had been skinned, his arm was inoculated with the virus, and seven days afterward he began to swell, and his whole system appeared to be impregnated with the poison, President Young administered to him and promised him he would recover and live to finish the work appointed to him on earth. He subsequently recovered, although dead flesh had to be removed from his arm with instruments and lunar caustic."

One of the most outstanding features of Wilford Woodruff's life was his accept-

ance and defense of the principle of *PLURAL MARRIAGE*. His expressions on the meaning, purpose and the necessity of observance of Plural Marriage are classic. We quote only a few:

> Father Abraham obeyed the law of the Patriarchal order of marriage. His WIVES were sealed to him for time and all eternity, and so were the WIVES of ALL the Patriarchs and Prophets that obeyed that law.—J. o. D. 24:244.

> The law of the patriarchal order of marriage belongs to this dispensation, and after it was revealed to the Prophet Joseph, he was commanded to receive it. If he and the people had rejected it, the Church and Kingdom of God would have advanced no further and God would have taken it from them and given it to another people.***-Life of W. W., 546.

> I desire to testify as an individual and as a Latter-day Saint that I know that God has revealed this law unto this people. I know that if we had not obeyed that law we should have been damned; the judgments of God would have rested upon us; the Kingdom of God would have stopped right where we were when God revealed that law unto us.—J. o. D. 24:244.

> The reason why the Church and Kingdom of God could not progress if we did not receive the patriarchal law of marriage is that it belonged to this dispensation as well as the baptism for the dead and any law or ordinance that belongs to this dispensation must be received by the members of the Church, or it cannot progress. The leading men of Israel who are presiding over stakes will have to obey the law of Abraham, or they will have to stop.—Copied from Journal of Wilford Woodruff: see Supplement to New and Everlasting Covenant of Marriage, p. 55.

President Woodruff lived during the early crusades against plural marriage. He was outspoken in his defense of the law and firmly contended that the anti-polygamy laws were unconstitutional and the saints were justified in ignoring them. Following are but a few excerpts from his teachings on this point:

> The congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step (in trying to suppress the practice of plural marriage); their acts will sap the very foundation of our government, and it will be rent asunder. The Lord never gave a law to the children of men which will give them exaltation and glory except through the observance of that law.—Mill. Star, 41:243.

> Again this testament which Joseph Smith left, contains a revelation and commandment from God, out of Heaven, concerning the patriarchal order of marriage. The Lord has commanded us to have our wives and children sealed to us for time and eternity, that we may have them with us in our family organizations in the resurrection, to dwell with forever in the eternal worlds, that we may have an increase of posterity forever in connection with Abraham, Isaac and Jacob, and all the ancient patriarchs. And God, our Heavenly Father, knowing that this is THE ONLY LAW, ordained by the Gods of eternity, that would exalt immortal beings to kingdoms, thrones, principalities, powers and dominions, and heirs of God and joint heirs with Jesus Christ to a fulness of celestial glory, I say God, knowing these things, commanded Joseph Smith the Prophet, and ALL LATTER-DAY SAINTS, to obey this law "or you shall be damned", saith the Lord. Now, having obeyed the law for many years, the Congress of the United States, and the supreme judges of the nation, stand forth and say, "You shall be damned if you do obey it." Now, Latter-day Saints, what are you going to do under the circumstances? God says, "we shall be damned if we do not obey the law", and Congress says, "we shall

be damned if we do." It places us in precisely the same position that it did the Hebrews in the fiery furnace, and Daniel in the den of lions. The enemies of Daniel counseled together and said, "We cannot find any occasion against Daniel, except we find it against him concerning the law of God." Our enemies have pursued the same course * * * and made it a law of offense to obey the laws of God. Now who shall we obey? God or man? My voice is that we obey God! –Celestial Marriage, pp. 12-13. Also Mill. Star, 1879, p. 242.

We have many bishops and elders who have but one wife. They are abundantly qualified to enter the higher law and take more, but their wives will not let them. Any man who will permit a woman to lead him and bind him down is but little account in the Church and Kingdom of God. The law of Patriarchal marriage and plurality of wives is a revelation and commandment of God to us, and we should obey it; but one says, "If you do, Judge McKean will be after you." What has given us a future in these valleys of the Mountains? It is because we have obeyed this part of the Celestial Law of God. –Life of Wilford Woodruff, p. 490.

"But", says the Church, "have you forgotten that Wilford Woodruff signed the manifesto?" This, of course, can never be forgotten. However, it is interesting to note the language used in the manifesto and the language used in the revelation commanding the acceptance of plural marriage. Also we should carefully note that Wilford Woodruff agreed only to use his influence among the Latter-day Saints to get them to obey the civil law, and in no place or no way did Wilford Woodruff ever change the *MEANING of the LAW OF PLURAL MARRIAGE.* He *died without making any compromise as to the MEANING, PURPOSE AND NECESSITY OF OBSERVANCE of the LAW of PLURAL MARRIAGE as relating to man's attaining to the POWER OF ENDLESS LIVES.*

True Happiness.– There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue; and nothing more steadfast than faith. These united in one mind, form the purest, the sweetest, the richest, the brightest, and the most steadfast happiness.

There are truths which some men despise because they have not examined them, and which they will not examine because they despise them.

Many persons consider themselves friendly when they are only officious; they counsel not so much that you may become wise, as that they may be known as teachers of wisdom.

If we would be loved we must strive to be lovable. If we would be respected we must respect ourselves and others. Every virtue begets its kind.

Corners

A little sunray crept its way
Into a corner, yesterday.
The little corner had been dark–
A gloomy spot, without a spark
Of light, and dust had gathered there
Because it lacked my thought and care.
The little sunray seemed to say,
"Come, clear your corner out today!"

And thus it is within the mind,
In darkened corners there we find
Dislikes and dreads and doubts and fears,
Accumulated through the years,
Till light of faith and love creep in,
Exposing corners that have been
Needing our cleansing thought and care.
Let's clear the corners everywhere!

–Harriet Chandler.

Definition of Lawful: Compatible with the will of a judge having jurisdiction.

AN ANSWER TO A PRAYER

(From Juvenile Instructor)

In these hard materialistic times we are so liable to grow incredulous concerning the ability and tender oversight of our Heavenly Father, that it is well to gain strength for our faith from well-accredited events which show Him to be wonderfully near. The following account, by the lady who was the principal person in the story, is a very striking illustration of this truth; and it is vouched for by the man whose dog was God's agent in the hour of her need.

"One winter we lived on a lonely New Hampshire country road, only one farm house being near. One morning the weather promising to be fair, my husband and little son left me to go to a neighboring town six miles away, expecting to return at night. I did not mind being alone, as I was busy about the house; but toward noon I noticed dark clouds rapidly rising, and the wind began to blow, and soon snowflakes began to cover the ground. Still I did not feel anxious, but kept a watchful eye down the mountain road, although I knew it was hardly time to expect my loved ones to return. The darkness came on swiftly, and the storm increased in violence until it seemed as if the roof of the house would be torn off—every shingle apparently vying with its neighbor in its hurry to be gone.

"Hardly daring to breathe, but longing to scream, I lighted a fire in the great fire place, and the flames threw their ruddy glow over the room. As I began to realize that I was all alone, I grew more frightened, and I thought, 'I cannot stay here all this night alone.' Not only was the storm to be dreaded, but early in the day I had seen two most vicious looking men go by on their way to the village. I knew that they lived in an old shanty below us. They had called once to seek shelter from a slight shower; and, I thought, they will surely think we would give them shelter from such a storm as this. I did not know what to do, for they were never known to come away sober from the village. I made up my mind to get to my neighbor's house. When I opened the door the wind nearly took me off my feet, and, blinded by the snow and sleet, I hastily shut the door and went back into the lighted room. But I could not rest, I wandered from room to room, and it seemed as if I should be insane from fright; for never before had I experienced a mountain storm. I have passed through many storms since then, but that stands out with a prominence which will not allow it to be ever forgotten. Going to the window and peering out into the darkness, I suddenly felt prompted to pray—not for my family's return, for I hoped they were sheltered from the storm—but I prayed, 'Give me strength, O Lord, to overcome this fear!' And before I finished my prayer it was answered. Above the roar of the storm I heard under my window the barking of my neighbor's huge dog. I let him in, all covered as he was with snow, and he walked over to the fire and lay down and looked up into my face with an almost human intelligence, as if he would say, 'You needn't be afraid, I'll take care of you.' With a thankful heart I lay down and slept sweetly all night.

"The owner of the dog told me the next day that in all the years he had owned him, never had he known him to leave his mat at night; but for two hours they had tried to keep him in, at last fearing they would get no sleep if he stayed, they opened the door, and he bounded away into the storm toward our house."

The lady adds: "Now by what instinct was he guided? Did he know that the one who had fed and petted him was in deep trouble? I believed then, and believe now that God sent him."—Zion's Herald.

SPIRITUALISM

(Brigham Young)

Since Joseph Smith received revelations from God, Spiritualism has taken its rise, and has spread with unprecedented rapidity; and they will lay hands on each other,—one system proving another,—spiritualism demonstrating the reality of animal magnetism. Is there virtue in one person more than another? Power in one more than another? Spirit in one more than another? Yes, there is. I will tell you how much I have: you may assemble together every spiritualist on the face of the earth, and **I will defy them to make a table move or get a communication from hell or any other place while I am present.** Yes, there is more spirit in some than in others; and this power,—called by the world animal magnetism—enables those possessing it to put others into the mesmeric sleep.

When I lay hands on the sick, I expect the healing power and influence of God to pass through me to the patient, and the disease to give way. I do not say that I heal everybody I lay hands on; but many have been healed under my administration.

Jesus said, on one occasion, "Who hath touched me?" A woman had crept up behind Him, in the crowd, and touched the hem of his garment, and he knew it, because virtue had gone from him. Do you see the reason and propriety of laying hands on each other? When we are prepared, when we are holy vessels before the Lord, a stream of power from the Almighty can pass through the tabernacle of the administrator to the system of the patient, and the sick are made whole; the headache, fever or other disease has to give way. My brothers and sisters, there is virtue in us if we will do right; if we live our religion we are the temples of God wherein he will dwell; if we defile ourselves, these temples God will destroy.—Deseret Evening News, Aug. 20, 1870.

TRUE SAINTS NEVER PERSECUTE

(George Q. Cannon, Jan. 27, 1884)

You will never find a people of God who have the truth persecuting another people. If they were to do so they would cease to be the people of God. It is the characteristic of the church of God always that it never condescends to persecution. It does not fear the announcement of any doctrine, or any principle, or any form of belief, or any so-called revelation. Strong in the knowledge that they have the truth and that God is with them, such a people can afford to let false doctrine when it manifests itself have the freedom of action, the right of agency which God has given unto every human being and which every human being has a right to exercise undisturbed by his fellow man so long as he does not interfere with the happiness and the lives and the liberties of his fellowman. * * *

Did Joseph Smith ever teach a doctrine that was not in strict accord with the principles that are contained in the holy book—that book which is counted the holiest of all books by all Christendom? No man can put his finger upon a single principle, upon a single doctrine of this kind. I know that he has been accused, maliciously and falsely, of various acts. But here are the doctrines that he taught embodied in this volume (The Book of Doctrine & Covenants); here are the revelations that he received from Almighty God through His Son Jesus Christ. There is not a single word of unrighteousness in them tested by the highest standard of morality known to man.—The Deseret Evening News, July 11, 1885.

"The Christian church doth not persecute; no more than a lily doth scratch the thorns, or a lamb pursue and tear the wolves, or a turtledove hunt the hawks and eagles, or a chaste and modest virgin fight and scratch like whores and harlots."—Roger Williams.

MUSINGS

The Dust of generations has covered the years since a lovable old king lent his magic mirror to the man he appointed as governor of a province. It was an undeserved appointment, and were it not for the magic mirror, the king would have ended his days hated instead of loved.

The peculiar magic of this mirror lay in the fact that who ever looked into it saw the image of the king as he really was. He might deceive the people but he could not deceive the mirror. If he were happy, his image smiled; if he were angry, the image showed it. If he were generous and wise, the image was full sized; but if he were unjust and unwise, the image was shrunk in stature. The magic mirror gave the king a reliable check upon himself, and for a time he prized it highly.

But human nature being what we all know it is, the king became quite satisfied with himself and did not bother to consult the mirror. In a way he had found a new kind of mirror, a hanger-on around the court who wormed his way into the king's confidence. Ambitious for public office, this fellow ingratiated himself so cunningly and gradually that presently the king found his old trusted advisors dull in comparison.

And when these trusted ministers urged him to consult his mirror, the king became obdurate, vindictive. He appointed the sycophant to the eagerly sought job as governor of a province, ignoring capable men. Delighted at the appointment, the new governor became alarmed at reports of how the king's image had shrunk in the magic mirror. If the king were to consult it, all would be lost. So the resourceful villain, feigning utter dejection at the thought of complete separation from the king, begged the latter for the magic mirror so that he would have the king's image constantly with him at his new post.

Everything might have gone well with the scoundrel, but the king decided he ought to pay one so loyal and devoted a visit. The governor was away when he arrived unexpectedly. Surprised at not seeing the magic mirror, the king searched until he found it hidden away in a dusty attic. Chagrined, he dusted the glass and surveyed himself. But he did not see a king. What he saw was a jackass wearing a crown. His first angry impulse was to drive his fist through the glass, but instead he ordered it taken back to the capital and hung upon the palace wall where all could see it. He had learned his lesson.

Needless to say, the image of the crowned jackass soon became the image of the king again. And years later when peaceful, permanent sleep came to the king, there were those who said they saw the image of an angel in the magic mirror.

How nice it would be for all of us if all those in authority today possessed a magic mirror which would flash a warning to them when they made jackasses of themselves! Then, perhaps, the whole world might be able to settle down to peaceful ways, to genuine prosperity, and to contentment.

NUGGETS.

Every day is a fresh beginning,
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain.
And, spite of old sorrow and older sinning
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

—Susan Coolidge.

Many a fellow alibis that he has "no time" for self-improvement, whose day is as full of idlesness as a sieve is full of holes.

We have a right to keep God's commandments.

TRUTH

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

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Polygamy--Can It Be Abandoned?

The true nature and animus of the present crusade against the Latter-day Saints in Short Creek, Arizona, are well illustrated in the character and conduct of its prominent promoters and advocates. It has been conclusively demonstrated, and for some time generally acknowledged, that the persecutions, *MISCALLED LEGAL PROSECUTIONS,* to which these people have been and are subjected to in the courts of Utah and Arizona, are not directed against any of the alleged immoralities that have been charged against them, but against a principle of their religion embodied in a system of marriage commonly called polygamy, but by the true Saints termed Plural Marriage.

Although the law, upon which the present prosecutions are based, imposes penalties upon every man who cohabits with more than one woman, whether he is married to them or not, the present disposition of the judges have practically excluded from its operation all offenses of the kind which have not been accompanied by the religious rite of marriage believed in by all true Latter-day Saints. In the present Short Creek crusade, it is scarcely considered necessary to prove that these religious rites have been observed, the facts that the accused is a citizen of Short Creek in good standing among the brethren, and reputed to have more than one wife, are sufficient to condemn him and his entire family and inflict upon them the full penalty of the law, unless they clearly prove by their assertions and promises that they are apostates to their religion.

Thus it is fully shown that the whole animus of the crusade is directed against the religion of the Short Creek people; and when we come to consider the character of many of the men who are most zealous in persecuting the saints, we can easily understand why they are so ready to drop the morality phase of the matter, as it would be a two edged sword with, by far, the sharpest edge turned against themselves!

The Unlawful Cohabitation Laws of Utah and Arizona, if consistently and literally interpreted and impartially administered, would speedily consign to prison cells some of the most blatant

"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 vindictive enemies of the people of Short Creek, and it taxes the utmost ingenuity of the judges and lawyers to twist the law in such a way that it will only operate against those believing in "Mormon Plural Marriage", and leave unpunished their immoral and wicked persecutors.

A MORAL ISSUE

It is generally known that all true and faithful Latter-day Saints believe in the doctrine of patriarchal marriage, which permits, and in some cases enjoins, a plurality of wives. But it is not generally understood that this doctrine, as they hold it, is the very antipodes of sexual excess and the foe of every form of immorality. Therefore this faith and its practice are denounced by many people who, if they fully comprehended the principles involved therein, would cease their opposition while their disgust would be turned to admiration.

There are others, however, who pretend to be lovers of morality and are yet the servants of sin, and who attack and seek to persecute the Saints because of this feature of their faith, understanding that it is not immoral, and having no worthy object in view. They take advantage of the common ignorance and the general prejudice, and stir up strife and hatred against the people of God, under the false pretense that they are the champions of pure morality.

Among them are high *ecclesiasts*, many of the *so called* religious ministers, of the *prayer and piety type* politicians; of the extreme *zeal-for-the-law* officials, and of the *place-hunting* and *vice-soaked* multitude.

Through these people, *prosecution under the law has been changed to persecution by perverting the law.* Through them, honorable citizens whose virtues and integrity would shine pre-eminent in any civilized community, have been im-

(continued on Editorial Page)

LEGAL ASPECTS OF POLYGAMY
CHAPTER THREE

(continued from page 304)

We have given some attention to the position of leading commentators relative to RELIGIOUS LIBERTY, leading up to the adoption of the Constitution of the United States, and which provides that **"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."** It will now be interesting to know the position of leading men of the nation with respect to fortifying the principle of religious freedom with legal safeguards and moral suasion.

Before the Constitution was adopted certain religious bodies were penalized by majorities because of a difference in religious belief. Thus in Massachusetts and New York Catholic priests were liable to perpetual imprisonment, or death; while in New Hampshire, New Jersey, North Carolina, South Carolina and Georgia, the chief officers of the State were required by civil law to be Protestants. In Massachusetts and Maryland all office holders were forced to belong to the Christian religion; while in South Carolina they must also believe in future state of rewards and punishments; in North Carolina and Pennsylvania they were forced to acknowledge the inspiration of the Old and New Testaments; and in Delaware to believe in the doctrine of the Trinity. (1)

In prescribing the duties of the civil magistrate the Puritans of Massachusetts laid down this rule:

> **It is his duty to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline be prevented or reformed, and all the ordinances of God duly settled, administered, and observed.—Westminster Confession, 1648, Chap. XXIII, Sec. 3.**

More than two hundred and fifty

(1) Hildreth's History of the United States, 1st Series, Vol. 3.

distinct and separate "compulsory Sunday-observance regulations" were enacted by the Puritans of Massachusets and Connecticut. Everybody, whether a member of the church or not, was compelled to support the established church by payment of tithes; all parents had to have their infants officially sprinkled, or suffer punishment at the whipping post or by fine, and all were compelled to attend "divine service on Sunday". One of the Sunday laws read:

> **Whosoever shall profane the Lord's day, or any part of it, either by sinful servile work, or by unlawful sport, recreation, or otherwise, whether wilfully, or in a careless neglect, shall be duly punished by fine, imprisonment, or corpally, * * * But if the court, upon examination, * * * find that the sin was proudly, presumptuously, and with a high hand committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, shall be put to death.—Life of Roger Williams, Longacre, p. 189.**

This maze of contradictions in human rights led to the adoption of a religious freedom clause in the Constitution proper, fortified later, by the first amendment, as given above. (1)

In contemplating these medieval laws (the spirit of which still exists in some quarters) one can begin to appreciate the value of the divinely inspired actions of men to insure the right to worship Almighty God according to the dictates of conscience so long, of course, that such worship interferes with the rights of no other man.

"In the debate on the adoption of the Constitution in the Virginia Convention", says George Q. Cannon, "there was strong opposition, led especially by Patrick Henry. Among other remarks made during the course of the debate, we find the following by Mr. Randolph":

> **"It has been said that if the exclusion of the religious test were an exception from the general power of Congress, the power over religion would remain. I inform those who are of this opinion, that no power is given expressly to Congress over religion. * * * The Constitution puts all sects upon the same footing. A man of abilities and character of any sect whatever, may be admitted to any office of public trust under the United States. * * * How many sects will be in Congress! And there are now so many in the United States, that they will prevent the establishment of any one sect, in prejudice to the rest, and will forever oppose all attempts to infringe religious liberty. If such an attempt be made, will not the alarm be sounded throughout America? If Congress should be as wicked as we are foretold, they will be, they would not run the risk of exciting the resentment of all, or most, of the religious sects in America."**

Later in the debate Mr. Randolph, referring to the speech of Mr. Henry, said: "He has added religion to the objects endangered in his conception. Is there

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(1) Longacre, in his Life of Roger Williams, relates: "When the Constitutional Convention in Philadelphia, in 1787, left the question of the establishment of a state church and of religious liberty untouched and undecided in the Constitution which it submitted to the people for ratification, the people of Rhode Island deliberately refused to ratify the Constitution, and served notice to the Federal Government that they would never ratify it unless and until a Bill of Rights was added that guaranteed absolute separation of church and state, the NONINTERFERENCE OF THE FEDERAL GOVERNMENT IN RELIGIOUS MATTERS, and the UNMOLESTED and FREE EXERCISE OF THE CONSCIENCE OF THE INDIVIDUAL IN RELIGIOUS CONCERNS."

After holding out three years Congress finally threatened the colony, bills of coercion were introduced and discussed; the boycotting of the colony was attempted by the other states, and even Washington was said to have become irked and impatient at the delay. Hamilton advocated coercing her, but the colony stood firm against surrender, demanding proper safeguards for religious liberty, and even threatening to arm against the states if coercion were attempted — "one man against sixty."

It was James Madison and Thomas Jefferson that stepped into the breach in the critical moment. 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?"

These two champions of human rights, it is said, finally "persuaded President Washington to unite the Gordian knot by recommending the annexation of a Bill of Rights to the Constitution." This wise move resulted in adding the first ten amendments to the Constitution, known as "the Bill of Rights". Rhode Island then (May 29, 1790) ratified the Constitution, appending to its ratification, however, the following admonition:

"That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence, and therefore, all men have an equal, natural and unalienable right to the FREE EXERCISE OF RELIGION, according to the dictates of conscience, and that no particular religious sect or society ought to be favored, or established by law in preference to others.—Life of Roger Williams, Longacre, p. 183-6.

any power given over it? Let it be pointed out. * * * No part of the Constitution, even if strictly construed, WILL JUSTIFY A CONCLUSION THAT THE GENERAL GOVERNMENT CAN TAKE AWAY OR IMPAIR THE FREEDOM OF RELIGION."

In the debate in the Massachusetts convention the subject of religion came up, and I select a few of the more prominent remarks. Mr. Singletary said, "We were giving up all our privileges, as there was no provision that men in power should have any religion; and though he hoped to see Christians, yet, by the Constitution, a Papist, or an infidel, was as eligible as they. It had been said that men had not degenerated; he did not think that men were better now than when men after God's own heart did wickedly. He thought in this instance we were giving great power to we know not whom."

Later in the debate, Rev. Mr. Shute said: "In this great and extensive empire, there is and will be a great variety of sentiments in religion among its inhabitants. Upon the plan of a religious test, the question, I think, must be, who shall be excluded from national trusts? Whatever answer bigotry may suggest, the dictates of candor and equity, I conceive, will be none. Far from limiting my charity and confidence to men of my own denomination in religion, I suppose, and I believe, sir, that there are worthy characters among men of every denomination—among the Quakers, the Baptists, the Church of England, the Papists, and even those who have no other guide, in the way to virtue and heaven, than the dictates of natural religion. I must therefore think, sir, that the proposed plan of government, in this particular, is wisely constructed; that, as all have an equal claim to the blessings of the government under which they live, and which they support, so none should be excluded from them for being of any particular denomination in religion. The presumption is, that the eyes of the people will be upon the faithful in the land; and, from a regard to their own safety, they will choose for their rulers men of known abilities, of known probity, of good moral characters."

In the debate in the North Carolina convention, there was considerable discussion on the subject of the religious amendments to the Constitution. Mr. Henry Abbott said: "Some are afraid, Mr. Chairman, that, should the Constitution be received, they would be deprived of the privilege of worshipping God according to their consciences, which would be taking from them a benefit they enjoy under the present Constitution. They wish to know if their religious and civil liberties will be secured under this system, or whether the general government may not make laws infringing their religious liberties. The worthy member from Edenton mentioned sundry political reasons why treaties should be the supreme law of the land. It is feared, by some people, that, by the power of making treaties, they might make a treaty engaging with foreign powers to adopt the Roman Catholic religion in the United States, which would prevent the people from worshipping God according to their consciences. The worthy member from Halifax has in some measure satisfied my mind on this subject. But others may be dissatisfied. Many wish to know what religion shall be established. I believe a majority of the community are Presbyterians. I am, for my part, against any exclusive establishment; but if there were any, I would prefer the Episcopal. The exclusion of religious tests is by many thought dangerous and impolitic. They suppose that if there be no religious tests required, Pagans, Deists, and Mohammedans might obtain offices among us, and that the Senators and Representatives might all be pagans. Every person employed by the general and state governments is to take an oath to support the former. Some are desirous to know how and by whom they are to swear, since no religious tests are required,—whether they are to swear by Jupiter, Juno, Minerva, Proserpine or Pluto. We ought to be suspicious of our liberties. We have felt the effects of oppressive measures, and know the happy consequences of being jealous of our rights. I would be glad if some gentleman would endeavor to obviate these objections, in order to satisfy the religious part of the society. Could I be convinced that the objections were well founded, I would then declare myself against the Constitution."

In reply Mr. Iredell said: "I consider the clause under consideration as one of the strongest proofs that could be adduced that it was the intention of those who formed this system to establish a general religious liberty in America. Were we to judge from the examples of religious tests in other countries, we should be persuaded that they do not answer the purpose for which they are intended. * * * IS THERE ANY POWER GIVEN TO CONGRESS IN MATTERS RELIGION? CAN THEY PASS A SINGLE ACT TO IMPAIR OUR RELIGIOUS LIBERTIES? IF THEY COULD IT WOULD BE A JUST CAUSE OF ALARM. If they could, sir, no man

would have more horror against it than myself. Happily, no sect here is superior to another. As long as this is the case we shall be free from those persecutions and distractions with which other countries have been torn. If any future Congress shall pass an act concerning the religion of the country, it would be an act which they are not authorized to pass, by the Constitution, and which the people would not obey. * * * But it is objected that the people of America may perhaps choose representatives who have no religion at all, and that Pagans and Mohammedans may be admitted into offices. But how is it possible to exclude any set of men, without taking away that principle of religious freedom which we ourselves so warmly contend for?"

At a later period in the debate Governor Johnson said: "True religion is derived from a much higher source than human law. When any attempt is made, by any government, to restrain men's consciences, no good consequence can possibly follow. It is apprehended that Jews, Mohammedans, Pagans, etc., may be elected to high offices under the government of the United States. Those who are Mohammedans, or any others who are not professors of the Christian religion, can never be elected to the office of President, or other high office, but in one of two cases. First, if the people of America lay aside the Christian religion altogether, it may happen. Should this unfortunately take place the people will choose such men as think as they do themselves. Another case is, if any persons of such descriptions should, notwithstanding their religion, acquire the confidence and esteem of the people of America by their good conduct and practice of virtue, they may be chosen. I leave it to gentlemen's candor to judge what probability there is of the people choosing men of different sentiments from themselves."

In the progress of the debate Mr. Spaight said: "As to the subject of religion, I thought what had been said would fully satisfy that gentleman and every other. No power is given to the general government to interfere with it at all. Any act of Congress on this subject would be a usurpation. No sect is preferred to another. Every man has a right to worship the Supreme Being in the manner he thinks proper. No test is required. All men of equal capacity and integrity are eligible to offices. Temporal violence might make mankind wicked, but never religious. A test would enable the prevailing sect to persecute the rest. I do not suppose an infidel, or any such person, will ever be chosen to any office, unless the people themselves be of the same opinion."

Mr. Wilson wished that the Constitution had excluded Popish priests from office. As there was no test required and nothing to govern them but honor, he said that when their interest clashed with their honor, the latter would fly before the former.

Mr. Lancaster, speaking of the religious question, said: "As to a religious test, had the article which excludes it provided none but what had been in the States heretofore, I would not have objected to it. It would secure religion. Religious liberty ought to be provided for. I acquiesce with the gentleman, who spoke, on this point, my sentiments better than I could have done myself. For my part, in reviewing the qualifications necessary for a President, I did not suppose that the Pope would occupy the President's chair. But let us remember that we form a government for millions not yet in existence. I have not the art of divination. In the course of four or five hundred years, I do not know how it will work. This is most certain, that Papists may occupy that chair, and Mohammedans may take it. I see nothing against it."—A Review of the Decision of the Supreme Court of the U. S. in the case of George Reynolds vs. the United States, by George Q. Cannon, p.p. 24-28.

In the light of the above what would the forward looking men of that age have thought had they been told that at some future date the Congress of the United States would enact laws by which Father Abraham, in whose breast the Christians were wont to recline, if he were here today and lived the family life he did live, might be sent to the state Penitentiary? And to think the Supreme Court of the United States would uphold such a law under the banner of "religious freedom", proclaiming that the clause referred to in the Constitution meant simply to give men the right to THINK in their spiritual hopes, but NOT to ACT towards the accomplishments of such hopes! To suppose that the efforts of the leaders of the nation, covering years of thought and action, to fortify the organic laws of the country against any possible encroachment on conscience, had for its prime

purpose the granting of the right to THINK—a right that has always been inherent in the individual and beyond the power of the state to molest!

The implication lacks logic and even decent sophistry. Its crudeness is amazing. Only out of respect for one's country and its sacred institutions, are we restrained from classing the lawmakers involved in the outrages on religion as egregious ignoramuses and the action of the Judiciary as asinine dumbness, else moved by inexcusable prejudice.

In deciding the Reynolds case the Supreme Court went to the shocking extremity of justifying the law against plural marriage by the laws enacted against human sacrifices, or of a "wife religiously believing it her duty to burn herself upon the funeral pile of her dead husband." In such cases the law justifiably intervenes to save society. But what has child murder or human sacrifices to do with the law of propagation? The one takes life—destroys the state—while the other gives life and builds up the state.

Jeremy Taylor, an old English writer, beautifully portrays the marriage state as ideal. He says:

> Marriage is the mother of the world and preserves kingdoms, and fills cities and churches, and heaven itself. Like the useful bee, it builds a house, and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys and keeps order and exercises many virtues, and promotes the interest of mankind, and is that state of good to which God hath designed the present constitution of the world.—Ib. p. 34.

> "Yet", says George Q. Cannon, "the chief law officer of the Government, the head of the Department of Justice, in discussing this Reynolds case, cited the practice of Thuggism, and the burning of widows in India, as crimes committed in the name of religion, to which he compared plural marriage. His argument, as I saw it reported in the Associated Press dispatches, was, that as Thuggism and widow burning could not be permitted in the name of religion, neither could plural marriage be permitted. Respect for his position as Attorney-General of the United States, prevents me from characterizing this argument as it deserves. For thirty years the people of Utah have been forced to think upon and argue this subject in all its bearings, and there is scarcely a soul in the Territory, who has heard of this argument, who has not been surprised that lawyers and men of sense would use it. Because human sacrifice is wrong does it necessarily follow that human propagation is wrong?—Ib.

Thuggism is **malum in se** (a crime within itself), while plural marriage is what is termed in law **malum prohibitum,** an act or evil prohibited—and an evil solely because it is prohibited. To place the two—Thuggism and plural marriage—in the same category clearly indicates a state of mind bordering on either ignorance, prejudice or wicked maliciousness.

It was Grotius, an early Christian writer, who 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 Theodoret says: "**That in Abraham's time polygamy was forbidden 'neither by the law of nature nor by any written law.'**" Many eminent authorities might be cited upholding these truths.

John Adams, the second President of the United States, an illustrious scholar and philosopher, was big enough to recognize the inherent rights of conscience. Writing to Thomas Jefferson under date of May 16, 1822, on the point of religious liberty, he says:

> I do not like the late resurrection of the Jesuits. They have a general now in Russia, in correspondence with the Jesuits in the United States, who are more numerous than everybody knows. Shall we not have swarms of them here? In as many shapes and disguises as ever a king of the Gypsies—Bamfield Morecarew, himself assumed? In the shape of printers, editors, writers, schoolmasters, etc. I have lately read Pascal's letter over again and four volumes of the history of the Jesuits. If ever any congregation of men could merit eternal perdi-

tion on earth and in hell, according to these historians, though, like Pascal, true Catholics, it is this company of Loyola. OUR SYSTEM, HOWEVER, OF RELIGIOUS LIBBERTY MUST AFFORD THEM AN ASYLUM. But if they do not put the purity of our elections to a severe trial, it will be a wonder.—Ib. p. 38.

"His prejudices against the Jesuits", says George Q. Cannon, "were as strong as those of the most bitter Mormon-eater can be against the people of Utah; but how strong his sense of justice upon the point of religious freedom! They might merit eternal perdition on earth and in hell, **'but our system of religious liberty must afford them an asylum.'** These were the sentiments of a statesman and true lover of liberty, who subordinated prejudice to principle. I should be disappointed in him if he had not entertained this broad liberality."

Martin Luther, in the beginning of his Reformation work said:

No one can command or ought to command the soul except God, who alone can show it the way to heaven. It is futile and impossible to command, or by force to compel any man's belief. Heresy is a spiritual thing, which no iron can hew down, no fire burn, no water drown! * * * Whenever the temporal power presumes to legislate for the soul, it encroaches.—Life of Roger Williams—Longacre, p—. 94.

Writing to Edward Livingston, James Madsen expressed these views:

I observe with much pleasure the view you have taken of the immunity of religion from civil jurisdiction IN EVERY CASE where it does not trespass on private right or public peace.—3, Mad. p. 24; TRUTH 2:94.

Abraham Lincoln sensed the danger of the violation of human rights by the majorities. In his first inaugural address he said:

Think if you can of a single instance in which a plainly written provision of the Constitution has ever been denied. If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might in a moral point of view JUSTIFY REVOLUTION; certainly would if such right was a vital one.—TRUTH 4:191.

In the Mormon Church case it was clearly by the **"force of numbers a majority deprived a minority of their clearly written constitutional rights."** Mr. Lincoln spoke from human reasoning and knowledge, while a Prophet of God—Wilford Woodruff—later, touching the same subject and speaking under the direction of heaven concerning a law (1) signed by this same Mr. Lincoln, said:

The Congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their acts will sap the very foundation of our government and it WILL BE RENT ASSUNDER, and the God of heaven will hold them responsible for these things. * * * The Constitution once broken by the rulers of the land, there will be no stopping place until the nation is BROKEN IN PIECES, and no power beneath the heavens can save this nation from the consequences thereof.—Mill. Star, 41:241.

Chapter 4

In the present chapter we continue the opinions of leading men of the nation as to the constitutionality of the laws aimed at the suppression of the practice of plural marriage:

HON. JAMES W. STILLMAN,
FREETHINKER, Boston, Massachusetts,
12th February, 1884

The bill which Senator Hoar has reported is an EX POST FACTO law because it changes the rules of evidence as already indicated. The Edmunds bill is a bill of attainder; and it is an EX POST FACTO law, because it punishes these people without a judicial trial; it increases the punishment for polygamy by disfranchisement and disqualification to hold office. Every Senator and every Representative who voted for that bill had taken a solemn oath to support the Constitution of the United States, and yet, unmindful of that oath, actuated by the spirit of religious bigotry and fanaticism which I have denounced here tonight, they lost sight entirely of their

(1) The Morrill anti-polygamy Act of 1862, intended to suppress the Mormon marriage system, a religious rite.

constitutional obligations, and nullified one of the most important provisions of that great instrument.—Scrap Book of Mormon Literature 1:335.

JUDGE JEREMIAH S. BLACK'S ARGUMENT (1)

The end and object of this whole system of hostile measures against Utah seems to be the destruction of the popular rule in that Territory. I may be wrong—for I can only reason from the fact that is known to the fact that is not known—but I do not think that the promoters of this legislation care a straw how much or how little the Mormons are married. It is not their wives, but their property; not beauty, but booty, that they are after. I have not much faith in political piety, but I do most devoutly believe in the hunger of political adventurers for spoils of every kind. How else can you account for the struggles they are now making to get possession of all the local offices in the Territory, including the treasurer, auditor, and all depositories of public money? If they do not want to rob the people, why do they reach out their hands for such a grab as this?

Coming back to the original and fundamental proposition that you have no authority to legislate about marriage in a Territory, you will ask what then are we to do with polygamy? It is a bad thing and a false religion that allows it. But the people of Utah have as good a right to their false religion as you have to your true one. Then you add that it is not a religious error merely, but a crime which ought to be extirpated by the sword of the civil magistrate. That is also conceded. But those people have a civil government of their own, which is as wrong-headed as their Church. Both are free to do evil on this and kindred subjects if they please, and they are neither of them answerable to you. That brings you to the end of your string. You are compelled to treat this offense as you treat others in the States and in the Territories—that is, leave it to be dealt with by the powers that are ordained of God or by God Himself, who will in due time become the minister of His own justice.—Ib. 335-6.

"Among those who spoke against the Cullom bill (2) in Congress", says Whitney in History of Utah (2:408 et seq), "was Hon. Thomas Fitch, of Nevada, whose lucid logic and brilliant eloquence, in denunciation of the measure, doubtless did much to retard its passage through the House, if it did not conduce to its death in the Senate. From his speech, which was delivered on the 23rd of February, just one month before the Cullom bill passed the House, we present the following excerpt:

Polygamy and slavery have sometimes been called "twin relics of barbarism." That was a taking phrase in the Chicago platform of 1856. It had a resonant chime; it made a good rallying cry. But while polygamy and slavery may have been twin relics of barbarism in the sense that they were of equal antiquity, and were both capable of being sustained by scriptural authority, they were not equal in present importance or in possible consequences. Slavery rested upon compulsion and drew its vitalizing force from oppression; polygamy depends upon persuasion and leans upon its own distorted interpretation of the divine philosophy. Slavery was incorporated into the civil, political and social framework of fifteen states; polygamy is a pariah which has fled to the desert for a home. Slavery was the basis of a vast industrial system; polygamy is an excrescence upon a promising industrial experiment. Slavery prevented a free press and prohibited free speech; polygamy is unable to prevent the publication of an anti-Mormon paper in Salt Lake City, and anti-polygamy meetings are held within sight of the residence of Brigham Young. Slavery, grown arrogant by tolerance, assailed the nation and defied its laws; polygamy, feeble and subject, obeys every statute except that which threatens its existence, and seeks obscurity beyond the reach of civilization. All laws of the United States and of Utah are obeyed in Utah except the anti-polygamy act. The very witness upon whose testimony the committee have framed this bill averred that in all criminal or civil actions where poygamy was not involved he never met a fairer people; and in suits between Mormons and Gentiles, Mormon juries do impartial justice.

(1) Judge Jeremiah S. Black (February 1, 1883) pleaded the cause of the Mormon people against the Edmunds law, and for the right of local self-government in the Territories, before the Judiciary Committee of the House of Representatives, which was then considering another anti-Mormon measure.—History of Utah, Whitney, 3:234.

(2) The Cragin and Cullom bills, introduced into Congress in the winter of 1869-70, each failed of enactment, but they each contained vicious and unconstitutional provisions and their introduction created great feelings of resentment among the Latter-day Saints in Utah.

"In regard to the unholy crusade periodically waged against the 'Mormons' by godless men, and specially revived at every recurring Congressional session for the purpose of provoking proscriptive anti-Mormon legislation," says Ben E. Rich, "the following forcible and faithful word-picture (which is as true as photography, and to which over 150,000 Utonians can make oath), drawn by the Honorable Thomas Fitch, ex-United States Senator (quoted above), unmistakably illustrates the motives which inspire every such wicked ring-ocratic movement.

"At the constitutional convention held in Salt Lake City, February, 1872, Mr. Fitch, United States Senator from Nevada, said:

> There is no safety for the people of Utah without a State government; for under the present condition of affairs, their property, their liberties, and their very lives are in constant and increasing jeopardy. James B. McKean (United States Chief Justice in Utah) is morally and hopelessly deaf to the most common demands of the opponents of his policy, and in a case where a Mormon or a Mormon sympathizer, or a conservative Gentile, be concerned, there may be found rulings unparalleled in all the jurisprudence of England or America. The mineral deposits have attracted here a large number of restless, unscrupulous and reckless men, the hereditary foes of industry, order and law. Finding the courts and federal officers arrayed against the Mormons, with pleased lacrity this class have placed themselves on the side of courts and officers. Elements ordinarily discordant blend together in the same seething cauldron. The bagnios and hells shout hosannas to the courts; the altars of religion are infested with the paraphernalia and the presence of vice; the drunkard espouses the cause of temperance; the companion of harlots preaches the beauties of virtue and continence. All believe that license will be granted by the leaders in order to advance their sacred cause, and the result is an immense support from those friends of immorality and architects of disorder who care nothing for the cause, but everything for the license. These constitute a nucleus of reformers and a mass of ruffians, a centre of zealots and a circumference of plunderers. The dramshop interest hopes to escape the Mormon tax of $300 per month by sustaining a judge who will enjoin a collection of the tax, and the prostitutes persuade their partons to support judges who will interfere by habeas corpus with any practical enforcement of municipal ordinances. Every interest of industry is disastrously affected by this unholy alliance, every right of the citizen is threatened, if not assailed, by this ungodly combination.
>
> Your local magistrates are successfully defied, your local laws are disregarded, your municipal ordinances are trampled into the mire, theft and murder walk through your streets without detection, drunkards howl their orgies in the shadow of your altar; the glare and tumult of drinking saloons, the glitter of gambling hells, and the painting flaunt of the bawd plying her trade, now vex the repose of streets, which beforetime heard no sound to disturb their quiet save the busy hum of industry, the clatter of trade, and the musical tingle of mountain streams. In prosecuting Mormons the prosecution have tried their cases beforehand on the streets, in the newspapers, by public meetings, by petitions, and over the telegraph wires, by means of their leading adviser, the Salt Lake agent of the Associated Press. There is no evidence so base or worthless but is sufficient to indict a Mormon; there is no evidence sufficiently damning to indict a man who would swear against a Mormon. In support of these statements a volume of details of acts of injustice and tyranny might be compiled from the official records. One instance will suffice. Brigham Young, an American citizen of character, of wealth, of enterprise; an old man who justly possesses the love and confidence of his people, and the respect of those who know and comprehend him, has been sent to prison upon the uncorroborated oath of one of the most remarkable scoundrels that any age has produced, a man known to infamy as William A. Hickman, a human butcher, by the side of whom all malefactors of history are angels; a creature who, according to his own published statement, is a camp follower without enthusiasm, a brave with-

out passion, a murderer without motive, an assassin without hatred. (1)

The religious and secular leaders of Utah, men who are respected by many honest, earnest people who are not of their faith, men who are believed to be innocent by many influential and independent journals not of their way of thinking, men who are held fast in the embrace of a hundred thousand hearts, men who have filled the land with monuments of industry and progress and human happiness, are likely to be sacrificed because a manufactured and unjust public sentiment demands their conviction.

I say deliberately, that with the history of the past behind me, with the signs of the present before me; I say with sorrow and humiliation that the Mormon charged with crime who now walks into the courts of his country goes not to his deliverance, but to his doom; that the Mormon who in a civil action seeks his rights in the courts of his country goes not to his redress, but his spoilation. The Mormons have been joined each year by a few desperate outcasts, men who were outlawed for crime as the Mormons were outlawed for religion. Such men followed the tide of Mormon immigration; they attached themselves to Mormon trains; they professed belief in the Mormon faith and devotion to the Mormon leaders. It was impossible to know their histories, it was impossible to fathom their motives. They were given food, given shelter, given employment, although seldom trusted. Let such men be tempted by assured promises and they will swear their crimes upon others whose lives and hearts contrast with theirs as the white snow contrasts with the mire it covers. How many such men are there in Utah? Convicted liars, professional thieves, confessed assassins, trembling perjurers, who have hung for years upon the outskirts of the little societies which gathered together and built themselves up amid these mountain fastnesses. One such man has served to accuse and caused to be imprisoned several of your most honored citizens. Half a dozen such, instigated by cowardice and avarice, with savage hearts filled with a lust of rapine, would crowd every jail in the Territory. —Scrap Book of Mormon Literature, 1:336-8.

In an open letter (1882) to the Massachusetts members of Congress, by one of their constituents, with observations on the opinion of the Supreme Court of the United States, in the Reynolds vs. the United States, case (as published in "Marriage: Monogamy and Polygamy on the Basis of Divine Law, of Natural Law, and a Constitutional Law," and quoted by Rev. James Campbell, author of "History and Philosophy of Marriage," the following pungent excerpts occur:

Constitutionally every American is a free man with liberty to do all that he may wish to do in his pursuit of his individual and social happiness, provided that he do no injustice to any person. (Page 41) * * *

The aim and object of the Constitution was to secure the blessing of Liberty to each and every person of the United States then living, and to each and every one of their posterity. The blessings of liberty in every department of human thought and action, without any restriction of liberty whatever, with no possible limitation of that liberty, provided that it did not work injustice to any other person. (Page 40) * * *

It is one of the excellencies of a people's government, that the acts of its legislators, and the decisions of its judges, are open to the examination and criticism of every citizen. Of this privilege, or rather BLESSING OF LIBERTY, resulting from the constitutional right of FREEDOM OF SPEECH AND PRESS, I wish to avail myself. * * * Most gratifying to every lover of civil and religious liberty is its declaration that "Congress cannot pass a law for the government of the Territories, which shall prohibit the free exercise of religion." The first amendment to the Constitution expressly forbids such legislation. Religious freedom is guaranteed everywhere throughout the United States, so far as Congressional interference is concerned. (Page 36) * *

The United States Supreme Court, in the case of George Reynolds vs. United

(1) President Brigham Young was arrested (October 2, 1871) on a charge of unlawful cohabitation, sworn to by "Bill" Hickman. Being sick at the time and unable to leave his residence, the prisoner was permitted to remain at home in charge of a deputy U. S. Marshal. He was later admitted to bail in the sum of $5000. After months of delay he was granted his freedom under habeas corpus proceedings; after which the arrest of himself and other leading members of the Church was adjudged illegal by the Supreme Court of the United States on the ground that the Jury bringing the indictments "was not selected and summoned in conformity with law."—History of Utah—Whitney, Vol. 2.

States (98 U. S. Supreme Court Reports) quoted Thomas Jefferson (8 Jefferson's Works, 113) as follows: "Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for his faith or his worship; that the legislative powers of the Government reach actions only, and not opinions — I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make "no law respecting an establishment of religion, or prohibiting the free exercise thereof'." Commenting upon this statement, the opinion of the Supreme Court reads: "Coming as this does from an acknowledged leader of the advocates of the measure, it may be accepted almost as an authoritative declaration of the scope and effect of the amendment thus secured. Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order." (Page 39. * * *

Now, when the Supreme Court say that Congress "was left free to reach actions which were in violation of social duties, or subversive of good order," in my judgment—and I desire to speak with proper deference—it says what the Constitution has not authorized it to say. A man's social duties grow out of his capabilities and his natural rights. His natural rights do not spring from his social duties, but are inherent in and essential to him as being a man. He can perform his social duties, only as he has capacities for their performance, and by being left in the full and unrestrained possession and enjoyment of all his natural rights. It may be a man's and a woman's social duty to attend dancing-parties and prayer-meetings. But whether it is a duty thus to do, they must decide for themselves. It is their exclusive right to decide it. Any statute of Congress compelling such attendance under pains and penalties, or any court's interpretation of the Constitution, or of such statute, to the effect that, not attending such dancing-parties or prayer-meetings, they thereby violated social duties, or subverted good order, would be an infringement of their natural rights, and would be an act of despotism on the part of Congress, or of usurpation on the part of the court making such an interpretation. (Page 42) * * *

The Constitution does not, either in words or by implication, allude to "social relations, social obligations and duties." It may be a social duty for me to enlarge my circle of acquaintances, to reciprocate friendly offices, and to help on Christian missions, or infidel sciences, as I may prefer; but they are not legal duties, required of me by the Constitution. The Congress or the court that assumes to coerce me in "social relations, social obligations and duties," or to restrain me in the exercise of them, where I do injustice to no one, transcends its constitutional powers, and becomes a despot. The assumption of the court, that the American Government is necessarily required to deal with the "social relations and social obligations and duties" of the people, is a subtle and an enormous absorption of undelegated power, and is one that should attract the attention of all Americans interested in preserving free institutions and the "blessings of liberty." (Page 43) * * *

The court proceeds, and says, "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. From the earliest history of England polygamy has been treated as an offense against society. After the establishment of the ecclesiastical courts, and until the time of James I., it was punished through the establishment of those tribunals."

To this I answer, what the court here says may all be true, and yet it is not a sound argument, warranted by the Constitution, against the Mormon church or its polygamy. Not only has polygamy been "odious" but so has democracy been "odious" among the northern and western nations of Europe; but that is no good argument why democracy should not exist in the United States. Whether a matter or institution is "odious" or not "odious" is a question of taste, and not of natural rights. * * * Therefore the opinion of the northern and western nations of Europe as to the good or bad taste of polygamy, is not pertinent in ascertaining the Constitutional or "natural rights" of the Mormons.

Neither because "polygamy has been treated as an offense against society" in England, and been punished in its "ecclesiastical courts", does it follow that it should be so treated in the United States. The political status of society in England is radically different from the Constitutional status of society in the United States. In England, it has developed from a monarchial and an aristocratic form of government, and partakes of the characteristics of such governments, and the English people have only such rights

as have been conceded or granted to them by their government. In the United States, society springs from democratic sources, and the people here possess all their natural rights except such, and so much concession of them to the National Government, as it was necessary for it to possess in order to establish justice. It is confusion of thought on the part of the court, to confound, as one and the same thing, such utterly different political states of society, as that of England, and that of the United States, and to reason, that, because "from the earliest history of England, polygamy has been treated as an offense against society," therefore in the United States it should also be treated as an offense against society. (Page 45) * * *

From the caustic pen of Henry Edgar, in the New York Evolution, July, 1877:

The Federal Government is doing at this moment a great injustice to the 200,000 Mormons in Utah. We have no right to demand any conditions of Mormons more than Presbyterians or Methodists. The Federal Government engaged in a crusade of extermination against a people with such a record as the Mormons have to show, is a spectacle of which no one can be proud. Unfortunately we need not go out into the Rocky Mountans to find debasing, superstitious and immoral practices, sheltering themselves under the cloak of religion; nor do we need go to Utah to find polygamy openly and shamelessly practised. A polygamy which sacrifices utterly and dooms to a fate most horrible all the wives but one, deceiving and betraying her also, is surely not very much morally superior to a polygamy that, for the first time in modern society, completely shuts out that horrible social institution, prostitution. That the government of the United States can virtually introduce the brothel, the gambling house and various other charming New York institutions into Salt Lake under color of abolishing Mormon polygamy is unhappily only too plainly evident. Driven by mob violence from one state to another, despoiled of their legitimate possessions—fruits of honest toil—this despised and grossly wronged people found their way at last across the trackless desert and by an almost unexampled perseverance and industry created an oasis in the desert itself.—Ib. 340.

Father MARCEAN, of the Catholic church, in a radio talk in Salt Lake City, November 6, 1938, stated:

God's laws MUST be obeyed whether civil or man's laws provide an opportunity or not. * * * We could not in justice to ourselves or the purposes of God place the civil law above the divine law, as the civil law is under the divine law and whatever authority it may have, it comes in consequence of the divine law. * * * Man must obey God and His laws whether the state permits it or not. Rulers are not and should not be permitted to be above the law and the principles of justice, as they are supposed to be the servants of the law and of the people.

President Franklin D. Roosevelt is quoted in the New York Times (January 8, 1939) under the heading "The Seventy-sixth Congress Opens," as saying:

There comes a time in the affairs of men when they must prepare to defend not their homes only but the tenets of faith and humanity on which their churches and their government and their very civilization are founded.

United States Prosecuting Attorney Dickson: (4)

It was a matter of history that the Mormons did not cohabit together, in the sense as used by the other side, without a form of marriage, AND IT WAS ALONE this form of marriage and the practice under it, and not sexual sins, that Congress was legislating against. They knew that those sins are not upheld in Utah, but are condemned by the Mormons and deplored by the Gentiles; they recognized the Mormon system of marriage as a constant menace against monogamous marriage, and thus legislated against it, and it was the prevention of its continuance that was the primal object of the law. The cause and necessity of the act showed its intention and the only objects against which it should be directed; and for this it could be extended to its full purpose. The design and only purpose of the law was to root out and extirpate polygamy. The two systems of marriage could not dwell side by side. If polygamy was allowed to grow, without being placed under the ban of the law and of public opinion, it

(4) Mr. Dickson was for years United States Prosecuting Attorney for Utah, by Federal appointment. He was regarded an able lawyer, and an implacable foe of the Mormon system of marriage. He was said to be a member of the anti-Mormon Committee that passed upon and made changes in the Manifesto of Wilford Woodruff before the document was signed and promulgated as a church ukase.

would in the end supplant the monogamic system, and was a constant threat and menace to and jeopardized the latter, and Congress so viewed it.—S. B. of M. L., Vol. 1, pp. 342.

Chapter 5

We now consider the opinions of members of the legislative bodies opposing the anti-polygamy measures that were being enacted into law, and having particular reference to the Edmunds measure, February, 1882:

SENATOR WILKINSON CALL, OF FLORIDA—It seems to me that this measure is one that ought not to be adopted by the Senate. It is an act that virtually declares that the President may give the whole political power of elections in the Territory of Utah to five persons, nominated by himself and confirmed by the Senate. It seems to me that if there is anything in the institutions of this country and in the idea of self-government, that is a proposition which destroys the whole of it. * * * I think you can find better means of stamping out polygamy than one which STAMPS OUT THE INSTITUTIONS OF THE COUNTRY. * * *

The bill proposes to be a bill for the punishment of bigamy in the Territories of the United States and in places where it has exclusive jurisdiction. It DESTROYS ONE GOVERNMENT AND ORGANIZES ANOTHER for the purpose of giving efficiency to provisions for punishing this crime. It does not stop there; it constitutes tribunals which are partial, and in which it expressly and deliberately provides that the person charged with crime SHALL NOT HAVE AN IMPARTIAL TRIAL. It imposes a RELIGIOUS TEST upon the jurors, which is in violation of the cardinal provision of the Constitution of the United States, that when a man is charged with crime he shall have a fair and impartial trial. It imposes a religious test by which persons entertaining that opinion are excluded from the juries who are to try individuals charged with this crime. If there be anything sacred in the history of American jurisprudence and American liberty, it is that a person charged with crime shall have a fair and impartial trial by a jury of his peers, and not by a packed jury selected of men KNOWN TO BE OPPOSED TO HIM and prejudiced against him, and a religious test imposed upon them for their qualification as jurors.—His. of Utah, Whitney, 3:177.

SENATOR VEST, OF MISSOURI—The seventh and eighth sections of this bill (1) simply provide for an anomaly in the jurisprudence of the United States, and establish a doctrine that, in my judgment, STRIKES DOWN THE FUNDAMENTAL PRINCIPLE OF AMERICAN LIBERTY. If there is one single clause in our Constitution or bill of rights dear to the American heart, it is that no citizen shall be deprived of life, liberty, or property without the judgment of his peers or of a competent tribunal. The idea that any citizen can have taken from him a right conferred by law, without the judgment of a competent tribunal and without a trial, is abhorent to every principle of personal liberty and constitutional right. It is the very essence of good government and of freedom and of constitutional right that every man should be tried and convicted before punishment. The seventh section of this bill takes away from a citizen of the United States the right to vote

(1) As finally passed these became the 8th and 9th Sections of the bill, which read, in part, as follows:

That no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such Territory or other place, or be eligible for election or appointment to or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such Territory or place, or under the United States.

That all the registration and election offices of every description in the Territory of Utah are hereby declared vacant, and each and every duty relating to the registration of voters, the conduct of elections, the receiving or rejection of votes, and the canvassing and returning of the same, and the issuing of certificates or other evidence of election in said Territory, shall, until other provision be made by the Legislative Assembly of said Territory as is hereinafter by this section provided, be performed under the existing laws of the United States and of said Territory by proper persons, who shall be appointed to execute such offices and perform such duties by a board of five persons, to be appointed by the President, by and with the advice and consent of the Senate, not more than three of whom shall be members of one political party; and a majority of whom shall be a quorum. * * *

The canvass and return of all the votes at elections in said Territory for members of the Legislative Assembly thereof shall also be returned to said board, which shall canvass all such returns and issue certificates of election to those persons who, being eligible for such election, shall appear to have been lawfully elected, which certificates shall be the only evidence of the right of such persons to sit in such Assembly.—History of Utah, Whitney, 3:190.

or hold office before conviction by his peers of any crime. * * *

If this be not a bill of attainder under the theory of the Constitution of the United States, there never has been a bill of attainder proposed in all history. Never in the darkest days of the Stuarts or the Tudors, never in any of the darkest days of despotism, I undertake to say here, weighing my words deliberately, was there ever enacted a statute more exactly within the meaning of a bill of attainder than the seventh and eighth sections of this bill. * * *

While I abhor polygamy, while I have denounced it, while I have introduced the two first bills introduced in this Senate against it, I revere the Constitution of my country and the rights of personal liberty guaranteed to every American citizen. I tell you now, Senators of the United States, PASS THE BILL AND YOU ESTABLISH A PRECEDENT THAT WILL COME HOME TO PLAGUE YOU FOR ALL TIME TO COME. (1) The feeling that today exists against polygamy, may exist tomorrow against any church, against any class in this broad land, and then—what this Constitution meant to guard against—the waves of passion mounting high, we shall be told that the Constitution of the United States enabled Congress to pass this act, which in its every feature is a bill of attainder, denounced by that instrument as against public policy and absolutely void. * * * Ah, but we are told that there is no punishment in this bill. We are told that taking away the right of suffrage is no punishment. Mr. President, we in this bill take away the right to hold office, and the Supreme Court has decided IN TOTIDEM VERBIS that that is a punishment as much as if a man be convicted and sentenced to the penitentiary.—Ib 177-8.

SENATOR MORGAN, OF ALABAMA—When I first looked over this bill I became satisfied that it contained some very grave constitutional difficulties. * * * It is therefore a question which is not to be treated in the spirit of madness. * * * I think if it was ever becoming in the American Senate to proceed with coolness and quietness and deliberation, carefully searching every inch of the ground upon which we plant our feet, it is at this very moment of time, when there is a great cry against polygamy in the Territory of Utah under Mormon influence. * * * A gentleman is said to occupy a seat on the floor of the House of Representatives as a Delegate from Utah, who is a Mormon. It has been frequently said that he is a polygamist, that he has a plurality of wives, and belongs to the Mormon Church. Would it be the effect of this bill, if it should pass both houses and be signed by the President of the United States, to disqualify him from holding the office that he now occupies? So I read the seventh section, and no member of the committee denies, I believe, that that is the proper construction. * * * This, Mr. President, is to all intents and purposes, an EX POST FACTO law. * * * It undertakes to create a crime and punish a man for the commission of it at a time before the statute itself was enacted, certainly before this method of punishment was prescribed; and if I understand anything in reference to constitutional law, it is that you cannot impose a new punishment upon one who has been guilty even of a crime against the law, so as to make it retroactive in its effect and in its operation. * * *

I AM NOT WILLING TO PERSECUTE A MORMON AT THE EXPENSE OF THE CONSTITUTION OF THE UNITED STATES. I am not willing to go to the Indian tribes where Polygamy is practiced and take up those men and inform them that they shall not have the right to life or liberty because they are polygamists; and we have just the same right to tell an Indian that he shall not live because he is a polygamist, as we have to tell a Mormon that he shall not vote because he is a polygamist, provided we make that the penalty of the crime, and give the power to a legislative tribunal to declare his crime and punish it. We must be cautious in times like these how we employ our power.—Ib. 178.

SENATOR BROWN, OF GEORGIA—The bill proposes to apply a religious test to the Mormons, in so far as it punishes the Mormon for his opinions, it is a religious test applied. He believes that Joseph Smith was a prophet as much as I believe that Jeremiah was a prophet; and while I think he is in an egregious

(1) Wilford Woodruff had previously stated (1879): "The Congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their acts will sap the very foundation of our government, and it will be rent assunder, and the God of heaven will hold them responsible for these things, for 'what men sow they will reap, and the measure they mete unto others will be meted unto them', saith the Lord. The CONSTITUTION ONCE BROKEN by the rulers of the land, there will be no stopping place until the nation is broken in pieces, and no power beneath the heavens can save this nation from the consequences thereof.—Mill. Star. 41:243.

error, I have no right to proscribe him because of his belief as long as he does not practice immorality. And I have no right to do more as a legislator than to prescribe rules to punish him for his immoralities, and leave him to the full enjoyment of his religious opinions, just as I claim the right to enjoy my own opinions. IF WE COMMENCE STRIKING DOWN ANY SECT, HOWEVER DESPISED OR HOWEVER UNPOPULAR, ON ACCOUNT OF OPINION'S SAKE, WE DO NOT KNOW HOW SOON THE FIRES OF SMITHFIELD MAY BE REKINDLED OR THE GALLOWS OF NEW ENGLAND FOR WITCHES AGAIN BE ERECTED, OR WHEN ANOTHER CATHOLIC CONVENT WILL BE BURNED DOWN. * * *

I, for one, shall not be a party to the enactment or enforcement of unconstitutional, tyrannical, and oppressive legislation for the purpose of crushing the Mormons or any other sect for the gratification of New England or any other section. * * *

The Mormon sect is marked for the first victim. The Constitution and the practices of the Government are to be disregarded and if need be trampled down to gratify the ire of dominant intermeddling. * * *

The Mormons may, however, be consoled by the reflection that their privileges need not be curtailed if they are obedient, nor the present practice diminished, but they must change the name and no longer conduct the wicked practice in what they call the "marriage relation."

The Government considers this no great hardship, as it freely permits in the Mormons, if called by the right name, what it does not punish in other people. For, without violating the policy of the Government in so far as it has been proclaimed by its Utah Commission, if the Mormons will conform to its requirements as to the mode, the practice of prostitution in Utah need not in the slightest degree be diminished. THE CLAMOR IS NOT AGAINST THE MORMON FOR HAVING MORE THAN ONE WOMAN, BUT FOR CALLING MORE THAN ONE HIS WIFE. * * *

The Government and people of the United States have deliberately determined that they must call it by the proper name. Let the Mormon who has a plurality of women remember that he must conform to the practice elsewhere and call but one of them his wife.

This, Mr. President, is the point we have reached. This is the distinction we have drawn. This is our present policy and practice as applied to the Territory of Utah. What consummate statesmanship!

Others who feel it their duty upon such hollow pretexts to destroy a prosperous Territory by such unconstitutional and illegal means as are proposed will doubtless proceed with this unnatural warfare until they have seen the result of their folly. * * *

There are over fifty millions of people in the United States, and there are probably twenty times as many persons practicing prostitution, or illegal sexual intercourse, in the other parts of the Union as the whole number who practice it in Utah. * * *

It is certainly a matter of great importance that polygamy, prostitution, foeticide and illegal divorce, whether practiced in Utah or in any other part of the United States, should be put down. And if we have it in our power by constitutional means to accomplish that end no one would be more rejoiced than I. But having taken a solemn oath to support the Constitution of the United States, I cannot as a Senator vote for a measure which I am satisfied is a plain violation of the Constitution to crush out polygamy, or to accomplish any other object. * * *

The late ALEXANDER H. STEPHENS, of Georgia, when asked what would be the effect of the Edmunds bill on Mormonism, replied, "The effect will be to make more Mormons."

But I may be asked, "What means can we adopt to destroy this great evil in Utah?" I reply we cannot do it by passing unconstitutional laws, or adopting illegal or unconstitutional means, or by striking down republican government in the Territory.

The Christian churches of this country spend hundreds of thousands of dollars every year sending missionaries to foreign lands where polygamy is practiced. In India and in China alone more than 500,000,000 of people practice or acquiesce in the practice of polygamy. And yet the Christian churches are not discouraged, but they send missionaries there, hoping finally to convert the whole mass of the people. Why, then, should we not send missionaries to Utah, where only about 12,000 people practice and a little over 100,000 people believe in polygamy? If the Christian churches are

willing to make the effort to convert 500,000,000 of polygamists in the East, why should they not with less effort convert 100,000 within the limits of our own land? If the first task is within the range of possibility, what is there to discourage us from the smaller undertaking? There are a great many people in Utah who might be converted by the proper effort. They are our neighbors, our fellow-citizens. Shall we give them up as reprobates, and make no effort to save them, and join in a crusade to crush them? They speak our language, they are within easy reach. Why give them up and turn to the heathen of other lands, who neither understand our language nor have anything of race or sympathy in common with us? Have the Christian churches done their duty to the Mormon people? If you cannot convince their leaders you can convert thousands of the people. It may be easier to cry, "Crucify them", than it is to try to help convert them. But can the churches reconcile it to conscience that duty is as well performed in the one case as in the other?—Scrap Book of Mormon Literature, 1:329-333.

MR. HOUSE OF TENNESSEE—Now it seems to me that if the Supreme Court of the United States knows what a bill of attainder is, the eighth and ninth sections of this act are clearly in violation of the Constitution. When I took a seat in this House I took an oath to support the Constitution of the United States. I cannot and will not swear to a lie even to emphasize my abhorrence of polygamy or to punish a Mormon, and with my views of this act I would have had to do so if I had voted for the bill when it passed. It would seem that after organizing a packed jury to convict, the authors of the bill ought then to have been willing to await a conviction before depriving American citizens of the right to vote or hold office. For what is an American, deprived of those rights? He may live in a land of boasted freedom, but thus stripped of the rights and privileges that freemen most value, he is no better than a slave.

Let the CARPET-BAGGER, expelled finally from every State in the American Union with the brand of disgrace stamped upon his brow, lift up his head once more and turn his face toward the setting sun. Utah beckons him to a new field of pillage and fresh pastures of pilfering. Let him pack his grip sack and start. The Mormons have no friends, and no one will come forward to defend or protect their rights. A returning board, from whose decision there is no appeal, sent out from the American Congress BAPTIZED WITH THE SPIRIT OF PERSECUTION AND INTOLERANCE, will enter Utah to trample beneath their feet the rights of the people of that far-off and ill-fated land. Mr. Speaker, I would not place a dog under the dominion of a set of carpet-baggers, re-inforced by a returning board, unless I meant to have him robbed of his bone. A MORE GRINDING TYRANNY, A MORE ABSOLUTE DESPOTISM WAS NEVER ESTABLISHED OVER ANY PEOPLE.—Ib. 333-4.

MR. BUCKNER, of the House of Represenatives—I believe, and I am sorry to say I believe, that one of the main purposes for which this bill is being pushed through this House with such unseemly haste is that it may be brought up (as it can be if the other side is willing to forego all right and justice) to foreclose the case of Cannon vs. Campbell, and to give countenance to that great wrong committed against the right of suffrage by a weakling executive, at the command of somebody, I know not whom. If the gentleman can vote out Mr. Cannon, then I can see very well how he can vote for the enormity in this bill, which gives to a board of canvassers to be appointed by the President the very same infamous power exercised by the executive of the Territory. * * * I hope my friends on the other side will not bring this bill up to influence that election case; but I say the bill is broad enough to be used in that way, and I have a fear that the object in pushing it with such hot haste is that it may be used for that very purpose, of deciding finally the question involved in that election case. By the amendment which I wished to offer, my object was to preclude any such possibility.—History of Utah—Whitney 3-187.

MR. BELMONT—I shall not vote for this bill, because I desire effective and proper legislation against polygamy, and because I am not willing to submit to trial a measure so ill-considered that its evil consequences may easly be foreseen. * * * Many who content themselves with voting in its favor say that it will disappoint its framers and will not accomplish the purpose for which it is intended; and I feel satisfied that such is the fact.—Ib.

MR. HEWITT — Polygamy can be stamped out without resorting to a remedy which, if generally applied, would vitiate our whole political system and

convert our elections into a mockery of justice. No consideration of expediency, no amount of clamor from persons, however worthy, who are ignorant of the fundamental conditions by which civil liberty exists, will ever induce me to give assent to a remedy which, worse than the disease, is based upon a doctrine so radically wrong that its admission into our code of political ethics would be fatal to free government elsewhere than in Utah.—Ib. 187-8.

MR. BLANCHARD—I am ready at any time to dispose summarily of polygamy, but even in these degenerate times (politically speaking) I find I have still left sufficient reverence and veneration for that grand old instrument bequeathed to us by the fathers of the Republic to prevent me from violating its letter or spirit. * * * We in Louisiana, Mr. Speaker, have had some experience with returning boards. The monster originated there, having been the unholy offspring of political corruption and greed of usurped power. Our experience with him was a painful and bitter one before he was finally throttled. We would therefore spare the people of Utah, whether they be Gentiles or Mormons, the infliction. A returning board is too great a punishment even for a Mormon.—Ib. 188.

MR. HERBERT—Sir, I have denounced returning boards a hundred times. Shall I now, by this very political party I have so often arraigned for resorting to such methods, be compelled to vote for a returning board myself? No, sir; never! Never will I sanction by my vote such a sham, such a hollow mockery of liberty, as setting up a semblance of Republican government and giving a board of five men and their appointees all the substance of power—the power to undo whatever the voters have done; the power to mould and shape the politics of a Territory to suit themselves. If gentlemen on the Republican side of this House are unable to frame a bill to suppress the evils of polygamy without violating every sound principle of legislation, let them open the bill to amendment, and we will perfect it for them.—Ib.

(to be continued)

Men are apt to mistake the strength of their feeling for the strength of their argument. The heated mind resents the chill touch and relentless scrutiny of logic.—Gladstone.

THE OAK AND THE VINE.—A FABLE FOR STRONG-MINDED FEMALES.

The following allegory is from the interesting Algic Researches of Henry R. Schoolcraft, Esq.—A vine was growing beside a thrifty oak, and had just reached that height at which it required support. "Oak," said the ivy vine, "bend your trunk, so that you may be a support to me." "My support," replied the oak, "is naturally yours, and you may rely on my strength to bear you up, but I am too large and too solid to bend. Put your arms around me, my pretty vine, and I will manfully support and cherish you, if you have an ambition to climb as high as the clouds. While I thus hold you up you will ornament my rough trunk with your pretty green leaves and shining scarlet berries. They will be as frontlets to my head, and I shall stand in the forest like a glorious warrior with all his plumes. We were made by the Master of life to grow together, that by our union the weak may be made strong, and the strong render aid to the weak." "But I wish to grow independently," said the vine, "why cannot you twine around me, and let me grow up straight, and not be a mere dependent upon you?"—"Nature," answered the oak, "did not so design it. It is impossible that you should grow to any height alone; and if you try it, the winds and rain, if not your own weight, will bring you to the ground. Neither is it proper for you to run your arms hither and thither among the trees. The trees will begin to say it is not my vine—it is a stranger—get thee gone, I will not cherish thee. By this time thou wilt be so entangled among the different branches, that thou canst not get back to the oak; and nobody will then admire thee or pity thee." "Ah, me," said the vine, "let me escape from such a destiny;" and with this she twined herself around the oak, and they both grew and flourished happily together.

Millennial Star, Vol. 15 p. 718.

Nothing puzzles the wicked more than how the good manage to get along at all.

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

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EDITORIAL THOUGHT

Once started upon the policy of suppressing by force those of a different religion, Christianity did not stop with the persecutions of the pagans; bad and un-Christian as that was, **still more serious results occurred from the persecutions inflicted upon so called heretics in the Church, by those who were considered orthodox.** * * *

We shall conclude this chapter by a melancholy truth, which obtrudes itself on the reluctant mind; that, even admitting, without hesitation or inquiry, all that history has recorded, or devotion has feigned, on the subject of martyrdoms, **it must still be acknowledged that the Christians, in the course of their intestine dissensions have inflicted far greater severities on each other than they have experienced from the zeal of infidels.**

—From "Antiquity of the Gospel".

POLYGAMY—CAN IT BE ABANDONED?

(continued from page 322)

mured in prison cells, and their children taken from them, while actual criminals go at large untouched by justice. Through them, the highest morality, judged by a divine standard, is stamped under foot and spitten upon, while corruption and debauchery are declared lawful and unassailable.

Thus, the claim that the assaults upon the people of Utah and Arizona have been made in the interest of chastity and for the suppression of licentiousness, has been demonstrated to be false beyond question. *And it has been clearly shown to all who have opened their eyes to look at it, that the chief opponents of "Mormon" plural marriage are the supporters of prevailing vices and apologists for the damning evils of the age.*

Elder Orson Pratt, speaking of the morality of "Mormon" plural marriage, said: *"Another objection is urged against plurality by pretending that it corrupts the morals of society, and, therefore, it is argued that it should be considered a crime, and be prohibited by law. But we ask, what morals of society does it corrupt? Morality is only another name for virtue, goodness, righteousness. Immorality is its opposite—that is, viciousness, evil, unrighteousness. TO BE*

MORAL IS TO BE INNOCENT OF CRIME; TO BE IMMORAL IS TO BE GUILTY OF CRIME. It can neither be shown by reason nor the word of God, that plurality is criminal, and hence it cannot be immoral, and therefore the morals of society are not in the least endangered by its practice. On the contrary, plurality is a great and a powerful antidote against immorality. How many hundreds of thousands of women there are, who, in consequence of having no opportunities of marriage, yield themselves up to a life of profligacy, and become notoriously immoral and unvirtuous. If these same females had not been deprived of the rights which all should enjoy under our glorious Constitution, they might have united themselves to some virtuous, good men, and been happy as their second or third wives, and thus been saved from the temptations and evils into which they have fallen."

Mill. Star, Vol. 15:553-4.

Look at the misery and wretchedness of thousands of females in all the leading cities of the world! Oh man! for shame. If the men of Salt Lake City, Phoenix and other leading cities of this nation and the world had done for the last twenty years as the men of Short Creek have done, thousands of females from sixteen years of age and upwards, whose dishonor and ruin are mercifully covered in the grave, would now be in life and health, moving in the circles of happy homes, prayed for, respected, loved and honored!

Now what do our ears hear coming from the honorable Juvenile Court of Washington County! AN ULTIMATUM—— to abandon the practice and belief in "Mormon" plural marriage, or give up our children to be adopted into the homes of strangers. (the full text of this letter and ultimatum is found on page 351)

The question of Polygamy, since its introduction by Joseph Smith as early as as 1831, has been agitated among the people of America and the world. For years the Church of Jesus Christ of Latter-day Saints has accepted it as the principle upon which eternal increase is based. The Church not only taught this principle, but defended it by placing her integrity and the blood of her Prophets and Saints upon the altar of sacrifice.

With the effort of the Church to streamline itself in the early 20's came a new Church President and a new Church policy regarding this sacred principle. The faithful and sacrificing years of the past were soon forgotten. The Church, in its effort to prove itself friendly with the world, began to un-church those of the old line Mormons who would not agree to relinquish their faith in the principles revealed through Joseph Smith. This mild judicial action finally, and inevitably, ripened into first rate persecution on the part of the Church Authorities, until today the leaders and the Saints feel that they are doing God a service, when they succeed in placing men and women in prison and take their children from them for upholding this principle for which Joseph Smith gave his life.

CAN POLYGAMY BE ABANDONED?

Under the above caption an editorial appeared in the Deseret News, April 1, 1885. We quote several leading paragraphs from the same:

"Polygamy, a question which for political effect has been agitated for years among the people of America, and the bitter opposition which has been keenly felt by the Saints who originated its practice in the nineteenth century, now seems to have assumed a new phase entirely, if reports are at all true.

"The Christian reformers are now predicting an ABANDONMENT OF THE PRACTICE of this (to them) very obnoxious doctrine or tenet of our faith. Some are even quoted as willing to stake money upon the issue.

"The matter is treated in common

conversation and discussed in the public journals in a manner that indicates a woeful ignorance of the genius and spirit of the religion of the Latter-day Saints. Even the more conservative and tolerant are now fully satisfied that if "Mormonism" survives the present attack, supported as it is by the united voice of the American people, it can only live hereafter by complying with the condition demanded, which is neither more nor less than yielding up polygamy with all its associations, including the wives and children that have been obtained outside of legal enactments. Polygamist men, though, are not expected to abandon entirely these wives and children to the mercy of a cold and cruel world, for they say who make the demand: 'I suppose, in mercy to us, you can continue to provide for them; yet all these marital relations that are excessive, must cease, for hereafter one man and one woman shall only be recognized as husband and wife, and their children only shall be legitimate.'

"The whole matter was treated as a mere business transaction.

"Affections, kindred ties and those bonds that grow out of an holy union with the sexes, coupled with the love between parent and child, according to their reasoning can be severed at pleasure in a moment; such separation need give no concern to the parties most deeply interested. The men can then go about their business and the women also unmolested; while these polygamous children can grow up among us and be tolerated as citizens of the United States and their parentage will never be questioned.

"What magnanimity of soul! What wise statesmanship! What profound wisdom is here displayed! Such sentiments are only worthy of the libertine, the seducer, and the vile wretch whose finer feelings have been blunted by continuous and unlawful excesses, and whose boasts are guaged only by the number of his cast-off victims —a thing without feeling, without affection, without soul, without honor, without manhood, all—all destroyed; hopelessly irretrievably lost.

"Let me here ask: What would be gained by such an abandonment, for surely the stupendous efforts that are now being made must have some reason to support them, and that reason ought to indicate some good not only to these misguided people, but to society generally, as well as the country at large?

"Are these polygamist men and women essentially bad? Are they bad neighbors? Are they bad citizens? Not if the right Rev. D. S. Tuttle, Episcopal Bishop of this diocese spoke the truth concerning them in his public utterances in the east some time ago; for he testified to their good qualities in these regards, and his long residence among us enables him to speak understandingly upon the subject.

"Will their general intelligence compare favorably with that of a like number of monogamists of the same nationalities as themselves? We invite THE COMPARISON.

"Are children born of polygamic parentage any less intelligent than monogamic children or is their physical development at all below par? Professor Fowler and other scientific men have expressed themselves most emphatically upon this subject, and that, too, in our favor. While, according to their view, the union of one man with one woman was the most natural, yet they were forced to acknowledge that they failed to see any indications of deterioration in our offspring, viewed as a whole, either mentally or physically. And we now venture the assertion that the continual practice of polygamy, as taught by the 'Mormons', would so materially improve the race, both physically and mentally, as to place them a century hence beyond all comparison.

"How do they compare in morality with our Christian neighbors? We answer,

there is no comparison, 'Mormon' credit is at a premium in the mercantile world, their general sobriety is known to all, while virtue to them is priceless. In short, no Christian people upon earth teach and demand of their members the observance of such strict morality as do the Latter-day Saints.

"Now I can hear the enemy laugh, and and say sneeringly,

"Polygamy included, I suppose."

"I answer, Yes! a thousand times, yes! For as high as the heavens are above the earth, so is the polygamy of the Latter-day Saints higher than the monogamic practices of the Christian world. (I humbly ask pardon of the *women* of 'Mormondom' for mentioning the two in connection, for one is the very antipodes of the other, and I only do it because of the present necessity in the comparison between us and them.)* * *

"Again, is the large increase of native-born citizens (the result of these plural marriages) any injury to the State? Wise statesmen have always encouraged the increase of native population in preference to that which is imported; viewing the former as more reliable (especially in emergencies) than the latter. Are the 'Mormons' loyal? Aye, to the very core. Blatant demagogues, pothouse politicians and carpet-bag-hangers-on have yelled loudly for years past the words, 'Treason', 'Church and State', 'Priestly rule', 'Polygamy', 'The growing political power of the Mormons', etc., without cause, without reason, without proof. We stand today before the nation the most pronounced defenders of constitutional rights and privileges, and we will prove it to all the world ere long. But we are *NOT MEN WORSHIPPERS,* and because of this we have been and are today condemned.

"If, in the foregoing, we have omitted any comparisons, let them be furnished and we willingly will try them in the crucible; all we ask is, *FAIR PLAY AND EQUAL RIGHTS.*

"What would the 'Mormons' gain by any exchange whatever? We have proved by comparison our superiority in every particular; hence, to yield one point would be to us a serious loss; we therefore prefer to retain our possessions intact. I now ask in this connection: Will the the nation, either of the political parties, a state, or a solitary individual gain anything by fighting the 'Mormons' or their religion? If past history may be taken as evidence, and if it is any index to the future, then the answer is most decidedly negative. * * *

"The folly of entertaining for one moment the PROPOSITION TO ABANDON POLYGAMY is so apparent to a true Latter-day Saint that it is hardly worth mentioning. *It was not Joseph Smith nor Brigham Young; neither was it John Taylor that gave the revelation on Celestial Marriage, it was God himself, and he has said, 'My word shall not return to me void, but it shall accomplish that which I please, and prosper in the thing where to I sent it.' The entire Church and all of its Priesthood, with the Presidency at the head might motion and vote against this principle until doomsday with just one effect, (namely) to vote themselves away from the fellowship of the Holy Ghost, from the possession of their Priesthood, and to find themselves very speedily outside the Church and Kingdom of God; while he would raise up others that would honor and observe his law."*

It might also interest his Honor, Judge Anderson, to reflect a moment on the attitude HIS Church and its former Leaders took relative to the abandonment of plural marriage. Following are but a few excerpts on this very important subject.

From an epistle of the First Presidency of the Church, dated October 6, 1885:

"The war is openly and undisguisedly made upon our religion. To induce men to repudiate that, to violate its precepts,

and break its solemn covenants, every encouragement is given. The man who agrees to discard his wife or wives and to trample upon the most sacred obligation which any human being can enter into escapes imprisonment and is applauded, while the man who will not make this compact of dishonor, who will not admit that his past life has been a fraud and a lie, who will not say to the world, 'I intended to deceive my God, my brethren, and my wives by making covenants I did not intend to keep,' is, besides being punished to the full extent of the law, compelled to endure the reproaches, taunts, and insults of a brutal judge. * * **We did not reveal celestial marriage. We can not withdraw or renounce it.** God revealed it, and he has promised to maintain it and to bless those who obey it. Whatever fate, then, may threaten us, there is but one course for men of God to take; that is to keep inviolate the holy covenants they have made in the presence of God and angels. For the remainder, whether it be life or death, freedom or imprisonment, prosperity or adversity, we must trust in God. We may say, however, if any man or woman expects to enter into the celestial kingdom of our God without making sacrifices and without being tested to the very uttermost, they have not understood the gospel.* * *

"Upward of forty years ago the Lord revealed to his church the principle of celestial marriage. The idea of marrying more wives than one was as naturally abhorrent to the leading men and women of the church at that day as it could be to any people. They shrank with dread from the bare thought of entering into such relationship. But the command of God was before them in language which no faithful soul dare disobey. 'For, behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory' * * * Who would suppose that any man, in this land of religious liberty, would presume to say to his fellowman that he had no right to take such steps as he thought necessary to escape damnation; or that Congress would enact a law that would present the alternative to religious believers of being consigned to a penitentiary if they should attempt to obey a law of God which would deliver them from damnation."*

Smoot Inv. Vol. 1 pg. 7.

President Heber J. Grant:

"I am a law breaker; so is Bishop Whitney; so is B. H. Roberts; my wives have brought me only daughters. I purpose to marry until I get wives who will bring me sons."

S. L. Tribune Sept. 8, 1899

Thoughts on the Manifesto by Apostle Mathias F. Cowley given at a quarterly conference, Cache Stake, January 28, 1901:

"None of the revelations of the prophets either past or present have been repealed. The United Order (of Enoch), though suspended now, has never been repealed. If you have a man in the priesthood who does not acquaint himself with all the doctrines of the church nor teach the same both by example and precept to the families of his district, if you have a teacher in your Sunday schools who would encourage the young to disregard or disrespect a single doctrine of the church—***plural marriage and all***—turn them out; *they have no right to the priesthood. Parents, you must teach the whole doctrine to your children or they will apostatize and be damned.* * * * These revelations received by our prophets and seers are all of God, *and we can not repeal or disannul them without making God out a liar, and God can not lie.* * * *

"I wish to remind you of a certain revelation given through President Taylor. The command was given to set our quorums and houses in order, and the promise was that if we should obey the command God would fight our battles for us; but

we did not obey the command, so God did not fight our battles for us. If we had obeyed that command and revelation given through President Taylor there would *have been no manifesto."*

Smoot Inv. Vol. 1 pg. 8.

On December 6, 1899, Elder B. H. Roberts defined his position in the following manner:

"A seat in Congress does not mean much to me personally, though I will do my duty in asserting and demanding recognition of the rights of my State, but my ties and obligations as an honorable man mean everything. Whatever sacrifice may be required will be made now as before. It is demanded that I shall put away my wives. Consider that these women came to me in the bloom of their youth. They were moved largely by religious feeling, as I was. They have been mine and I theirs these years. Their life and my life has been one. * * * These women have stood by me. They are good and true women. The law has said that I shall part from them. *My church has bowed to the power of Congress and relinquished the practice of plural marriage. But the law can not free me from obligations assumed before it spoke. No power can do that. Even were the church that sanctioned these marriages and performed the ceremonies to turn its back upon us and say that the marriage is not valid now, and that I must give these good and loyal women up, I'll be damned if I would."*

Smoot Inv. Vol. 1 pg. 14.

Finally, as the Prophet said:

"We wait patiently THE ISSUE, being powerless to interfere.

"There may be a few half-hearted souls among us who, seeing the loss that business in Utah must sustain if this raid is continued, and not being desirous nor even willing to make any sacrifice for the truth's sake, who would say: 'Let polygamy go for the present, then our business interests will not be jeopardized and our real estate will continue to command a good figure', etc., preferring to sacrifice a principle of eternal truth rather than a little property. To such I would say: **Our aim is higher! It is God, his ordinances, his laws, and the triumph of truth upon the earth, even should it cost life itself as a sacrifice."—**

THE SHORT CREEK CHILDREN

Editorial from the Arizona Daily Star, Tucson, March 5, 1954.

The demand of the stockmen, mostly from Utah, who hold leases in the Arizona Strip, that the Short Creek school district on which they have been paying taxes be eliminated is a shocking thing.

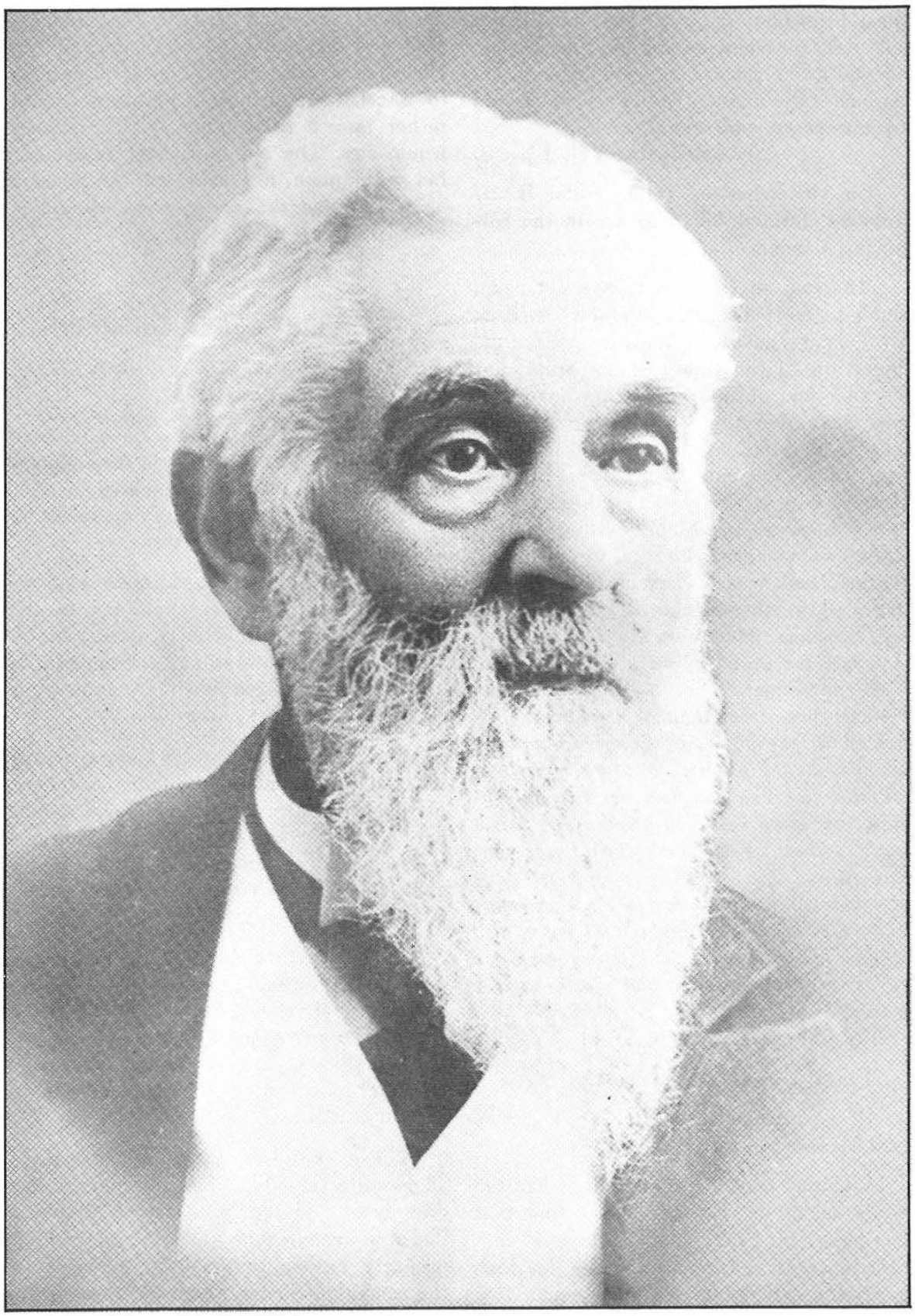
In their effort to avoid payment of approximately $7,000 in school taxes, according to the Prescott Courier, these cattlemen are now suing to eliminate a school which cared for the needs of a number of innocent children.

The children who have been going to the school, incidentally, have a record of 100 per cent non-delinquents, a record hard to match. In addition, these children are entitled, under Arizona laws, to the same educational advantages of proper public schools as any other children.

The objectors have been quoted as saying they would pay school taxes for "ordinary citizens" but not for the children of the polygamists. They are attempting to hide a completely selfish desire for personal gain behind a reason which is no reason at all.

These children must be educated. The state should refuse to permit the dissolution of the Short Creek district, and the transfer of school costs which properly belong to those in the area to the remainder of the people of the state.

Those that are feared, are hated.



LORENZO SNOW

The Meaning of THE LAW OF CELESTIAL MARRIAGE

By
PRESIDENT
LORENZO SNOW

Lorenzo Snow was born April 3, 1814 at Mantua, Ohio. He became acquainted with Mormonism through Apostle David W. Patten. He was baptized by Apostle John F. Boynton in 1836, at Kirtland. His call to be a member of the Quorum of the Twelve came Feb. 12, 1849. On September 13th, 1898, he became the President of the Church at the age of 84 years.

Among other things, President Snow became famous for his faithful attitude towards the principle of plural marriage. Early in his experience with the Prophet Joseph Smith, this principle was revealed to him. His sister, Eliza R. Snow became one of the Prophet's wives while President Snow was on his mission to England. There was some concern in the minds of Joseph and Eliza as to how Lorenzo Snow would accept the principle and the position of his sister. Their doubts soon turned to joy, however, when the Prophet learned that the Lord had previously revealed some things regarding the principle to Brother Snow while on his mission.

This notation from the Biography of Lorenzo Snow is interesting: "While my brother was absent on this, his first mission to Europe, changes had taken place with me, one of eternal import, of which I supposed him to be entirely ignorant. The Prophet Joseph had taught me the principle of plural, or Celestial Marriage, and I was married to him for time and eternity. In consequence of the ignorance of most of the Saints, as well as people of the world, on this subject, it was not mentioned only privately between the few whose minds were enlightened on the subject.

"Not knowing how my brother would receive it, I did not feel at liberty, and did not wish to assume the responsibility of instructing him in the principle of plural marriage, and either maintained silence, or, to his indirect questioning, gave evasive answers, until I was forced, by his cool and distant manner, to feel that he was growing jealous of my sisterly confidence—that I could not confide in his brotherly integrity. I could not endure this—something must be done. I informed my husband of the situation, and requested him to open the subject to my brother. A favorable opportunity soon presented, and, seated together on the lone bank of the Mississippi river, they had a most interesting conversation. The Prophet afterwards told me that he found that my brother's mind had been previously enlightened on the subject in question, and was ready to receive whatever the spirit of revelation from God should impart. That Comforter which Jesus said should 'lead into all truth,' had penetrated his understanding, and while in England had given him an intimation of what at that time was, to many, *a secret.* This was the result of living near the Lord, and holding communion with Him."

Page 68-69.

President Snow's stirring testimony of his conversation with the Prophet on the subject is enlightening. We quote:

"In the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening. We walked a little distance and sat down on a large log that lay near the bank of the river. He there and then explained to me the doctrine of plurality of wives; he said

that the Lord had revealed it unto him, and commanded him to have women sealed to him as wives; that he foresaw the trouble that would follow, and sought to turn away from the commandment; that an angel from heaven then appeared before him with a drawn sword, threatening him with destruction unless he went forward and obey the commandment.

"He further said that my sister, Eliza R. Snow, had been sealed to him as his wife for time and eternity. He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think, one hour or more, in which he told me many important things.

"I solemnly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true."

Historical Record, p. 222.

Brother Snow's entering into the principle of plural, or Celestial Marriage, is told in his biography as follows:

"With him, this, as well as every other practical doctrine, was only to be understood to be obeyed. It is one of his peculiarities to do nothing by halves; and when convinced of the duty of marriage, and that it was a privilege accorded him in connection with his ministerial calling, he entered into it on an enlarged scale, by having two wives sealed to him in the holy bonds of matrimony, for time and eternity, at the same time; and not long after, another was added to the number, and then another. Thus, all at once, as it were, from the lone bachelor he was transformed into a husband invested with many domestic responsibilities. Probably a realizing sense of the fact that he had arrived at the mature age of thirty-one years in celibacy, suggested to him the propriety of making up for lost time by more than ordinary effort, and out of the old beaten track.

"Previous to the administration of those sacred sealing ordinances, he explained to each of the chosen ones the law, obligations and object of Celestial Marriage, and that he might be expected to take others—that the ceremony being precisely the same for each, they would all occupy the same equal position, no one having a higher claim than another.

"It was distinctly understood and agreed between them that their marriage relations should not, for the time being, be divulged to the world; but if circumstances should be such that he would wish to acknouledge as wife, before the world, either one of them, he should be permitted to do so." Page 84-85.

An incident occured in the life of Lorenzo Snow bearing directly upon the subject of the essentiality and permanency of the law of plural marriage. It was during the trial of Apostle Snow in 1886 on the charge of unlawful cohabitation. Before dwelling upon this incident we shall first bring forth the account of his arrest, on the 20th of November, 1885.

"The capture was affected by seven deputy marshals, who, acting, as was believed, upon information and not upon mere suspicion, made their way northward from Ogden during the hours intervening between midnight and daybreak, and surrounded the house in which the object of their search lay sleeping. Deputy Marshal Oscar C. Vandercook headed the party, which included Captain Greenman of Salt Lake City, and several officers from Weber County.

"Having invested the permises, Messrs. Vandercook and Greenman proceeded to the kitchen door of the dwelling—the home of Mrs. Minnie J. Snow—and knocked. Day was just breaking. The servant girl, the only one of the household who was awake, demanded, 'Who's there?'

" 'Is Brother Snow in?' asked a voice, which also requested her to open the door.

Instead of complying, the girl awoke Mrs. Snow. That lady quickly arose, and from the windows of her bed room took in the situation at a glance. She saw that the house was surrounded, the dark forms of the men barely discernible in the grey light of morning. Two carriages with steaming horses stood at the front gate. The purpose of the untimely visit was only too apparent." * * *

The first search of the house was unsuccessful. "They then renewed the search through the rooms on the ground floor, examining carefully every bed, dressing case or other article behind or within which a human being might hide, and at last, under a carpet that was ripped in a certain place, they discovered a trap door, which, being opened, disclosed 'a little apartment perhaps four feet high by eight feet square.' But it was empty. They were about to ascend,—which, had they done, they would probably have returned without their prisoner—when Vandercook espied a splinter, raised by the end of a screw driven from the other side of a partition. Satisfied that this indicated a door leading to another apartment, they ascended to ask Mrs. Snow about it.

She, overcome with terror when the deputies discovered the trap door, had hurried into another room to hide her emotion, and, being joined by her weeping children, a boy and girl of tender years, was now pouring forth an agonized prayer for her husband's safety. Mr. Vandercook, appearing upon the threshold of the room, asked her to explain the mystery of the inner door of the subterranean apartment; otherwise he would have to 'chop it open.' Mrs. Snow saw that all was over, and bade the officer do as he pleased.

"Procuring a hatchet and returning to the place, he called twice upon Apostle Snow to come out, threatening at the same time to cut down the partition. The second time, a voice answered, 'All right, I'm coming out.'

"Emerging into the presence of his captors, Apostle Snow said, 'Well, gentlemen, I have endeavored to avoid you, but it seems without success. You will have no further trouble.'" *Hist. of Utah, 3:439*

We now return to the incident before the court. In addressing the jury, Assistant U. S. Attorney Victor Bierbower made an impassioned plea for a verdict of guilty, claiming that if he (Lorenzo Snow), a man of age (72 years old), education and prominence, were sent to the penitentiary, he predicted a new revelation would be forthcoming putting an end to polygamy, thereby bringing great benefits to the community.

In addressing the court previous to being sentenced Elder Snow, among other things, gave forth the word of the Lord in the following forceful language:

"Respecting the doctrine of plural or celestial marriage, to which the prosecution so often referred, it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet.

"I married my wives because God commanded it. The ceremony, which united us for time and eternity, was performed by a servant of God having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations.

"The prosecuting attorney was quite mistaken in saying 'the defendant, Mr. Snow, was the most scholarly and brightest light of the Apostles'; and equally wrong when pleading with the jury to assist him and the 'United States of America', in convicting Apostle Snow, and he 'WOULD PREDICT THAT A NEW REVELATION WOULD SOON FOLLOW, CHANGING THE DIVINE LAW OF CELESTIAL MARRIAGE.' WHATEVER FAME MR. BIERBOWER MAY HAVE SECURED AS A LAWYER, HE CERTAINLY WILL FAIL AS A PROPHET. THE SEVEREST PROSECUTIONS HAVE NEVER BEEN FOLLOWED BY REVELATIONS CHANGING

A DIVINE LAW, OBEDIENCE TO WHICH BROUGHT IMPRISONMENT OR MARTYRDOM.

"THOUGH I GO TO PRISON, GOD WILL NOT CHANGE HIS LAW OF CELESTIAL MARRIAGE, BUT THE MAN, THE PEOPLE, THE NATION, THAT OPPOSE AND FIGHT AGAINST THIS DOCTRINE AND THE CHURCH OF GOD WILL BE OVERTHROWN.

"Though the Presidency of the Church and the Twelve Apostles should suffer martyrdom, there will remain over four thousand Seventies, all Apostles of the Son of God, and were these to be slain there still would remain many thousands of High Priests, and as many more Elders, all possessing the same authority to administer Gospel ordinances."

This clear declaration of the Apostle, one of God's Prophets, is conclusive evidence to all true Latter-day Saints that the law of Celestial or plural marriage would not be done away with under any circumstances. It being an eternal law, restored in this last dispensation of the fulness of times, it is designed to remain. The Manifesto released only those of the Saints who did not have the faith, courage or fortitude to accept and abide in the law. The promise of "eternal lives" with a higher exaltation in the eternities was not sufficient inducement to entice them to make the effort or the necessary sacrifice.

While Apostle Snow was in prison, a proposition was submitted to him by Governor West. We present a portion of the interview.

"Governor–I have come to say to you and your people here that we would unite in a petition to the executive to issue his pardon in these cases upon a promise, in good faith, that you will obey and respect the laws, and that you will continue no longer to live in violation of them.

"Snow–Well, governor, so far as I am concerned personally, I am not in conflict with any of the laws of the country. I have obeyed the law as faithfully and conscientiously as I can, thus far, and I am not here because of disobedience of any law. I am here wrongfully convicted and wrongfully sentenced." * * *

"Snow–Well, now, governor, of course, there is no use wasting time on this. If you ask me if I will renounce the principle of plural marriage I will answer you at once.

"Governor–No; that is not the question. The question I ask is will you agree, in good faith, sincerely, in the future to respect and obey the laws as interpreted by the courts, which I and every other good citizen ought to do and must do, and failing to do, will incur punishment?"
Comprehensive History, by Roberts 6:181

Elder Snow declined to answer that question just as he had done in court. However, an answer was sent to the Governor in the following document, signed by him and the other prisoners.

"Utah Penitentiary, May 24th, 1886.

"To His Excellency, Caleb W. West, Governor of Utah:

"Sir.–On the 13th instant you honored the inmates of the penitentiary with a visit, and offered to intercede for the pardon of all those enduring imprisonment on conviction under the Edmunds law, if they would promise obedience to it in the future, as interpreted by the courts. Gratitude for the interest manifested in our behalf claims from us a reply. We trust, however, that this will not be construed into defiance, as our silence already has been. We have no desire to occupy a defiant attitude towards the Government, or be in conflict with the Nation's laws. We have never been accused of violating any other law than the one under which we were convicted, AND THAT WAS ENACTED PURPOSELY TO OPPOSE A TENET OF OUR RELIGION.

"We conscientiously believe in the doctrine of plural marriage, and have practiced it from a firm conviction of its being a divine requirement.

"Of the forty-nine elders of the Church of Jesus Christ of Latter-day Saints now imprisoned in the penitentiary for alleged violation of the Edmunds law, all but four had plural wives from its passage to thirty-five years prior to its passage. We were united to our wives for time and all eternity by the most sacred covenants, and in many instances numerous children have been born as a result of our union, who are endeared to us by the strongest paternal ties.

"What the promise asked of us implied you declined to explain, just as the courts have done when appeals have been made to them for an explicit and permament definition of what must be done to comply with the law.

"The rulings of the courts under this law have been too varied and conflicting heretofore, for us to know what may be the future interpretations.

"The simple status of plural marriage is now made, under the law, material evidence in securing conviction for unlawful cohabitation, thus, independent of our act, ruthlessly trespassing upon the sacred domain of our religious belief.

"So far as compliance with your proposition requires the sacrifice of honor and manhood, the repudiation of our wives and children, the violation of sacred covenants, heaven forbid that we should be guilty of such perfidy; perpetual imprisonment, with which we are threatened, or even death itself, would be preferable.

"Our wives desire no separation from us, and were we to comply with your request, they would regard our action as most cruel, inhuman and monstrous, our children would blush with shame, and we should deserve the scorn and contempt of all just and honorable men.

"The proposition you made, though prompted doubtless by a kind feeling, was not entirely new, for we could all have avoided imprisonment by making the same promise to the courts; in fact, the penalties we are now enduring are for declining to so promise rather than for acts committed in the past. Had you offered us unconditional amnesty, dearly as we prize the great boon of liberty, it would have been gladly accepted; but we cannot afford to obtain it by proving untrue to our conscience, our religion and our God.

"As loyal citizens of this great Republic, whose Constitution we revere, we not only ask for, but claim our rights as freemen and, if from neither local or national authority we are to receive equity and mercy, we will make our appeal to the Great Arbitrar of all human interests, who in due time will grant us the justice hitherto denied.

"That you may, as the Governor of our important but afflicted Territory, aid us in securing every right to which loyal citizens are entitled, and find happiness in so doing, we will ever pray."
History of Salt Lake City—Biographies—106.

The question is naturally asked, "but what about the Manifesto?" It is true that President Snow seemed to take quite an active part in placing this document before the people. This was perhaps because of his position as President of the Quorum of Twelve Apostles, that this dismal task fell to his lot.

Whatever the Manifesto of 1890 meant or what the leading brethren wanted it to mean, it will be here noted that President Snow was never known to change the *"Meaning, Purpose, or the Necessity of Observance" of the "Law of Plural Marriage"*. He died without making any compromise along such lines. The record states, *"that President Lorenzo Snow lived and died in the practice of polygamy and polygamous cohabitation, and that his "plural wife," Minnie Jensen Snow, bore him a child as late as the winter of 1896*

–97." On the other hand, unrefuted testimony has been given that President Snow, as President of the Church of Jesus Christ of Latter-day Saints, as late as 1898 demanded of certain faithful men and women in the Church that they embrace "Plural Marriage", although it was against the law of the land and the rule of the Church. The writers father being one such individual.

Another interesting point for modern Israel to ponder over is President Snow's remarks before the Master in Chancery regarding the effect the Manifesto had upon the faith and priesthood of the Latter-day Saints. The record reads:

"Cross-examined by Mr. Varian he stated that the revelation on plural marriage was partly permissive and partly mandatory, *AND THAT THE MANIFESTO REPEALED THE LAW IN THE SAME WAY THAT GOD GAVE THE LAW OF MOSES TO ISRAEL IN THE PLACE OF THE GOSPEL WHICH HE FIRST REVEALED TO HIM.*"

Deseret News, pp. 577-581.

In Our Lovely Deseret!

"In our lovely Deseret,
Where the Saints of God have met,
There's a multitude of children all around;"

The above sentiments long thrilled the hearts of children and grown-up Latter-day Saint people throughout the vales of territorial Deseret, and later Utah. The Mormon people were always proud of their numerous offspring, as well as being proud that such offspring was mostly polygamous.

In the early days "Mormon Plural Marriage found refuge and cultivation in the southern counties of the State, especially a large part of this work was concentrated in and around St. George, Utah. *But, alas, man is determined that the changeless and eternal decrees of Almighty God must change!* Hence the once loved and respected and sought after form of marriage (plural marriage), has been declared out of bounds in a State mostly comprised of Mormon polygamous offspring. *The once highly respected and honored decrees of God have been ajudged immoral, and trite and philosophical phrases take the place of the revealed word of God.* One such utterance escaping from the lips of Elder Mark E. Peterson says in substance: These people are not fundamentalists (speaking of those believing in "Mormon Plural Marriage), the fundamental principles of the Church are now opposed to plural marriage. Or in other words, *the fundamental principles of the Church are now opposed to the fundamental principles of Mormonism!*

To add insult to injury the honorable Juvenile Court in Washington County has now issued an ultimatum in letter form, in its contemplated action against the Short Creek, Utah children. The letter follows in full and is self-explanatory:

"January 26, 1954.

"To the parents of Short Creek, Utah.
c/o Horace J. Knowlton, Esq.
Attorney at Law
214 Tenth Avenue
Salt Lake City, Utah.

"This letter is addressed to those of you who entertain a religious belief that plural marriage should be practiced, although in violation of the laws of Utah, and who have acted in accordance with that belief. It is not intended as an accusation against those persons who may be entirely innocent in the matter, but merely takes notice of the common knowledge that some persons at Short Creek have practiced plural marriage.

"It has been seven months since the State of Arizona took action against the residents of Short Creek suspected of practicing polygamy and petitions were filed in this court alleging that children were neglected because they were being raised in homes where plural marriage was practiced and/or advocated. During that period there have been several conferences at which some of you, your counsel and representatives of the court were present and the significance and purpose of the Juvenile Court proceedings were made clear to you.

"Under the existing laws of Utah there can be no question that a home in which polygamy is practiced and advocated is an immoral and unfit home for children. It is a tragic thing that people who otherwise appear to be of high moral character should entertain a religious belief leading them to the commisison of a felony and to the encouragement of similiar conduct on the part of their children as they become of age. However, it is basic to our democratic form of government that valid and constitutional laws enacted by our Legislature must be upheld regardless of the fact that there may be some people who do not believe in them. Otherwise all government and organized society would soon disintegrate. As you are no doubt aware, our Utah Constitution contains a provision forever prohibiting the the practice of polygamy and our statute against polygamy has been upheld under the United States Constitution by both the Supreme Court of Utah and the Supreme Court of the United States.

"Some of you apparently feel that you are being treated unfairly because the court has never before undertaken to inquire into the interest of children being raised in Polygamist homes. This is a justified criticism of the court, but as the necessity for action is clear, it merely emphasizes the need for action now.

"It is the special province of the Juvenile Courts of this state to look after the interests of children and to be aware of the emotional problems that arise in connection with the growth and development of a child. The court is particularly aware of the emotional scars which may be inflicted upon a child who is separated from one or both parents to whom he is strongly attached. The recognition of this fact has been one of the reasons why the Juvenile Court proceedings have been continued for several months. It has been earnestly hoped that by making it clear to the parents concerned that children would have to be removed from polygamist homes, the parents could in some way reconcile their beliefs and practices so as to permit them to live in accordance with the law and thereby avoid inflicting a heartbreaking separation upon their innocent children.

"Some of you seem to have assumed that because the court recognizes the serious problem involved in removing the children from their present homes therefor no such action would be taken no matter what the conduct of the parents. This is a false assumption. It is obvious that it is better to remove children from unfit homes and face child placement problems now than it is to permit children to grow up in a way of living and thinking which will surely lead them to prison in their adult life. The need for action by the court or a change in attitude and practices by parents is particularly acute in the cases of those children in their teens who are approaching marriageable age.

"At the conference held at Short Creek January 25th it was represented to the court that the Utah parents are not now either practicing or teaching plural marriage and that families are appropriately segregated. However, the court was given no assurance that this state of affairs would continue beyond the time the fathers are under suspended criminal sentence imposed by the Superior Court of Mohave County, Arizona. The cases were all set for trial on March 25th, 1954, and the parents concerned given until February

25th to submit to the court sworn statements to the effect that they would forever desist from practicing polygamy and teaching the doctrine to their children and that they would otherwise comply with the laws of Utah relating to marriage and sexual offenses. If these statements are submitted to the court and the court is satisfied that polygamy is not being practiced or taught to the children and that the parents are otherwise complying with the Utah laws relating to marriage and sexual offenses, then the cases will be continued to a date certain for further observation. If this procedure is followed by the parents, further sworn statements will be required from time to time as to present and past conduct of the parents until the court is satisfied from the statements and investigation that there is compliance with the law. At that time the cases will be dismissed.

"The above procedure which was outlined to you at Short Creek on January 25th will provide a method of handling the cases of those families who desire to cooperate without the necessity of what will probably be prolonged hearings. If sworn statements are not submitted to the court by February 25th, then those cases will be heard on March 25th or as soon thereafter as possible. If it is proved at any hearing that a home is unfit because of the practices and/or teaching of plural marriage or because of any other violation of Utah laws relating to marriage or sexual offenses, the parents will be given the opportunity to submit sworn statements to the court at the time of entry of judgment. The statements required will be similiar to those required of the parents who do not desire a hearing. However, if any home is proved to be unfit, judgment will be entered awarding the right of custody of the children concerned to the Utah State Department of Public Welfare. The parents will be permitted to retain actual custody of their children only if sworn statements are submitted at the time judgment is entered and periodically thereafter and the court is satisfied from investigation that there is at all times compliance with the laws relating to polygamy, marriage and sexual offenses.

"Since these cases have been pending for seven months during which time the parents concerned have been aware of the full import of the proceedings it appears obvious that if a home is adjudicated to be unfit and the parents have not made up their minds to comply with the law by the time judgment is entered, then there is no reasonable ground for believing that a chamge will occur in the future. Therefore the custody of children coming from those homes will be awarded to the Utah State Department of Public Welfare and the Department will be instructed to place the children for adoption.

"The course of action to be taken by the court in the event that a home is found to be unfit has been outlined for you in the earnest hope and desire that full understanding and forewarning may save some children from being permanently separated from their parents.

"It is almost inconceivable that you would be willing to compromise your beliefs in order to avoid a one year prison sentence for the fathers but would not be willing to change your ways for the sake of your children. How could this be justified?

"It is up to you to decide whether you will comply with the law or will force the court to take the action outlined where the unfitness of homes is proved.

"Yours very truly,

David H. Anderson.
Judge."

—o—

Peace is not the absence of war. It is the presence of justice.

From this it appears, that if all men were just, there still would be some, though not so much, need of government.

TRUTH

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

VOL. 19. MAY, 1954 NO. 12.

CITIZENS' AFFIDAVITS

Documentary Evidence of the Many Overt Acts Perpetrated Against the Citizens of Short Creek, Arizona, During the July, 1953, Raid by Arizona State Law Enforcement Officials

As a number of people and opponents of TRUTH are continually attempting to deny certain facts connected with the July, 1953, raid on Short Creek, Arizona, by State and local authorities, we deem it proper to publish a few of the many affidavits and pictures obtained from reliable and truthful parties, who were eye and ear witnesses to the circumstances and incidents of which they speak; and also to add new proofs and testimonies to those already made public.

The saints have found by sad experience that crusading officials break more laws than they keep when they undertake to persecute an innocent people on account of their religion. This was the case in the Short Creek affair. Our readers should remember that the following affidavits are but a very few of the many which could be published; also, the heartache and sacrifice made by the people of Short Creek can never fully be told. It is devoutly hoped that this nation will soon recognize the religious rights of its citizens, and take the necessary steps to safeguard the same.

AFFIDAVIT

State of Arizona
ss
County of Coconino

I, Fred M. Jessop of Short Creek, Utah, being first duly sworn on oath, depose and say:

That I have had intimate association with my father, Joseph Smith Jessop, having shared our home together for the past thirteen years.

That I declare he was strictly honest and of high moral integrity.

That I have made continued observation of his normal strength and ability in

"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."

natural life.

That, although past eighty-four years of age he was able and insistent upon cutting wood not only for our own use but for neighbors also, prior to July 26, 1953.

That he shared the suspense before the spectacular raid against the residents of Short Creek, July 26, 1953.

That in said raid episode he received no rest for more than forty-five hours or until after he arrived with me at Kingman Jail at 3 A. M. Monday, July 27th.

That the inactivity of his week in jail and anxiety of incarceration induced illness.

That prior to July 26, 1953, my father, Joseph Smith Jessop, was never accused or arrested for any public offense.

That upon arriving back home, a week later, his illness and anxiety affected his mortal decline, due to receiving service of summons to appear and answer to false charges in Juvenile Court.

That he grieved intensely day and night over the 263 displaced mothers and children, repeatedly saying– quote–"Oh! I would gladly give my life if those dear mothers and children could be returned."

That I personally attended his day and night weeping over said condition.

That he died of acute phlebitis, superinduced by grief at 7:40 P. M. September 1, 1953.

That one hundred ten of his descendants among those held as hostages by the State of Arizona were denied the

(continued on editorial page)

LEGAL ASPECTS OF POLYGAMY CHAPTER SIX

(continued from page 337)

Another phase of our inquiry into the legal aspects of polygamy is expressions from the founders of Mormonism, their compatriots and successors; men who suffered imprisonment, some even death, for their religious convictions and practices. To these men the law of Celestial or plural marriage was an edict of Heaven, as binding as the Decalog—as the ordinance of Baptism, or any other law revealed from heaven.

We have shown by the infallable testimony of direct revelation that God requires obedience to all laws emanating from Him; and, insofar as human laws do not conflict with His decrees, men are commanded to observe them. It is just as clear that when human enactments conflict with heavenly laws the latter take precedence and MUST be obeyed though such action results in severe penalties administered by the Civil Authorities.

Cases in point, anciently, are those of Daniel and the three Hebrew Saints, receiving the commendation and protection of the Lord in their refusal to obey the laws set up by Nebuchadnezzar and Darius; and in the case of Peter cast into prison by order of Herod for refusing to obey the edict of the king; an angel of the Lord released him, and his guards were ordered killed. (Acts 12). And in the present day where the Lord, twenty years after the first anti-polygamy law was enacted by Congress and three years after it was declared constitutional by the Supreme Court of the United States, and nearly seven months after the enactment of the vicious Edmunds law further proscribing the law of God, the Lord commanded Seymour B. Young to disregard these two laws of Congress, enter into plural marriage and thus qualify himself to preside over a branch of His Priesthood. (1) Eighteen months after the Edmunds law was declared constitutional by the Supreme Court, the Lord again commanded His people (2) to live the law of Abraham, short of

(1) See Revelation to John Taylor, Oct. 13, 1882, published in the European editions of the Doctrine and Covenants; also Life of John Taylor —Roberts, p. 349.

(2) Revelation to John Taylor, Sept. 26, 1886. —TRUTH 4 349.

which they could not expect the blessings of Abraham. Then came the Edmunds-Tucker act still further restricting the rights of men in their religious worship, enacted by Congress March 3, 1887, and on November 24, 1889, the Lord again commanded His people, through Wilford Woodruff this time, to continue ignoring such lawless enactments — **wholly unconstitutional their nature**—and live their religion, in which event they would find sanctuary in His grace.

Hence men are definitely commanded to keep God's laws in total disregard of the laws of man which might conflict therewith. It is on this basis that the Church before the issuance of the Manifesto, and of the Priesthood after such issuance, justified their adherence to the edicts of heaven as opposed to the legislation of men.

Stating the rule of law as accepted by the Latter-day Saints, the Prophet Joseph Smith said:

> We believe that religion is instituted of God; and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.—D. & C. 134:4.

The late Bishop Heber Bennion expressed the position of the early Church leaders in these words:

> To claim that we cannot be true Latter-day Saints without strict obedience to every law of the land, irrespective of its justice and constitutionality, is not consistent; it is not true. Daniel would not do it, nor his three Hebrew brethren, and they were indeed true Former-day Saints. Hundreds of Latter-day Saints have gone to prison because they would not do it. President John Taylor died a martyr in exile rather than do it, and men were dropped from their positions in the Church because they promised to obey the law of the land. Joseph F. Smith would not do it, but went on the underground for years, and had eleven children born after the manifesto by five mothers.—Supplement to Gospel Problems, p. 80.

James E. Talmage, a member of the Quorum of Twelve, took this position (Articles of Faith, p. 398):

> The Church holds that the right to worship according to the dictates of conscience has been conferred upon man by an authority higher than any of earth; and that, in consequence, no worldly power can justly interfere with its exercise. The Latter-day Saints accept as inspired the constitutional provision by which religious liberty within our own nation is professedly guarded, that no law shall ever be made "respecting an establishment of religion, or prohibiting the free exercise thereof.

The talented author, B. Harvey Allred, in his excellent work, "A Leaf in Review" (page 177), supports the contention of the Church. He says:

> All the Presidents of the Church with their counselors, and all the apostles, except those who have been long since cut off from the Church and gone the way all liars and hypocrites, all who have left a written testimony, born in the name of Jesus Christ, or under civil oath; and all who have declared, "Thus saith the Lord" down to and including President Joseph F. Smith, have solemnly declared in the name of their God, that the laws enacted by Congress against the practice of plural marriage were of evil and unconstitutional.

Elder Heber J. Grant, in 1885, recognized the observance of heavenly laws in contradistinction to the laws of men. He said:

> No matter what restrictions we may be placed under by men, our only consistent course is to keep the Commandments of God. We should, in this regard, place ourselves in the same position as that of the THREE HEBREWS WHO WERE CAST INTO THE FIERY FURNACE. If we are living in the light of the Gospel we have a testimony of the truth, and we have but ONE choice, that is to abide in the LAW OF GOD, no matter as to the consequences. It is sometimes held that the Saints are in error because so many are opposed to them. But when people know they are right it is WRONG for

them to forego their honest convictions BY YIELDING THEIR JUDGMENT TO THAT OF A MAJORITY, no matter how large. When a man knows himself that he is honest, he needs care but little as to what the world may think or say concerning him. * * * There will be opposition to the Latter-day Saints until the whole social fabric of the world is revolutionized.—Des. News, April 6, 1885.

Francis M. Lyman, of the Quorum of Twelve, said:

Congress may make baptism, confirmation, ordination, partaking of the sacrament, gathering, building temples, paying tithing and praying to God, crimes. If made so by law they would be just such crimes as polygamy and unlawful cohabitation are now. Do you say that Congress can declare all these innocent ordinances crimes? Yes, if it chooses to; but it would be an exercise of unjust powers, not derived from the governed. Congress shall make no law prohibiting the free exercise of religion. Celestial or pural marriage was revealed from heaven to the Saints, through the Prophet Joseph Smith. Everybody knows that it is a feature of our religion. The U. S. Commissioners, in one of their reports to the President of the United States, declared that polygamy was as much a part of our religion as baptism for the remission of sins.—Contributor, 8:39.

President Lorenzo Snow, who served time (1886) in the Utah Penitentiary for living in plural marriage, gave expression to the following:

Respecting the doctrine of plural or Celestial marriage * * * it was revealed to me, and afterwards, in 1843, fully explained to me, by Joseph Smith, the Prophet. I married my wives because GOD COMMANDED IT. The ceremony which united us for time and eternity, was performed by a servant of God, having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations. * * * God will not change His law of Celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God will be overthrown.—His. of Utah, Whitney, 3:471.

Parley P. Pratt, member of Quorum of Twelve, held to this position:

Common law in England, and in the United States, recognizes the Bible as the very foundation of all moral and criminal jurisprudence; and the Constitution of the United States, and of each state, guarantees the liberty of, at least, an enlightened conscience, founded on the moral law of God as found in that holy book: Hence, should an individual, or a community, in all good faith, regulate their marriages by the laws of God as given to Abraham, no state law can harm them, while the civil courts are bound to abide that holy and sacred guarantee of the Constitution; viz., "Liberty of Conscience."—From Marriage and Morals in Utah: Address to the Utah Legislature, Fillmore City, Dec. 31, 1855; Mill. Star, 18:339.

Wilford Woodruff in an Epistle to the Church (1879), said:

Now, after having obeyed the law (of plural marriage) for many years, the Congress of the United States, and the Supreme Judges of the nation, stand forth and say, "You shall be damned if you do obey it." Now Latter-day Saints, what are we going to do under the circumstances? God says, "we shall be damned if we do not obey the law." Congress says, "we shall be damned if we do." It places us precisely in the same position that it did the Hebrews in the fiery furnace, and Daniel in the den of Lions. The enemies of Daniel counselled together, and said, "We cannot find any occasion against Daniel, except we find it against him concerning the law of his God." Our enemies have pursued the same course, and the law-makers and judges of the nation have joined them and made it a law of offense to obey one of the laws of our God. NOW WHO SHALL WE OBEY? GOD OR MAN? MY VOICE IS THAT WE WILL OBEY GOD.—Mill. Star, 41:242.

George Q. Cannon, of the First Presidency if the Church, also served time in the Utah Penitentiary for "Unlawful cohabitation" (1888-9). His views on the observance of law he stated as follows:

The people of the world do not believe in breeding, but we do. So the people of the world will die out and we will fill the whole earth. I admit that those raising children by plural wives ARE NOT COMPLYING WITH MAN MADE LAWS, but in the sight of God they are not sinning as there is no sin in it.—Smoot Investigation, 1:9.

And again:

There are men who say: "Yield this practice for the present; perhaps public opinion may soften and then this principle may be taught and practiced." * * *

I look upon such a suggestion as from the devil. It would be quite as proper to propose APOSTASY for a short season until public opinion would become more favorable to us. If there are any in the church who cannot stand the pressure, instead of talking compromise, let them withdraw quietly from the Church. If they can see nothing in the principle of celestial marriage worth contending for, leave those who do see and appreciate its value to fight the battle alone. The latter will then be neither weakened nor betrayed by the association of those who, in their hearts, stand ready to yield. If there are men in the Church who love the world and its favor better than they do God and truth, or if they fear men's displeasure and punishment more than they love eternal exaltation, now is a good time for them to exhibit the feeling. —Juvenile Instructor, 20:156 (1885).

Joseph F. Smith, of the First Presidency of the Church, gave the following forceful reasons for obeying God in preference to man:

We are told here (Doc. & Cov., Sect. 58) that no man need break the laws of the land who will keep the laws of God. But this is further defined by the passage which I read afterwards (Sect. 98). The law of the land, which all have no need to break, is that law which is the Constitutional law of the land, and that is as GOD HIMSELF HAS DEFINED IT. And whatsoever is more or less than this cometh of evil. * * *

The Lord Almighty requires this people to observe the laws of the land, to be subject to "the powers that be", SO FAR AS THEY ABIDE BY THE FUNDAMENTAL PRINCIPLES OF GOOD GOVERNMENT, but He will hold them responsible if they will pass unconstitutional measures and frame unjust and proscriptive laws, as did Nebuchadnezzar and Darius, in relation to the three Hebrew children and Daniel. If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution WHERE IS THE LAW human or divine, which binds me, as an individual, to outwardly and openly proclaim my acceptance of their acts?

I firmly believe that the only way in which we can be sustained in regard to this matter by God our Heavenly Father is by following the illustrious examples we find in holy writ. And while we regret, and look with sorrow upon the acts of men who seek to bring us into bondage and to oppress us, we must obey God, for He has commanded us to do so; and at the same time He has declared that in obeying the laws which He has given us we will not necessarily break the Constitutional laws of the land.

I wish to enter here my avowal that the people called Latter-day Saints, as has been often repeated from this stand, are the most law-abiding, the most peaceable, long-suffering and patient people that can today be found within the confines of this republic, and perhaps anywhere else upon the face of the earth; and we intend to continue to be law-abiding so far as the Constitutional law of the land is concerned; and we expect to meet the consequences of our obedience to the laws and commandments of God like men.—J. of D., 23:70-71.

Plural marriage may be pronounced a crime by legislative enactment, but all the Congresses in the world cannot legislate into it nor into the practice of it, under divine command, a single element of crime.—Joseph F. Smith, Des. News, March 24, 1886.

Replying to the charge by the "Reorganized Church" that the Mormons, by reason of their stubborn adherence to the principle of plural marriage, were a lawless people, the Deseret News stated (in part) editorially:

The Prophet Joseph did not say that "any law passed by Congress is the supreme law of the land." He knew better. He knew that Congress WOULD PASS LAWS THAT WOULD BE INVALID, HE PREDICTED THE DISPLEASURE AND VENGEANCE OF GOD UPON THE NATION BECAUSE OF A DEPARTURE BY THE POWERS THAT BE FROM CONSTITUTIONAL PRINCIPLES. What he said was this:

"Congress has power to protect the nation against foreign invasion and internal broil, and whenever that body passes an act to maintain right with any power, or to RESTORE RIGHT to any portion of her citizens, it is the Supreme law of the land."

* * * When a people or a church have received a Divine command, and a law is enacted against it, do they not know whether that law is constitutional or

not, seeing that Congress is prohibited by that sacred instrument from passing ANY LAW "respecting an establishment of religion"? And if the Supreme Court, yielding to popular clamor against an unorthodox body, rules that the unconstitutional law is constitutional, does that alter the stubborn, patent, invincible fact that the law is a violation of the great guaranty of religious freedom?

Any man who says that he really and firmly believes a certain law of God is binding on him, and who will not obey it in preference to a conflicting law of man or a decision of a court, has either an unsound mind or a cowardly soul, or is a most contemptible hypocrite.

The Latter-day Saints are not lawbreakers in spirit or intent. Some of them have found themselves in the position foreshadowed in the revelations of God to this Church. (Section 98) A law has been specially framed against an establishment of their religion. The issue is OBEDIENCE TO GOD OR SUBMISSION TO MAN; choice between a divine decree about which they have no doubt, and a human enactment that they firmly believe to be unconstitutional and void. It is a matter of conscience. The course of the faithful and the brave is so plain, that it needs no finger post to point the way, nor urging voice to whisper "walk therein". — Deseret News Semi-Weekly, July 6, 1886.

The words of Brigham Young:

Law is made for the lawless. Let the Saints live their religion, and there is not a law that can justly infringe upon them.

There is no law against doing good. There is no law against love. There is no law against serving God. * * * There is no law against the principles of eternal life, LIVE THEM, and no RIGHTEOUS law of man can reach you.—Disc. of B. Y. 346-7.

Heber C. Kimball said:

The Government of the United States is designing to do away with polygamy. * * * Plurality is a law which God established for his elect before the world was formed, for a continuation of seeds forever. It would be as easy for the United States to build a tower to remove the sun as to remove polygamy, or the Church and Kingdom of God.—Mill. Star, 28:190.

If the reader entertains the least doubt as to the position of the Church on this question of law obedience, as God established it and as its former leaders maintained it, the following pointed statement reported as coming from President John Taylor should set all doubts at rest:

The people of the rest of the country are our enemies. * * * We should pray for them but we MUST NOT YIELD to them. * * * When they enact TYRANNICAL LAWS, forbidding us the free exercise of our religion, we cannot submit. God is greater than the United States. And when the Government conflicts with Heaven, we will be ranged under the banner of Heaven and AGAINST THE GOVERNMENT. The United States says we cannot marry more than one wife. GOD SAYS DIFFERENT. We had no hand in the business; Joseph Smith had no hand in it; Brigham Young had no hand in it. I had no hand in it. It was all the work of God, and HIS LAWS MUST BE OBEYED. If the United States says different the Saints cannot obey it. We do not want to rebel against the United States. Rebellion is not on the program but we will worship God according to the dictates of our own conscience. We want to be friendly with the United States, if the Government will let us; BUT NOT ONE JOT NOR TITTLE of our rights will we give up to purchase it. I would like the good God of heaven to prevent them from making laws that we CANNOT KEEP; but when adulterers and libertines pass a law forbidding polygamy the Saints CANNOT OBEY IT. Polygamy is a divine institution. It has been handed down direct from God. The United States CANNOT ABOLISH IT. No nation on earth can prevent it, NOR ALL THE NATIONS OF THE EARTH COMBINED. I DEFY THE UNITED STATES. I will obey God. These are my sentiments, and all of you who sympathize with me in this position raise your right hand. (All hands went up sustaining his position.)—Salt Lake Tribune, Jan. 6, 1880.

Chapter 7

Concluding this part of the general subject, we comment briefly on the constitutional phase of the issue. Are the citizens of Utah bound by promises made before statehood, tending to curtail its sovereign rights as a state?

By the enemies of the principle of plural marriage, acquiesced in by the "fearful souls" counting their political freedom and social standing as paramount, the argument is advanced that the gospel commands obedience to all civil laws, (D. & C., 58:21); and since there is a law on the statute books of the State prohibiting plural marriages and "unlawful cohabitation"—the cohabitating with more than one woman at the same time—the Saints are in duty bound to obey such law notwithstanding it may contravene the laws of heaven. It is further contended that the Morrill Act of 1862 placing restrictions on marriage in the Territories was of such a revolutionary character, that, until its constitutionality had been determined by the Supreme Court of the land, there was justification for ignoring it, and pursuing the regular course; but that as soon as the constitutionalty of the law was settled, as it was in the George Reynolds' case in 1879, the status of the Mormon situation was fixed, and, as law-abiding citizens they were in duty bound to observe the law.

Our answer to this assumption, in a word, is that God himself, the author of our existence and the Master of earth, expressly commanded the Saints to disregard, not only the Morrill measure—which had been declared constitutional—but also the Edmund's Act of March 22, 1882, which further penalized the non-observance of the former law. This was done in the Revelation of October 13, 1882, to President John Taylor, already noticed, calling George Teasdale and Heber J. Grant into the Quorum of Twelve, and Seymour B. Young into the Presidency of Seventies, provided the latter complied with the law of plural marriage by taking another wife.

The Lord doubtless knew the existence and meaning of the civil law prohibiting plural marriage, yet He commanded men to disregard that law by performing acts in contravention of it. Therefore, so far as Latter-day Saints are concerned, they are not under obligation to observe such anti-polygamy laws, but only the constitutional laws of the land (D. & C. 98:4-7), as interpreted by the Lord.

When Utah became one of the Union of States all Federal legislation pertaining to the marriage subject was void as affecting the state. "But", answers the objector, "in compliance with the provisions of the Enabling Act passed by Congress, a provision was injected into the new constitution in which "polygamous marriages should be forever prohibited." "Therefore", say they, "the people of Utah are both morally and legally bound to obey the law, though it does contravene the laws of heaven." (1)

To this extraordinary reasoning let us say:

(a) The Constitution of the United States provides: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Since the law of Celestial or plural marriage is a vital part of the religion of the Latter-day Saints, it is not within the legal power of the Government to prohibit it.

(b) Since to obtain their natural rights the people of Utah were forced to make promises incompatible with their covenants with the Lord—promises that could not in harmony with their consciences be kept, they are not bound by civil law to keep such prom-

(1) Elder Oscar W. McConkie, while in the Presidency of Ensign Stake, is reported as having enunciated the amazing doctrine that though the Manifesto of Wilford Woodruff discontinuing plural marriages in the Church came from the Devil, after having been accepted by the Church, it became a revelation from heaven and binding upon the Saints (TRUTH 6:281). This is the essence of the doctrine now being taught by some of the leaders. Such doctrine would sanctify the immorality and murderous acts of king Noah and his priests, who, in their day, acted for the church, and their actions receiving the endorsement of the people. But the Lord condemned such a position and cut off those sinful men from among the Saints; for, said He, "they have strayed from mine ordinances, and have broken mine everlasting covenant." The Lord is not bound by the ungodly actions of His servants, neither does he walk in crooked paths.

ises; no more so than the victim of a robbery, who, for his personal safety, promises not to call an officer, would be morally or legally bound to such a covenant. An agreement obtained by force, under American jurisprudence, is shorn of its legality and is rendered non-enforcible in the courts.

No question as to the requisite qualification for statehood existed in the minds of the leaders of the nation. The Territory, in all respects, possessed all qualifications necessary for such a promotion. President Rutherford B. Hayes, in a message to Congress, December 1st, 1879, stated of Utah:

> **This Territory (Utah) has a population sufficient to entitle it to admission as a State, and the general interests of the nation, as well as the welfare of the citizens of the Territory, require its advance from the Territorial form of government to the responsibilities and privileges of a State. This important change will not, however, be approved by the country while the citizens of Utah in very considerable number uphold a practice (plural marriage) which is condemned as a crime by the laws of all civilized communities throughout the world.—Messages and Papers of the Presidents, Vol. 6: pp 4511-12.**

From the above it is obvious that only one obstacle stood in the way of statehood, and that obstacle was a prejudiced mass mind. Because, for instance, England denounced polygamy, we must do likewise; yet, when England denounced democracy the fact didn't prevent the American colonies from adopting democratic principles.

What, then, is the remedy?

As has been repeatedly pointed out in the columns of TRUTH, the remedy lies with the Mormon people themselves. It may be conceeded that in passing the Enabling Act permitting Utah to form a constitution, Congress had a legal right to exact the promises mentioned. But after statehood was obtained the citizens of that state had the right and the power to legislate their own laws, and, if they choose, to repeal the restrictions placed upon them by Congress. Every state enters the Union with equal political, social and religious rights. Utah was no exception, as will be shown.

It was tacitly understood by the leading officials of the Mormon Church, in adopting the Manifesto of Wilford Woodruff of 1890, advising the Saints against entering into marriages "forbidden by the laws of the land", that under such concession statehood might be obtained, after which laws in harmony with the religion and conciences of the people could be legislated and the people become free to worship as they saw fit insofar as the rights of others would not be abridged. This could be done legally, through the exercise of the elective franchise; the state constitution could be amended if necessary, and laws compatible with justice enacted.

This question of nullifying Congressional demands forced into the state constitution, in order to obtain statehood has been upheld and clarified by the Supreme Court of the United States, particularly in a decision affecting the state of Oklahoma. The case of Coyle v. Smith (221 U. S. 559; 55 L. Ed. 853; 31 Sup. Ct. 688. 1911) is in point. We give comments on this decision by Robert Eugene Cushman, Professor of Government, Cornell University, in his comprehensive work on "Leading Constitutional Decisions:"

> **This case grew out of a restriction imposed by Congress upon Oklahoma in the enabling act passed in 1906 which provided that the new state should locate its capital at Guthrie and that it should irrevocably agree not to move it from that place before the year 1913, nor appropriate any unnecessary money for public buildings. This agreement (as was Utah's agreement) was ratified by the voters of the state at the time that the new constitution was adopted; and, thus bound, Oklahoma entered the Union. In 1910 a bill initiated by the people was approved by the voters of Oklahoma providing that the state capi-**

tal should forthwith be removed to Oklahoma City and appropriating $600,000 for public buildings. This was, of course, in plain violation of the "irrevocable" agreement which the state had made and a proceeding was instituted to test the validity of the law.

In sustaining the right of the state to move its capital at its discretion regardless of its agreement, the Supreme Court enunciated the important doctrine of the political equality of the states. While this does not prevent Congress from continuing to impose upon States which may be admitted in the future any conditions which it sees fit, no matter how humiliating, it does establish the right of such states to ignore such restrictions upon its governmental authority after it is safely in.—p. 272.

Commenting on the Utah and Arizona situation our commentator remarks:

When Utah came into the Union in 1894 (1896) it was obliged to make an irrevocable agreement that there should be perfect religious toleration maintained in the state, that the public schools should be kept free from sectarian control, and that POLYGAMOUS MARRIAGES SHOULD BE FOREVER PROHIBITED. In 1910 Arizona was authorized by a congressional enabling act to draw up a state constitution preparatory to entering the Union. The constitution framed contained provisions for the popular recall of judges. While Congress somewhat reluctantly passed a resolution admitting Arizona into the Union, President Taft, being bitterly opposed to the recall of judges, vetoed the resolution. A new resolution was then passed providing that Arizona be admitted on condition that the objectionable provision be stricken out of the constitution. This was done and Arizona became a member of the Union. * * *

It is interesting to note that Arizona, after her admission into the Union, promptly reenacted the provisions relating to the recall of judges which she had been obliged to strike out, and under the doctrine of this case (the Oklahoma case) she was clearly within her rights.—pp. 71-2.

In delivering the opinion of the court in the Oklahoma case, Mr. Justice Lurton said, in part:

The power to locate its own seat of government, and to determine when and how it shall be changed from one place to another, and to appropriate its own public funds for the purpose, are essentially and peculiarly state powers. That one of the original thirteen states could now be shorn of such powers by an act of Congress would not be for a moment entertained. The question, then, comes to this: Can a state be placed upon a plane of inequality with its sister states in the Union if the Congress chooses to impose conditions which so operate, at the time of its admission? * * *

The power is to admit "new states into this Union."

"This Union" was and is a union of states, equal in power, dignity, and authority, each competent to exert that residuum of sovereignty not delegated to the United States by the Constitution itself. To maintain otherwise would be to say that the Union, through the power of Congress to admit new states, might come to be a union of states unequal in power, as including states whose powers were restricted only by the Constitution, with others whose powers had been further restricted by an act of Congress accepted as a condition of admission. * * *

The constitutional provision concerning the admission of new states is not a mandate, but a power to be exercised with discretion. For this alone it would follow that Congress may require, under penalty of denying admission, that the organic laws of a new state at the time of admission shall be such as to meet its approval. A constitution thus supervised by Congress would, after all, be a constitution of a state, and as such subject to alteration and amendment by the state after admission. Its force would be that of a state constitution, and not that of an act of Congress. * * *

Has Oklahoma been admitted upon an equal footing with the original states? If she has, she, by virtue of her jurisdictional sovereignty as such a state, MAY DETERMINE FOR HER OWN PEOPLE the proper location of the local seat of government. She is not equal in power to them if she cannot. * * * —pp. 274-77.

The principle enunciated in the Supreme Court's decision quoted, was brought to the fore in the discussion of the Utah constitution, formed and

ratified by a constitutional convention held at Salt Lake City, July 7, 1887. Attorney Franklin S. Richards and Utah's Delegate in Congress, Hon. John T. Cain were pleading the cause of the people. A provision in the proposed constitution reads:

> Bigamy and Polygamy being considered incompatible with a "Republican form of Government", each of them is hereby forbidden and declared a misdemeanor. Any person who shall violate this section shall, on conviction thereof, be punished by a fine of not more than $1000 and imprisonment for a term not less than six months nor more than three years, in the discretion of the court. * * *

Section 1 of Article 16 provides for amendments to the constitution in the usual way, but limits the power to amend by the following proviso:

> Provided, that section 12 of article 15 shall not be amended, revised, or in any way changed, until an amendment, revision, or change as proposed therein shall, in addition to the requirements of the provisions of this article, be reported to the Congress of the United States, and shall be by Congress approved, and ratification be proclaimed by the President of the United States, and if not so ratified and proclaimed said section shall remain perpetual.—TRUTH 6:85.

To this unusual and extraorindary provision Senator Butler, a member of the committee conducting the hearing, said:

> You do not expect anybody who has any regard for the rights of the states to vote for that provision of the constitution, do you? I certainly would not; I will give you notice in advance that neither Congress nor the President of the United States has anything to do with the amendments of state constitutions, as I understand our form of government.—Ib.

Mr. Richard's rejoinder was to the effect that while the legality of the clause in question might be doubtful, it did show the extent to which the citizens of Utah (mostly Mormons) were willing to go to obtain statehood.

Mr. Caine, speaking on the same subject and emphasizing the willingness of the people of Utah to surrender to the Government their religious convictions, said:

> I declare it to be my honest belief that the people of Utah, in perfect sincerity, with FULL KNOWLEDGE of all that the language of that section implies and imparts, did DELIBERATELY AND UNRESERVEDLY ACCEPT THAT SECTION AS PART OF THE ORGANIC LAW UNDER WHICH THEY DESIRE TO LIVE, and further that it was and is their intention to enforce, without fear or favor, the infliction of the penalities therein prescribed against bigamy and polygamy.—Ib 87.

This, then, is our case. There has never been a time since statehood when the marriage system of the Church could not have been legalized. It could be today but for the apostacy of the Saints from the principle. It is well known that the Federal Government has no jurisdiction in the states over the marriage and divorce question. Constitutional amendments have been proposed placing the subject under the control of Congress, but have failed of enactment. The states have zealously guarded their rights on this question.

Another fact is that all states admitted into the Union come in on the basis of equality; so that whatever restrictions of a purely governmental nature may be demanded by Congress to begin with may, after statehood is obtained, be removed by the people under proper procedure. Let us suppose a stiuation: Under the Utah laws a minor is not eligible to marry without the consent of his parents or legal guardian. John Doe, a minor, wishes to marry. Permission is granted on the promise of John Doe that he will not bring children into the world. The marriage is consummated. John and his wife are now legal entities. They are not bound by their pre-marriage promise. Their status being the same as any other married couple, they may raise children. And so with a territory from whose citizenry promises have

been extorted by Congress as the price of statehood. Statehood, once achieved, its citizens are free to go their way and do anything they please not incompatible with the Constitution of the United States.

In the light of the above facts, the Mormon people should stop blaming the civil laws for the present unfortunate, deplorable, and soul destroying condition, preventing men and women from exercising their natural rights, assuming the blame themselves, for on their shoulders it squarely belongs. True, attempts have been made by certain of the leaders to show that the purpose of the law of plural marriage has been achieved, and the necessity of living it no longer exists: "Plural marriage served its purpose," President Samuel O. Bennion of the First Quorum of Seventies is recently reported as saying (TRUTH 6:279), this untenable position might satisfy the consciences of the Saints, but they cannot longer hide behind a legal barrier, for it lies within their power—it always has since statehood—to remove this barrier.

Such an attempt was made and a bill, known as the Evans measure, passed the Utah Legislature in March 1901. This measure, in part, accomplished the aim of the authorities of the Church, (TRUTH 5:188) but it was vetoed by a Mormon Governor—Heber M. Wells—and failed of final enactment. Thus again a Mormon, of polygamous descent—thwarted the will of the people and stayed legislation calculated to restore to the Saints their rights. It was not the enemy, the Government, nor the Gentile community, that proved despicable and subservient, but the Mormon people themselves.

Liberty of Conscience

In a prayer and prophecy uttered by the Prophet Joseph Smith, he set forth the following solemn truth:

> **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. 121:39.**

This, as we view it, pictures the cause of the major tragedies in the lives of mankind. Men of supposed "little authority" exercise "unrighteous dominion" over their fellow men—the majority crushing the minority, the strong crushing the weak.

By an enactment of Parliament passed in 1534, known as the Act of Supremacy, the king was given "full power to visit, repress, redress, reform, and amend all such errors, heresies, abuses, contempts, and enormities which by any manner of spiritual authority or jurisdiction may be lawfully reformed." That the king exercised his powers in their fullest extent is a fact in history. The Puritans were persecuted by the Established Church, and they, in turn, joined with the Established Church in persecuting the Separatists. "Persecution was the established mode of insuring a Christian state in England." (See Liberty, Vol. 35, No. 3, p. 6.)

Continuing the commentator states:

> **Into New England (America) was carried the same hierarchical spirit, with its fines and imprisonments, its trials and its banishments, and finally its death, for dissenters. Early New England dealt in stocks and bonds! The state became the jealous guardian of his spouse, the church. All men were regimented by the state into the church—all but those who were willing to fight, and to die, for their freedom. All men in the church were forced to think and speak and act as the church dictated. John Calvin's fondest dreams for an ideal theocracy found expressions in Puritan New England. * * * A flippant remark by Anne Hutchinson to the effect that some of the ministers did not have "the seal of the Spirit", brought her to trial and banishment by an ecclesiastical court. * * * The law of Massachusetts declared that any "of the cursed sect of the Quakers * * * shall be sentenced to be banished upon pain of death." Two of these good people, the aged Lawrence and Cassandra**

> Southwick, are examples of church-and-state tyranny in America. The sentence of banishment was pronounced upon them. The aged couple were sent to Shelter Island, but their misery was well-nigh done; they perished within a few days of each other, tortured to death by flogging and starvation. Baptists were treated with no greater tenderness by their Christian brethren—the Puritans.

A sample of religious fanaticism and inhuman persecution of the minority by the majority and from which the early pilgrims fled to America is related of one Dr. Leighton early in the seventeenth century. Dr. Leighton had espoused the faith of the Puritans, having left the state religion—Church of England. Archbishop Laud's ecclesiastical sentence pronounced against him provided that he be

> Committed to the prison of the Fleet for life, and pay a fine of ten thousand pounds; that the High Commission should degrade him from his ministry; and that he should be brought to the pillory at Westminster while the court was sitting and be publicly whipped; after whipping be set upon a pillory a convenient time and have one of his ears cut off, one side of his nose split, and be branded in the face with a double S. S. for a sower of sedition; and then he should be carried back to prison, and after a few days be pillored a second time in Cheapside, and have the other side of his nose split and his other ear cut off, then be shut up in close prison for the rest of his life.

Roger Williams, one of the prominent reformers of that day, is said to have witnessed the above, which experience caused him to flee to America, arriving in Boston in 1631.—Roger Williams-Longacre, p. 48.

> Both the Pilgrims who settled at Plymouth in 1620, says Charles S. Longacre, Editor of Liberty (Vol. 36, No. 1, p. 19), and the Puritans who settled in Boston in 1630, had fled from European oppression and religious persecution and had come to America to seek religious freedom for their own form of worship, but both established an ecclesiastical form of government which proved their own undoing. It compelled all to practice the religious teachings of the state church, and forced all dissenters to attend and support the state church services.
>
> Everybody was compelled to attend divine services on Sunday whether he was a member of the state church or not. Sunday laws of a decidedly indigo hue were enacted. Men were fined ten shillings for non-attenance at church on Sundays. Men were both fined and placed in the stocks for kissing their wives on Sunday. They were fined and imprisoned for riding on horseback on Sunday, unless it was to and from church or on an act of mercy or necessity. Fathers and mothers were fined if they did not have their infants sprinkled when they reached a certain age.

With these facts in mind, we present some expressions of leading people, not members of the Church of Jesus Christ of Latter-day Saints, bearing upon the subject of personal freedom, and particularly as the subject touches the rights of conscience:

The Case of John Huss

John Huss of Prague, a disciple of Wyclif, was burned at the stake at Constance, Germany, for refusing to recant from his opposition to the sale of indulgences and other so-called heresies. He was condemned in 1415 by the council of Pisa. Defending himself before the council, he said:

> I came of my own accord to this council, and if it be proved that I erred in anything I am willing humbly to be corrected and amend.

Of the Pope—John XXIII—Huss wrote:

> Now you may understand what the life of the clergy is who say they are true representatives of Christ and His Apostles, who call themselves the most holy church, the most infallible council; and yet this same council has been in error; it has first honored John the Twenty-third with bowed knee, and called him most holy, while yet they knew that he was a shameful murderer, and guilty of other crimes besides, as they afterwards declared when they condemned him.

And in another letter he wrote:

> Wherefore did they kneel before the pope—kiss his feet, and call him most

holy father, when they knew him to be guilty of a most atrocious crime? Wherefore did the cardinals choose for a pope, one who was the murderer of his predecessor?

In commendable calmness and humility, while before the inquisition, Huss replied:

I repeat, that I am ready to be instructed by the council; but I beseech and conjure you by Him who is the God of us all, that you do not force me to what I cannot do without CONTRADICTING MY CONSCIENCE.—Imp. Era, Dec., 1938, 724, 757.

Sentiments of George Washington:

If I could have entertained the slightest apprehension that the constitution framed in the convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. * * * I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping Deity according to the dictates of his own conscience.—Liberty, Vol. 35, No. 2, p. 4.

And again: General George Washington in a letter of instruction to General Benedict Arnold (Sept. 14, 1775), who had been commissioned to lead an army into Canada against Quebec, said:

As the contempt of the religion of a country by ridiculing any of its ceremonies, or affronting its ministers or votaries, has ever been deeply resented, you are to be particularly careful to restrain every officer and soldier from such imprudence and folly, and to punish every instance of it.

On the other hand, as far as it lies in your power, you are to protect and support the FREE EXERCISE of the religion of the country, and the UNDISTURBED ENJOYMENT of the RIGHTS OF CONSCIENCE in religious matters, with your utmost influence and authority.—Ib. No. 1, p. 12.

Thomas Jefferson:

Ever champion of the natural rights of men:

Commenting on Jefferson's views, David S. Muzzey, Ph D., Dept. of History, Columbia University, explaining his labors in reforming the Virginia law code in 1776, contends that no part in this work of reformation "was so important in Jefferson's eyes as the liberation of the human mind from the shackles fastened upon it by ecclesiastical domination." His inspiration was the conviction that religious liberty was one of the "inalienable" rights bestowed on man by the Creator. **"He that gave us life, gave us liberty"**, was his simple but comprehensive creed. Or, as he wrote to Benjamin Rush in 1800, **"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."** * * * "It does me no injury", he wrote in his "Notes on Virginia", in 1781, "for my neighbor to say there are twenty gods or no God. It neither picks my pocket nor breaks my leg." —Liberty, Vol. 35, No. 1, pp. 6, 8.

Hon. James J. Davis:

U. S. Senator from Pennsylvania, speaking on the subject of "Conscription and Conscience", said:

Every member of Congress, Representative or Senator, should have this principle (Viz: As the family goes, so goes the nation) guide him in consideration of the problem of conscription. He should remember that freedom of INDIVIDUAL CONSCIENCE is the cornerstone of the American heritage of liberty. He should never forget that free persons owe their first duty to their Creator, a lasting obligation to God.—Ib. No. 4, p. 7.

The late **Senator William E. Borah** was a consistent champion of religious liberty. He once wrote one of his constituents:

I am a believer in the fundamental principles of religious liberty. If the

time ever comes when I have to sacrifice my office for those principles I shall unhesitatingly do so.—Ib. No. 2, p. 27.

It is related "The Emperor Charles V, in the sixteenth century, after devoting a good part of a long reign to warring on the religious dissidents of his dominion, retired to the monastery of San Yust in Spain to spend the closing years of his life in prayer and meditation." Here, while puttering with his clocks, it is said he remarked: **"How foolish I was in thinking I could get men to think alike in religion, when I cannot get two clocks to tick in unison."**

The words of Hon. Thomas Francis Bayard, Secretary of State during President Grover Cleveland's first administration, quoted from Vol. IV of the **International Law Digest:**

> Religious liberty is the chief cornerstone of the American system of government, and provisions for its security are embedded in the written charter and interwoven in the moral fabrics of its laws. ANYTHING THAT TENDS TO INVADE A RIGHT SO ESSENTIAL AND SACRED MUST BE CAREFULLY GUARDED AGAINST, and I am satisfied that my countrymen, ever mindful of the sufferings and sacrifices necessary to obtain it, will never consent to its impairment for any reason or under any pretext whatsoever.

Having, as we believe, given a fair cross-section of sentiments by leading American thinkers upon the vital question of "Liberty of Conscience", we close this installment with a repetition (See TRUTH 6:116) of the terse words of President Franklin D. Roosevelt, upon the subject:

> In the United States we regard it as axiomatic that every person shall enjoy the FREE EXERCISE of his religion according to the DICTATES OF HIS CONSCIENCE. * * * It is true that policies that may be pursued under flags other than our own are beyond our jurisdiction. Yet in our inner individual lives we can never be indifferent, and we assert for ourselves COMPLETE FREEDOM to EMBRACE, to PROFESS, and to OBSERVE the principles for which our flag has so long been the lofty symbol.

Liberty of Conscience

Four major movements, blazing the way among the so-called Christian peoples of the world, for the advent of human freedom:

> (a) The Magna Charta, signed by King John (of England), June 15, 1215, which established "the supremacy of the law of England over the will of the Monarch."
>
> (b) The signing of the Declaration of Independence, July 4, 1776, and the setting up of a Constitutional Government, opening the door for political and religious freedom in America.
>
> (c) The fall of the "Bastille", July 14, 1789, marking the beginning of the French Revolution, which resulted in substituting a Republic for a despotic form of government.
>
> (d) The organization of the Church of Jesus Christ of Latter-day Saints, April 6, 1830, establishing the doctrine of "Common Consent" in matters religious. (D. & C., Sec. 26).

In a previous chapter we recorded the expressions of leading non-Mormons on this important subject. This Chapter will deal with the expressed convictions of the leaders of the latter-day movement. First, let us briefly review an incident wherein the doctrine of freedom of conscience was assailed by the Federal Government in dealing with the Mormon question, and which was one of many factors tending to bring to the surface the strong expressions which shall follow:

The case of Rudger Clawson, the first case tried in Utah under the Edmunds law of 1882, on the charge of Polygamy and Unlawful Cohabitation. Elder Clawson, then a young man and who before his death a short time ago, was the President of the Quorum of Twelve, was a leading and highly respected citizen of the Territory. He was adjudged guilty on both counts and sentenced to serve four years in

the state Penitentiary, and pay a fine of eight hundred dollars. (1)

It should be remembered that under this mongrel Edmunds Act a Commission was appointed and given control over the elections in the Territory, with other jurisdictional powers. Its first act was to frame a test oath which every voter was required to take before registering or voting. The oath, explains the late B. H. Roberts,

> **Practically disfranchised a whole Territory at one fell swoop; and in order to be reinstated as a voter, every man had to take the oath which required him to swear that he had NEVER simultaneously lived with more than one woman "IN THE MARRIAGE RELATION"; * * ***
>
> **By this arrangement it will be seen that those who cohabited with more than one woman in adultery or prostitution, were not affected by its provisions. The roue, the libertine, the strumpet, the brothel-keeper, the adulterer and adulteress could vote. No matter how licentious a man or woman might be, all but the Mormons were screened and protected in the exercise of the franchise by the ingenious insertion of the clause, "In the marriage relation", a clause which nowhere appears in the Edmunds law. Such broad constructionists were the Commission, that they declared no man or woman who had ever been a member of a family practicing plural marriage, should be permitted to register or vote no matter what their present status might be. * * ***

A case in point: A former Mayor of Salt Lake City, Mr. Feramorz Little, married and lived with two women long before there was a law of Congress against plural marriage. Both of these wives died some years before the present incident occurred, and the gentleman was a widower. His son was a registrar in the district in which he resided. Under a ruling of the Commission, the son was compelled to refuse his father permission to register—"a privilege", explains Mr. Roberts, "which he had a perfect right to exercise, both because of the provision in the Constitution that no EX POST FACTO law shall be made, and again by reason of the statute of limitations which bars all actions in any such cases after the expiration of three years. Soon after the refusal of the registrar to place his father's name on the registration list, a well-known keeper of bagnio and her associates presented themselves, and the son had the humiliation of having to permit them to register. These courtesans afterward voted."

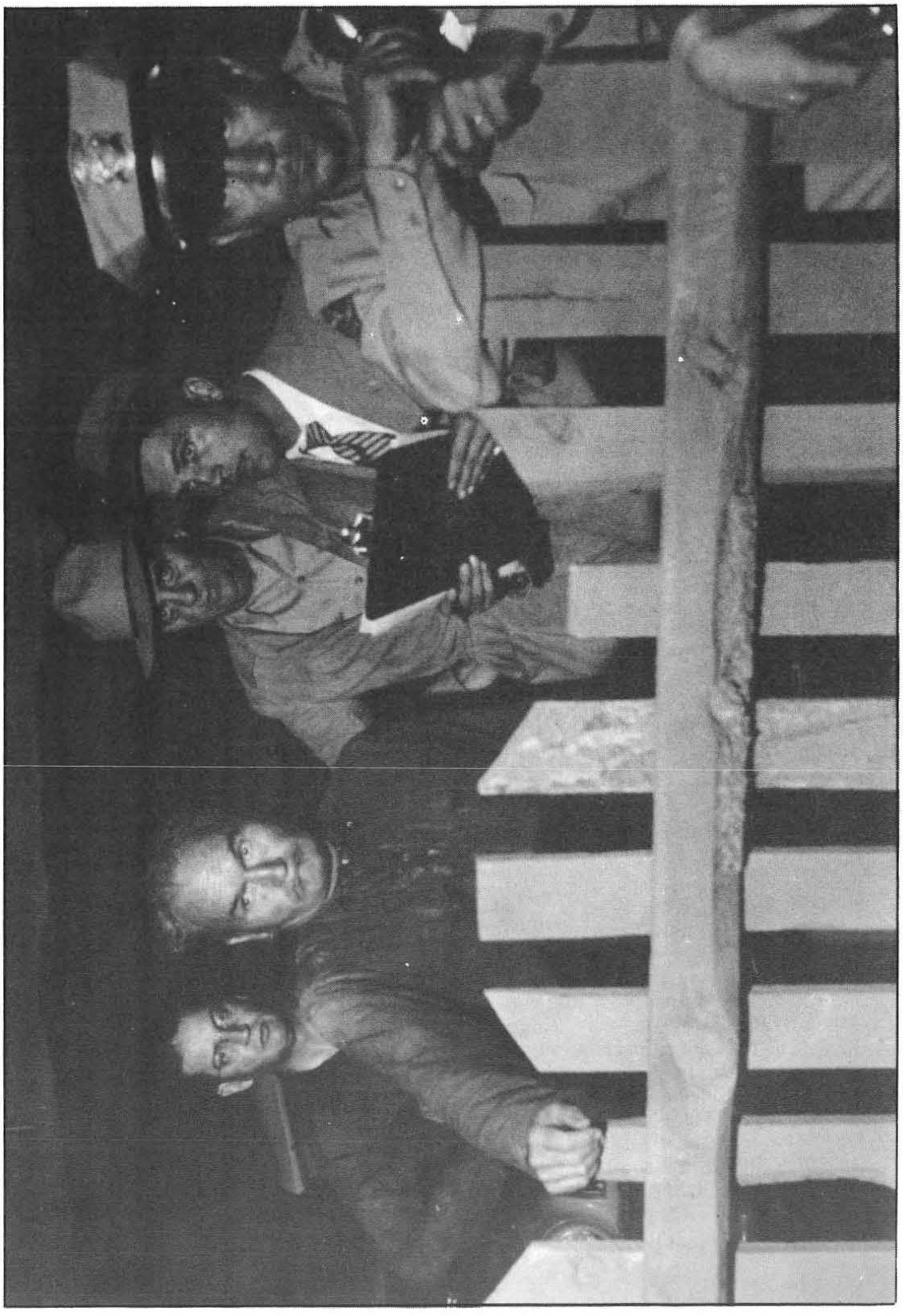
Another case: A man came to the place of registration, and remarked to the officer that he supposed he could not register, as he had a wife and also kept a mistress. Upon due explanation that his living with a mistress was not living in "the marriage relation", he registered and voted. (See Life of John Taylor 369-371).

Not content with administering the law as enacted, the Utah judges, appointed from Washington, usurped the powers of the legislature, attaching to the law relative to plural marriage and unlawful cohabitation strained interpretations. Said Historian Roberts, further:

> **Not satisfied with the penalties affixed to the laws against unlawful cohabitation, the Utah courts determined to increase them by means little short of legislation itself. The trick resorted to was to decree that the time a man had cohabited with more women than one as wives, could be divided up into years, months or weeks, and separate bills of indictment be found for each fragment of time. So, ruled the Chief Justice, Charles S. Zane. (2). Judge Orlando W. Powers of the First Judicial District, carried the infamous doctrine still further, and in charging a grand jury, on the 23rd of September, 1885, said: "An indictment may be found against a man guilty of unlawful cohabitation, for every day, or other distinct intervals of time, during which he offends. Each day**

(1) After serving from Nov. 3, 1884, to December 12, 1887, he was pardoned by Grover Cleveland, President of the United States.

(2) It is related that Judge Zane, after leaving the bench and became a practitioner of the law stated to one of the brethren, whose father had been threatened with both Church action and criminal prosecution, because of his polygamous living since the Manifesto of 1890: "If I believed in polygamy as you do, I would see the United States in hell before I would surrender—I would rot in jail before I would give the principle up."



State officers identifying suspects in morning darkness. The village bachelor (second from left) is one of the State's main witnesses.



Short Creek Raid, July 26, 1953, at four A. M. Note numerous officials surrounding the unprotected mother and children.

that a man cohabits with more than one woman, as I have defined the word cohabit, is a distinct and separate violation of the law, and he is liable for punishment for each separate "offense".

His definition of cohabitation was as follows:

The offense of cohabitation is complete, when a man, to all outward appearances, is living or associating with more than one woman as his wife. To constitute the offense it is not necessary that it be shown that the parties indulge in sexual intercourse. The intention of the law-making power, in enacting the law, was to PROTECT MONOGAMOUS MARRIAGE by prohibiting ALL OTHER MARRIAGES, whether evidenced by a ceremony, or by conduct and circumstances alone.—Ib. p. 389. (1)

But, to the main issue of this Chapter:

The attitude of the Church on the right of the Saints to worship God as their conscience should direct is expressed in no uncertain terms in an Epistle from the First Presidency, presented at the conference of the Church, April 6, 1886. At this time a number of the leaders had been forced into retirement to avoid arrest and greater oppression. Not a meek request for the privilege of exercising natural rights but a demand for them was made clear in the Epistle mentioned. "We do not ask for this freedom as a favor", the Epistle states, "we demand it as a right." We excerpt from the Epistle:

We have rights. We were born free men and women, and it is a duty we owe to ourselves and our posterity, and to all the people of this land, that we should contend for and maintain the principles of freedom and transmit them unimpaired and undiminished to those who follow us. WE DO NOT ASK FOR THIS FREEDOM AS A FAVOR; WE DEMAND IT AS A RIGHT. We are as much entitled to the full rights of citizenship in these mountains as any other citizens who dwell under the flag of the Republic. Under any and all circumstances, we are their peers. * * *

Joseph Smith told us that, "the CONSTITUTION OF THE UNITED STATES WAS GIVEN BY INSPIRATION OF GOD." Is it less true today than it was then? What shall we do? Have they passed "test oaths" which are forbidden in that CONSTITUTION? Yes. Have they not "prohibited the free exercise of" our "religion?" Yes. Have they not passed ex-post facto laws? Yes. It is not only said that no ex-post facto laws shall be passed, but also no "law impairing the obligation of contracts." Some thousands of people in this Territory have entered into sacred contracts for time and for all eternity; Congress has passed a law making this a crime, and many men, who will not violate their contracts, are in prison today for a violation of the law of Congress which is ex-post facto, making that a crime which was not a crime when the law was passed. This, then, is another violation of the CONSTITUTION. What about the "religious test oaths" instituted in Idaho, Arizona, and in certain forms in Utah? What about the fourth amendment to the CONSTITUTION, which says: "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated; and no warrant shall be issued but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

In Article 8 of the CONSTITUTION it is stated, "Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted." In George Q. Cannon's case lately, in an offense for which the law provides $300.00 fine and six months 'imprisonment', a bail of $25,000.00 and an additional $20,000.00 for two complaints which were not supported at the time by any evidence, was required; thus he was made subject to a $45,000.00 bond. Is this excessive bail? If so, it is a violation of the CONSTITUTION. Thus we have six different violations of the CONSTITUTION OF THE UNITED STATES, sanctioned, approved or winked at by those who have sworn to sustain that charter of liberty.

(1) This act of segregation, on appeal to the Supreme Court of the United States, in the case of Lorenzo Snow who was convicted on three counts for the same offense and sentenced to 18 months in the penitentiary and to pay a fine of $900, was reversed, and those suffering from its operations, ordered released, February 7, 1887. (See History of Utah, Whitney, 3:543).

While the high court's interpretation of the law reflected a sense of justice, it will not be forgotten that Apostle Snow served eleven months in prison, when the maximum sentence should have been but six months. Others were compelled to suffer like outrages.

These are no fictions, but veritable facts that we have had to meet and put up with. But because of this misrule and perversion of the CONSTITUTION, and of the rights of American citizens shall we be inimical to that CONSTITUTION or to the institutions of the country to which we owe allegiance? Certainly not. These errors have to be corrected, and it is our duty, so far as lays in our power, as it is the duty of all honorable men in these United States, to sustain the Constitution thereof and to oppose in all legitimate ways any infringement of that instrument.

We are inconsiderately asked to rend our family relations and throw away our ideas of human freedom, political equality and the rights of man, and "to become like them." Be like them for what? Like them in sapping the foundations of human liberty, like them in violating our constitutional oaths, like them in covenanting with wives and children till death parts them, and no more but a dead blank.

What does it mean to be like them? It means that E PLURIBUS UNUM is a fiction; it means that we tamper with and violate that grand palladium of human liberty, the CONSTITUTION OF THE UNITED STATES and substituted expediency, anarchy, fanaticism, intolerance and religious bigotry for those glorious fundamental principles of liberty, equality, brotherhood, human freedom and the rights of man.—Mill. Star, 48: 308, 327-8.

An Every-day Example of Tyranny

General Daniel H. Wells, upon refusing to divulge to the public certain temple ceremonies and rites, May 3, 1879, was sentenced to serve in the penitentiary for two days and pay a fine of $100. Upon emerging from prison on the 5th he was met and escorted to the City by a large concourse of friends and admirers. Streamers in the parade bore the following sentiments:

Happy, thrice happy shall they be who shall have assisted in protecting the rights of human nature and establishing an asylum for the poor and oppressed of all nations and religions.—George Washington.

And, I flatter myself, in this country is extinguished forever that ambitious hope of making laws for the human mind.—James Madison.

The rights of conscience we never submitted, we could not submit; we are answerable for them to our God.—Thomas Jefferson.

If ever the laws of God and man are at variance, the former are to be obeyed in derogation of the latter.—Blackstone.

We will teach our children to be true to their country and their God; but to perjure themselves, never!! no never!!!

Honor to the man who is true to his religion and his God, and who cannot be overawed by judicial tyrants.

Better the Penitentiary for faithfulness in this world, than the Prison-house for perjury in the next.

We venerate the Constitution, we honor the law, we respect the Executive, Congress, and the Judiciary; we bow to the righteous mandates of the law, but we despise bigots, we execrate tyranny, and protest against intolerance from any source.—His. of Utah, Whitney, 3:70, 71.

Oliver Cowdery once wrote:

We believe that all men are born free and equal; that no man, combination of men or government of men has power or authority to compel or force others to embrace any system of religion, or religius creed, or to use force or violence to prevent others from enjoying their own opinions, or practicing the same, so long as they do not molest or disturb others in a manner to deprive them of their privileges as free citizens, or of worshiping God as they choose, and that any attempt to do so is an assumption unwarrantable in the revelations of heaven, and strikes at the root of civil liberty, and is a subversion of all equitable principles between man and man.—TRUTH 4:161.

The famous protest of Brigham Young:

I would rather be chopped to pieces at night and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or being afraid of doing so. I will speak for my rights. I would just as soon tell a government officer of his meanness and filthy conduct, as I would any other person; they are

all alike to God, and to those who know His will.

The Prophet, Joseph Smith, taught:

I want the liberty of thinking and believing as I please, it feels so good not to be trammelled. * * * It does not prove that a man is not a good man because he errs in doctrine.

When James Arlington Bennett, in the trying Nauvoo days of 1843, wrote a sympathetic letter offering himself as the Prophet's "right-hand man", a ringing reply was sent, in which the Prophet declares:

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the gordian knot of powers, and I solve mathematical problems of the universities, with truth—diamond truth; AND GOD IS MY "RIGHT-HAND MAN." —Improvement Era, Oct., 1938, p. 588.

Among the champions of human rights, in the present dispensation, none were stronger in their denunciation of tyranny than President John Taylor. Encouraging resistance to Johnston's army then approaching the Territory "under sealed orders", Apostle Taylor said: (Life of John Taylor—Roberts, p. 278.)

As American citizens and patriots, and as sons of those venerable sires can we, without disgracing ourselves, our fathers and our nation, submit to these insults, and tamely bow to such tyranny? We cannot do it and we will not do it. We will rally around the Constitution, and declare our rights as American Citizens; and we will sustain them in the face of high heaven and the world.

No man need have any qualms of conscience that he is doing wrong. You are patriots, standing by your rights and opposing the wrong which affects all lovers of freedom as well as you; for those acts of aggression have a withering, deadly effect, and are gnawing like a canker worm at the very vitals of civil and religious liberty. You are standing by the Declaration of Independence, and sustaining the Constitution which was given by inspiration of God; and you are the only people in the United States at this time that are doing it. You dare do it and you feel right about the matter. * * * We are not taking any steps contrary to the laws and the Constitution of the United States, but in every thing we are upholding and sustaining them. GENTLEMEN, HANDS OFF! We are free men; we possess equal rights with other men; and if you send your SEALED ORDERS here, we may break the seal, and it shall be the opening of the first seal!

Another remark of this great patriot that will ring down the corridors of time, and which should give courage to every true Latter-day Saint:

I WAS NOT BORN A SLAVE! I cannot, will not be a slave; I would not be slave to God; I'd be His servant, friend, His son. I'd go at His behest; but would not be His slave. I'd rather be extinct than be a slave. His friend I feel I am, and He is mine:—A Slave! The manacles would pierce my very bones—the clanking chains would grate upon my soul—a poor, lost, servile, crawling wretch to lick the dust and fawn and smile upon the thing who gave the lash! Myself—perchance my wives, my children to dig the mud, to mold and tell the tale of brick and furnish our own straw! * * * But stop! I'm God's free man: I will not, cannot be a slave! Living, I'll be free here, or free in life above—free with the Gods, for they are free: and if I'm in the way on earth, I'll ask my God to take me to my friends above!—Ib. p. 424.

In conclusion, and for the sake of the record, it is well to present the attitude of Harlan Fiske Stone, the recently appointed Chief Justice of the Supreme Court of the United States, upon the question of freedom of conscience. Speaking of "conscientious objectors" as related to the World War, Justice Stone wrote Secretary Baker:

However rigorous the State may be in repressing the commission of acts injurious to the community, it may well stay its hand before it compels the commission of acts which VIOLATE THE CONSCIENCE. * * * All our history gives confirmation of the view that LIBERTY OF CONSCIENCE has a social and moral value which makes it worthy of preservation.—The Reader's Digest, Aug., 1941, p. 23.

Reviewing a case involving the prosecution of certain school children for their refusal (on religious grounds) to

salute the flag, Justice Stone dissented from the majority opinion with the following stirring words:

> **Expressions of loyalty, when voluntarily given, may promote national unity. It is quite another thing to say that compulsory expressions of it in violation of religious convictions are so important to national unity as to leave a school board free to exact them in spite of the constitutional guarantee of freedom of religion. The Constitution expresses more than the conviction of the people that democratic processes must be preserved at all costs. It also expresses a FAITH AND A COMMAND that FREEDOM OF MIND AND OF SPIRIT MUST BE PRESERVED, a freedom which government MUST OBEY if it is to adhere to that justice and moderation WITHOUT WHICH NO FREE GOVERNMENT CAN PERSIST.—Ib. p. 27.**

THE END.

INDEPENDENT TESTIMONY

It is indeed our right and privilege to have the companionship of the Holy Spirit of the Lord, and we need it. Even children may have it if they will, and need not be left to walk alone on earth. Every woman should win and keep it for herself, and never try and walk by another's light. If she puts her whole trust in another, even if he be her husband and a good man, he will surely some time fail her. Let her learn to stand alone so far as human aid is concerned, depending only on God and the Holy Ghost.

Do not, brethren, put your trust in man though he be a Bishop, an Apostle, or a President; if you do, they will fail you at some time or place; they will do wrong or seem to, and your support be gone; but if we lean on God, He never will fail us. When men and women depend on God alone, and trust in Him alone, their faith will not be shaken if the highest in the Church should step aside. They could still see that He is just and true, that truth is lovely in His sight, and the pure in heart are dear to Him.

ST. JOSEPH W. MUSSER

As this issue of TRUTH goes to press we note the passing of our kind father, counselor and friend, who passed away quietly March 29, 1954, at the age of 82.

Due to some serial material which must be concluded in this volume of the magazine, we think it best to forego any biographical sketch of his life until the next issue. At that time the entire issue will be dedicated to his life and labors, including several pictures which will be of interest to his many friends.

Brother Joseph's family desires to express their thanks and gratitude for the good-will and aid freely offered during his long illness; also the many floral contributions, kind words of sympathy and other assistance at the time of his death and funeral. We pray the blessings of heaven to be with the multitudes who knew him as a father and friend, and rest assured in the knowledge we have that through obedience to the fulness of the gospel this separation will be short, and the day will come when the worthy shall again see the face and hear the voice of BROTHER JOSEPH.

Perhaps it is His own design that faults and weaknesses should appear in high places in order that His Saints may learn to trust in Him and not in any man or men. Therefore, my brethren and sisters, seek after the Holy Spirit and the unfailing testimony of God and His work upon the earth. Rest not until you know for yourselves that God has set His hand to redeem Israel, and prepare a people for His coming.

George Q. Cannon
Mill. Star 53:673-4.

There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it.—Mary Lyon.

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

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EDITORIAL THOUGHT

The doctrine of polygamy with the "Mormons", is not one of that kind that in the religious world is classed with "non-essentials". It is not an item of doctrine that can be yielded, and faith in the system remain. "Mormonism" is that kind of religion the entire divinity of which is invalidated, and its truth utterly rejected, the moment that any one of its leading principles is acknowledged to be false, or such as God will not sustain in practice against the entire world..

It claims, false or true, to be a revelation from Deity of his absolute will to the world today, a special declaration of the mind of God on all points of every day faith and practice, in the list of which divine requisitions polygamy —not wild, loose and unrestrained, but polygamy governed and controlled by laws of severer chastity than monogamy knows anything about—is found. It stands in the category of "Mormon" belief, not as a principle of inclination or mere license, but one of heavenly requisition; in a word, it is held, not as the indulgence of a weakness graciously allowed by an indulgent Deity, but absolutely as the method by which, if practiced in its true spirit, sin is avoided and greater personal purity attained.—From "Government and Polygamy".

CITIZENS' AFFIDAVITS *(continued from page 354)*

privilege of attending the funeral rites of their father and grandfather.

Fred M. Jessop

Subscribed and sworn to before me this 31. day of Jan. 1954

Warren D. Judd
Notary Public

AFFIDAVIT

State of Utah
ss
County of Salt Lake

I, Leota Jessop, of Salt Lake City, Utah, being first duly sworn, upon oath depose and say:

That I was present at Short Creek on the morning of July 26, 1953, when this village was invaded by Arizona officers.

That from the school yard I saw two officers, with guns drawn, approach the home of L. S. Johnson. A boy, Freddie Johnson, son of Melvin Johnson, about 13 years of age, came running frantically to the school yard to find his parents.

His mother, Mrs. Ruth Johnson, was standing near me. The boy said that officers had broken into their home, that the frightened children ran from the house toward the school yard, that officers assigned to the L. S. Johnson house met these children with guns in hand, that the children ran through the back door of the said home and officers closed in to catch them. I affirm that I witnessed this boy trying to tell his mother what had happened to his brothers and sisters.

That I saw a patrol car stop at my home where I had left my children asleep. I started to go to my home. A patrolman tried to stop me. I pushed past him and continued toward my home. I feared the officer would shoot me but I feared more for the lives of my children.

That I came to another home a short distance from my own, in which I had left my baby sleeping. Officers had entered while the parents were at the school yard. The children were frightened and crying. I tried to comfort the children. One officer standing in this home called me by the wrong name and said I was under arrest. I told the officer that he had the wrong party, and since they had no warrant for me, I had other children to see and attend. I went a short distance. The officer followed. He threatened to shoot if I did not stop. I was so concerned about my children that I told him to shoot if it pleased him. After some argument I left to find my children.

That when I reached my home and entered an officer flashed a high powered light in my eyes. He asked my name. I refused to tell. I went to my room where several children were supposed to be sleeping. I lit the lamp and found my daughter, Dianna, awake, shaking with fright. Her face was pale and terror was in her eyes. The other children were awakened and very frightened. My oldest boy pretended to be asleep. He dared not show that he was awake until I came.

That the officers, while in my home, before arraignment, hearing of any trial, told me that:

1—The husbands and fathers would be sent to jail.

2—The women were to be taken from Short Creek and placed in other homes.

3—The children would be taken from their parents and be placed in L. D. S. homes where they could live a proper and normal life.

4—The town of Short Creek was to be exploded with dynamite and burned.

I further affirm and testify that on July 31, 1953, my children were taken from my custody and made wards of the State of Arizona because I desired to maintain my right to worship in my own way.

That while being evacuated by bus I experienced and observed unmeasurable sorrow. We were given just a few minutes notice to prepare, and told that we would be supplied with our needs. We were herded like animals into buses and treated with little respect. The food was inadequate. There were only a few blankets. We were compelled to use diapers, coats, and odd clothing to cover our children. We were cold and miserable during the long hours of the night. There was sickness from the exposure and general distress. We were denied adequate toilet facilities. A little hand pot had to be carried to accommodate young boys and girls. The driver did not give enough relief stops. The dignity and self respect of mothers and older children in their private affairs was hard to maintain.

That I heard the bus driver say he had not slept for 24 hours. His open window, which made the bus more cold, and the talking matron helped to keep him awake. The ride through the canyons toward Phoenix was very dangerous. Many times the bus seemed out of control. Many, if not all, were fearful the driver

would go to sleep and cause us all to be thrown from the road and be killed.

That my children and I were placed in an environment at Phoenix worse than any in which I have before lived. My children and I witnessed drunkenness, foul and vulgar language, and brutality in the State selected environment.

That Attorney General Ross Jones sent Maureen Whipple to bribe me—offering freedom for me and children and economic security for life.

Leota Jessop

Subscribed and sworn to before me this 29th day of January, 1954.

Erich K. Olschewski
Notary Public

AFFIDAVIT

I, Sarah Barlow, of St. David, Arizona, being first duly sworn, upon oath depose and say:

That the mental anxiety and physical distress I suffered during the Short Creek raid of July 26, 1953, caused me severe illness which threatened the miscarriage of my unborn child, and jeopardized my life.

That on Saturday, Aug. 2, 1953, while ill in bed, at my home, and unable to defend them, my five children were kidnapped from me by State officials and loaded into a bus and carried away.

That I later heard that my children were being cared for by a friend in a Phoenix Rest home.

That my weakened condition as well as the life of my unborn child, required my remaining on my bed for nearly two months.

That I was beginning to recover when, in late September, I received word that my children would be taken from the association of my friend and adopted out in foster homes, with threatening rumors that I may never see them again, if I did not go to Phoenix to care for my children. I was in no condition to care for my children but I felt I must go to them to try to prevent permanent separation.

That I arrived in Phoenix, 450 miles from Short Creek, on October 1st, 1953.

That the additional physical strain of traveling so far and the mental anguish of possibly losing my children caused relaps of my illness. My premature child was born October 12, 1953, in St. Joseph's Hospital in Phoenix with Dr. Barker caring for me, and died October 20, 1953, after eight days in an incubator.

That I consider the terrifying raid and inconsiderate treatment imposed by Arizona State Officials as the full cause of my extended illness, great physical and mental suffering and the premature birth and subsequent death of my child.

Sarah E. Barlow

Subscribed and sworn to before me this 20th day of February, 1954.

Claribel Hotchkin
Notary Public

AFFIDAVIT

State of Utah ss
County of Salt Lake

I, Fawn Stubbs of Payson, Utah, being first duly sworn, upon oath depose and say:

That during the week of Short Creek occupation (July 26 thru Aug. 1, 1953) I was served with a summons to appear in Juvenile Court with Baby Stubbs.

That I was transported to Phoenix.

That the court was unable to find "Baby Stubbs" or evidence of the existence of such "Baby Stubbs".

That after futile attempts on the part of state officials to influence me to submit to a physical examination, to determine whether I had lived in marital re-

lations, I was *forced* against my will and the will of both my parents to submit to such medical examination.

That the resulting evidences proved that I had not lived in Marriage relationship and had not given birth to "Baby Stubbs".

That I was first charged with adulterous living and contributing to minor delinquency. Later, after the medical examination, the charge was changed to being a juvenile delinquent.

That I was taken from the custody of my parents and made a ward of the State of Arizona.

Fawn Stubbs

Subscribed and sworn to before me this 29th day of January, 1954.

Erich K. Olschewski
Notary Public.

AFFIDAVIT

State of Arizona

County of Coconino ss

I, Verena Cooke, of Short Creek, Utah, being first duly sworn, upon oath depose and say:

That on July 29, 1953, Antone Prince, Sheriff of Washington County, also an Arizona officer and Welfare worker from Arizona came to the door of my home which is in Short Creek, Utah, and demanded that I let them enter, and told me I must sign an extradition waver permitting them to take me into Arizona for arrest, or else be taken to jail at St. George.

That I told them not to enter, and that they would need a search warrant before entering my home, whereupon, Antone Prince said, "We do not need a warrant."

That he grabbed the handle and forcefully wrenched the lock from the door of my home in the absence of my husband, causing considerable fear and anxiety to myself and child.

That though I did not sign the paper they forced me, a Utah resident, to leave my home and go into Arizona, placing me in the custody of the welfare worker against my will.

Verena Cooke

Subscribed and sworn to before me this 31st day of January, 1954.

Warren D. Judd.
Notary Public.

AFFIDAVIT

State of Utah

ss

County of Salt Lake

I, Susie Barlow of Salt Lake City, Utah, being first duly sworn, upon oath depose and say:

That I was present at Short Creek, Arizona, July 26, 1953, and was in the home of L. S. Johnson.

That I saw officers with drawn guns pursuing some of Melvin Johnson's children.

That two officers entered the home of Melvin Johnson, frightened the children, and caused the children, except an invalid, to run from the house toward the school yard to find their parents.

That while passing through the yard of L. S. Johnson the children were met by the two officers assigned to that home.

That those officers, using flashlights and waving guns, tried to catch the fleeing children.

That Arizona officers entered the L. S. Johnson home where the children had fled, and with guns in their hands tried to intimidate me and the children.

Susie Barlow.

Subscribed and sworn to before me, this 29th day of January, 1954.

Erich K. Olschewski
Notary Public.

AFFIDAVIT

State of Arizona
ss
County of Maricopa

I, Fern Shapley, of Phoenix, Arizona, being first duly sworn, upon oath depose and say:

That according to my information, the permanent custody of my children, Fern Lorraine, William Wayne, Judith Lynn, has been taken from me without a hearing.

That my former husband has now been given that custody.

That a hearing was promised by Judge Faulkner in October and postponed to December by Judge Lockwood. This promise has not been kept to date.

That Governor Pyle promised the children "happiness of their own choosing". My children persistently chose to be in my custody—which choice has been ignored.

Fern Shapley.

Subscribed and sworn to before me this 23rd day of February, 1954.

Louis Barlow
Notary Public

AFFIDAVIT

State of Utah
ss
County of Salt Lake

I, David Broadbent of Short Creek, Arizona being first duly sworn, upon oath depose and say:

That in the early morning hours of July 26, 1953, the civil rights of security in home and property were flagrantly violated by the Arizona State Officials who invaded Short Creek.

That my business establishment was forcefully entered and during my absence my private inner office door was smashed in.

That the officers invaded my widow mother's residence apartment upstairs and crushed the door on my upper office.

That they ransacked my private accounts, records, receipts, etc. and confiscated deeds to property, business planning records, cancelled checks, personal letters, and bank accounts.

That although there was complete disregard for my private property yet the Arizona Officials were able to find ample time to locate the Postmaster before forcing entrance in the U. S. Post Office which is located in the same building.

David Broadbent

Subscribed and sworn to before me this 29th day of January, 1954.

Erich K. Olschewski
Notary Public.

AFFIDAVIT

I, Marjorie Holm, hereby testify that at the time of the Short Creek raid my home was approached by two officers who had been assigned to the home of William B. Cooke. At their approach, I demanded to see their warrant. They failed to show it to me, and presumed my home was Cooke's, and refused to believe me when I told them otherwise.

When I persisted in demanding to see a search warrant, the officer, who previously had not spoken (and whom I could readily identify) suddenly leveled his rifle at me and threatened, "Open that door or I'll break it down!" This reference was to the screen door which I had kept locked and which the other officer had attempted to force open previously. At the suggestion of my father-in-law, who was visiting my home, I responded to the demand and opened the door.

While these officers were proceeding to search my home, the officers actually assigned to my home, arrived and walked in without announcing their purpose, and subsequently sent the first officers to the correct home.

Further, my child, Susan, who was seriously ill following the raid, was forced to travel in the evacuation bus although I had informed the officials of her condition. She was negligently exposed to cold draughts in the School-house for three to four hours before our departure. Enroute, her condition worsened so rapidly that she and I were removed from the bus into a police car and taken nearly 100 miles to Flagstaff where the doctor diagnosed pneumonia and ordered hospitalization. In such a flagrant manner were the laws violated and my daughter's life seriously endangered.

Marjorie Holm.

Subscribed and sworn to before me this 25th day of January, 1954.

Lloyd E. Boyd.
Notary Public.

AFFIDAVIT

State of Arizona
ss
County of Coconino

I, Orval L. Johnson, of Short Creek, Arizona, being first duly sworn, upon oath depose and say:

That I am an American citizen and a resident of Short Creek, Arizona.

That I served overseas in the U. S. Army during World War II.

That I am a disabled Veteran of the Solomon Islands Campaign.

That I am not guilty and have never been convicted of any crime or public offence.

That I am not living in Polygamy and have never lived in Polygamy in the past.

That my five year old son, Kendall Johnson, was forcefully kidnapped from my home in Short Creek by Arizona State Officials August 1, 1953, without any notice, summons, court order or other official acknowledgement to his mother or myself, and transported away from his home, community and county, to, I knew not where.

That according to my knowledge, he has, since being taken from this home, been subjected to an unsuitable environment.

That according to my knowledge, he is yet being forcefully retained in surroundings far inferior to his home, by State Officials without any official authorization.

That I do consider the State of Arizona fully responsible for the kidnapping and ill treatment of my son.

Orval L. Johnson

Subscribed and sworn to before me this 31st day of January, 1954.

Warren D. Judd.

AFFIDAVIT

State of Arizona
ss
County of Coconino

I, David Bateman, being first duly sworn, upon oath depose and say:

That on the morning of July 26, 1953, I was falsely accused and arrested and placed under guard by the officers who were sent to raid Short Creek.

That I was a resident of the State of Utah and had not broken any law of the State of Arizona.

That I was not living nor had I previously lived, in polygamous marital relationship.

That my constitutional rights as a

United States Citizen were violated as follows:

1—I was arrested on false witness or testimony and treated as guilty without trial. Possessions were taken without due process.

2—I have been denied the right to worship in my own way.

3—I was taken to Kingman and imprisoned for six days on the basis of a false arrest.

4—Life, liberty, and property has been placed in jeopardy by this unconstitutional crusade waged against the community of Short Creek.

David R. Bateman

Subscribed and sworn to before me, this 31st day of January, 1954.

Warren D. Judd
Notary Public.

AFFIDAVIT

State of
ss
County of

Jerold Williams, Lynn Hunter, Orval Johnson, Spencer Johnson, Lorin Broadbent, and Floyd Spencer, being first duly sworn, upon oath depose and say:

That on the morning of July 26, 1953, we were falsely arrested and put under guard by the officers who were sent to raid Short Creek.

That we had not broken any law of the State of Arizona.

That we were not living in polygamous marital relationship.

That regardless of no evidence to support the accusations set forth in the charges of the "Court", our constitutional rights and privileges were seriously violated as follows:

1—Because of the false arrest we were confined to the Kingman jail six days before we could obtain bonds.

2—Our wives and children were taken to Phoenix and Mesa and vicinity and placed under State and County welfare direction before we were able to arrive home from jail.

3—Our children were taken from us and made wards of the State of Arizona.

4—Our homes were entered without warrant, and property was possessed without due process.

5—We were denied freedom of worship.

Jerold Williams
D. Lynn Hunter
Orval Johnson
Spencer Johnson
Lorin Broadbent
Floyd Spencer

Subscribed and sworn to before me, this 19th day of February, 1954.

Louis J. Barlow
Notary Public.

A Mother's Love

Author Unknown

Think you because that beautiful ,matronly brow is silvered with the dews of time, that the heart is also grown old? Nay, apathy can never lessen a Mother's love!

Though her gray hairs fall over a brow all wrinkled and a cheek all furrowed, there is a heart still beating with a pure and holy affection: a mother's love! Who can sound its unfathomable depths? Time has failed to do so, and eternity will bear witness to its sanctity.

Young man—love your aged mother. Her face is care-worn, but her heart is ever warm. Years of trials and of sickness perhaps, have stolen the freshness of her life, but like the matured rose, the perfume of her love is richer than when in its first bloom.

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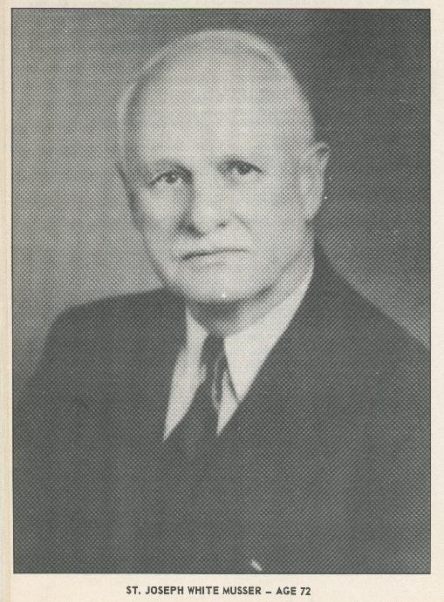
Watch Your Step. Whether we will it or not, we cannot journey without leaving footprints, and others will follow where we go because we have marked the way.

And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not.—Moroni.

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